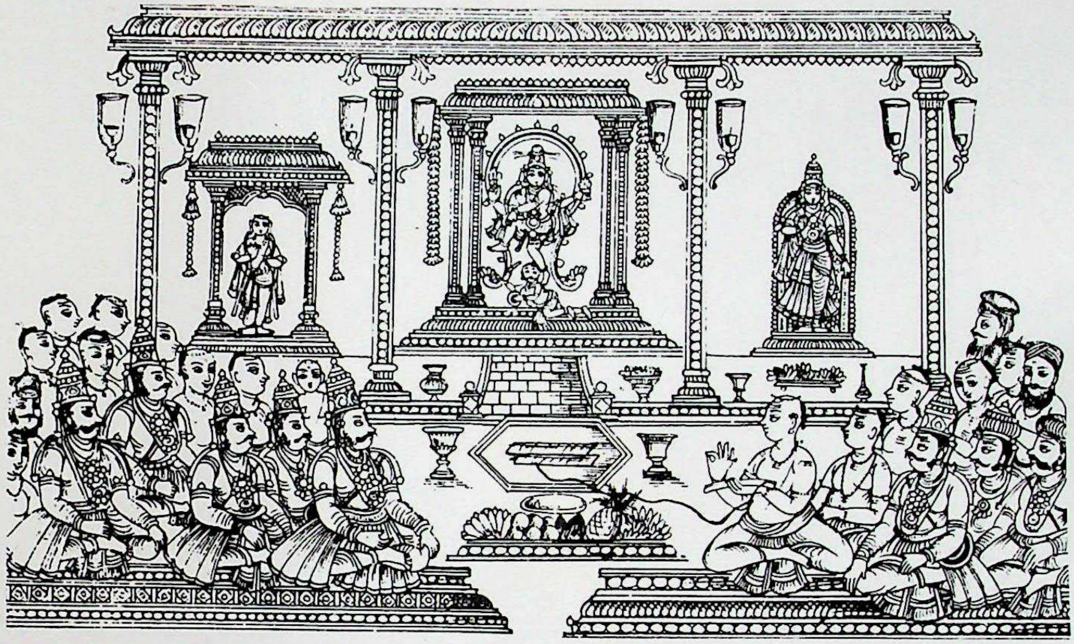
PUBLICATIONS DE L'INSTITUT FRANÇAIS D'INDOLOGIE No. 70.3

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS IN THE FRENCH INSTITUTE OF PONDICHERRY



III

Mss. 276 - 375

editor
V. Varadachari

Ouvrage publié avec l'aide de l'Unesco sur la recommandation du Conseil international de la Philosophie et des Sciences Humaines

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Illustration:
Le roi Cōḻa Kulōttuṅka II demande à Cēkkiḻār, l'auteur du Tiruttoṇṭar Purāṇam, de présenter son œuvre dans un maṇḍapa du temple de Citamparam.
Gravure extraite de l'édition du *Periya Purāṇam*, premier chant, par Kiruṣṇacuvāmi Mutaliyār (Madras, 1888).

PUBLISHER'S NOTE

The third volume of the *Descriptive Catalogue of Manuscripts in the French Institute of Pondicherry* has been prepared by V. Varadachari, assisted by S. Dikshitar, T. Ganesan and F. Grimal.
V. Varadachari was recently awarded a Certificate of Honour by the President of India for his contribution to Sanskrit studies.

JEAN-PIERRE PASCAL

INTRODUCTION

This volume contains the description of 1000 texts contained in 100 bundles[1] of manuscripts.

The language is Sanskrit for 966, Tamil for 16, Telugu for one and Maṇipravāla, a blend of Sanskrit and Tamil, for 17. 12 Sanskrit texts are explained in Tamil.[2]

The following pages give an outline of the subjects dealt with in these texts.[3]

The traditional classification of the mūla° and upāgama-s into four sections (pāda-s), vidyā°, yoga°, kriyā° and caryāpāda, can be used first for the following three texts.

The *Siddhāntasārāvali* of Trilocanaśambhu treats all the matters dealt with in these four pāda-s. Four mss.: 287.10, 323.1 and 368 give the complete text, the last two with the commentary of Anantaśambhu; 329.5 gives the five verses of the kriyāpāda on the prāsādamantra.

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[1] 85 consisting of palm-leaves, and the rest paper. Some of these bundles were made up at the time of collection or afterwards. The texts contained are thus not always of the same origin which renders difficult an exact study of the libraries of priests acquired by the French Institute.

[2] Texts in Tamil: 276.10, 276.11-21, 276.25, 279.7, 282.15, 329.4. Texts in Maṇipravāla: 276.7-9, 277.3, 278.14, 282.12, 283.5, 283.10, 285.17, 307.10, 318.1, 331.6, 338.1, 338.4, 345.6, 345.8, 346.1, 347.1. As far as the scripts are concerned, the Sanskrit texts are written in Grantha (952) and in the Telugu script (14). 167 texts have already been described in the two previous volumes of the Catalogue.

[3] The purpose of this introduction is to compensate to some extent for the absence of an index of subjects (which will be included in subsequent volumes), and also to begin to comprehend this corpus in its totality. These thousand texts may be considered as an already representative sample of the literature possessed by the Śaiva priests of a part of South India, mainly Tamilnadu. An initial presentation in the form of a classification by subject comes naturally, but it must be emphazised that it is also suggested by the nature of a great number of the texts which rarely deal with more than one subject; this is one of the features of this corpus. An example is the Śaiva āgama-s of which 23 (mūla° and upāgama-s) are represented only in the form of 129 extracts. Another example is that of the *Kriyākramadyotikā* of Aghoraśiva of which there are 14 extracts (plus two of uncertain attribution) all of which (with the exception of 283.1 and 303.1) deal with one subject each. We have thus, for the most part, a fragmented literature. And this characteristic is common to the other texts of unidentified source which, from the point of view of their form, appear in the guise of "genres" such as kalpa, vacana, lakṣaṇa, nirṇaya, saṃgraha etc. Another feature of this corpus which merits a detailed analysis is its apparent religious heterogeneity. Besides these extracts or fragments of Śaiva āgama-s there are also extracts attributed to yāmala-s as well as other texts whose "tone" is śākta. This corpus contains as well a number of smṛti texts where the smṛtis-s may or may not be identified.

Aghoraśivācārya's *Kriyākramadyotikā* is represented by 14 texts (including two of doubtful attribution) among which twelve deal with only one subject (276.6 and 296.16: aṣṭatriṃśatkalānyāsa, 282.4: pratiṣṭhā, 297.5: agnikārya, 298.32: durmaraṇa, 300.5: samayasaṃskāradīkṣā, 300.8: nirvāṇāntyeṣṭi, 366.4: śilāsaṃgrahaṇa to śilāvinyāsa, 366.7: Gaurīpratiṣṭhā, 334.31: agnikārya, 338.8: bhūtaśuddhi, 347.2: nityānuṣṭhāna. 303.3 (incomplete) is a rendering in Maṇipravāla of the *Kriyākramadyotikā*.

The *Kriyādīpikā* of Śivāgrayogin (16th century) deals with matters relating to kriyā° and caryāpāda.

1. Texts dealing with the **doctrine** (vidyā).

An exposition of important topics of the doctrine of the Śaivasiddhānta is contained in 301.3-16 which are of Kashmiri origin and perhaps also from Central India: they are the works of Sadyojyoti (9th century), a pupil of Ugrajyoti, of Bhoja (11th century), of Śrīkaṇṭha, a pupil of Rāmakaṇṭha I, and of Rāmakaṇṭha II, the son of Nārāyaṇakaṇṭha. On pati, paśu, pāśa as the three **tattva-s** (realities): the *Tattvatrayanirṇaya* of Sadyojyoti (also available with the commentary of Aghoraśiva, 301.12), on Śiva, Śakti and Bindu as the three tattva-s: the *Ratnatrayaparīkṣā* of Śrīkaṇṭha, on the 36 tattva-s: the *Tattvasaṃgraha* of Sadyojyoti (also available with the commentary of Aghoraśiva, 301.14) and the *Tattvaprakāśa* of Bhoja. To these must be added the *Tattvabhedapaṭala*, part of the *Vātulāgama*. On **bhoga** (enjoyment): the *Bhogakārikā* of Sadyojyoti (also available with the commentary of Aghoraśiva, 301.13). On **mokṣa** (release): the *Mokṣakārikā* of Sadyojyoti (also available with the commentary of Rāmakaṇṭha II, 301.16). The *Paramokṣanirāsakārikā* of Sadyojyoti refutes the concepts of liberation held by the other schools of thought like Sāṃkhya and Yoga. It is also available with the commentary of Rāmakaṇṭha II, 301.15. On **nāda**: the *Nādakārikā* of Rāmakaṇṭha II (also available with Aghoraśivācārya's commentary, 301.11). The author here refutes the sphoṭa theory of the grammarians and establishes the theory of nāda.

On **adhvan-s** (courses) the *Adhvaprakaraṇa* (part of the vidyāpāda of the *Mṛgendrāgama*) is represented by two mss. (301.1-2, the first incomplete).

Five texts deal with the **prāsādamantra** ("Hauṃ", one of the mantra-s of Śiva). Two among them (329.1 and 345.3, 345.5 being identical with the first) contain the *Prāsādaṣaṭślokī*, an explanation in six verses of this mantra, such as its parts and their location in the body etc. The first gives the meaning of the mantra in Tamil. The author of this explanation is not known. The second contains only the text of the

Prāsādaṣaṭślokī. Aruṇadeva, pupil of Jñānaprakāśaśivācārya, is the author of the *Prāsādacandrikā*, an exposition of the mantra in Sanskrit. The *Prāsādalakṣaṇa* (two copies: 345.6 and 371) is another explanation of the same, but in Tamil.

The *Śivajñānabodha* deals with the knowledge of Śiva (His existence, the individual soul, the ways of attaining Śivahood). This work is represented by five texts in the present volume. 292.4 and 345.2 contain two commentaries in Tamil of unknown authorship. 292.3, *Śivajñānabodhopanyāsa*, is a brief exposition in Sanskrit of the text by Nigamajñānadeśika. In his *Śivajñānasiddhisvapakṣadṛṣṭānta*, Nigamajñānadeśika has collected all the illustrations given in the svapakṣa (the exposition of the Śaivasiddhānta) of the *Śivajñānasiddhi* by Aruḷṇanti which is a commentary in Tamil verse on the Tamil version of the *Śivajñānabodha*.

The *Jñānapūjāvidhi*, a part of the vidyāpāda of the *Vātulāgama*, deals with the procedure of worshipping Śiva and the ācārya through **jñāna** (knowledge).

The *Tirumūlar Vākkiyam* contains 30 Tamil verses taken at random from the *Tirumantiram* of Tirumūlar.

2. To the **yoga**pāda belongs the *Śivayogaratna* of Jñānaprakāśa of Sri Lanka. It deals with the practice of yoga based on the principles of Śaivism. The *Yogasārāvali* (with Tamil explanations) is concerned with the kuṇḍalinīyoga. Also śākta are the *Ṣaṭcakravivaraṇa* by Puṇyānanda and Viśvanātha's *Ṣaṭcakravivṛti* (a commentary on a portion of the *Kaivalyakalikātantra*) which deal with the six cakra-s. To the Nātha tradition belongs the *Siddhasiddhāntapaddhati* of Gorakṣanātha (12th century) in six chapters (upadeśa). From the same tradition: 311.3 which enjoins the recitation of the names of the guru-s of the Nātha cult.

3. To the kriyāpāda belong the texts on **architecture** and **iconography**. The definitions of length and other units of measurements are found in 298.7, a part of the *Viśvaratna* (?). This text also contains an extract on the same topic from a work called *Viśvaratnākara*. A part (367.3) of the Kashmirian *Svacchandabhairava* deals with the units of measurements such as mānāṅgula, mātrāṅgula and dehāṅgula. 298.28 contains two chapters of the *Aṃśumatkāśyapa*, upāgama of the *Aṃśumadāgama*, one dealing with tālabheda, that is the measurements of the icons, the other with the uttamadaśatāla, that is the ten best ones. 295.3 gives parts of the *Mayamata* on the construction of pavilions, courts and other parts of the temple complex. The language used here is Sanskrit interspersed with Tamil. This text is stated to be the 25th chapter of the *Mayamata* but is not traceable to the printed

edition (see PIFI n°40.1). The features of the icons (pratimālakṣaṇa) are dealt with in 334.12 which forms part of the *Mānasāra* according to the colophon but which is not found in the printed text. 298.5 describes the parvata, one among the 96 vimāna-s (see *Mayamata*, ch. 20, 13a-16a, for this vimāna). 298.6 (*"Liṅgamūrtilakṣaṇa"*, already vol. II, 195.14) describes the forms of various liṅga-s. Other works of this kind are 293.7, 298.22 giving the characteristics of the fire-pit (kuṇḍalakṣaṇa), 298.21 that of the maṇḍapa (maṇḍapalakṣaṇa). 298.29 gives the measurements of the temple (prāsādamānalakṣaṇa).

4. A large number (178) of texts concern **rituals** and their performance.

4.1. **Mantra-s** and **yantra-s** form the basis for the rituals (89 texts).

Those who undertake the rituals are required to receive the **mantra-s** from competent ācārya-s whose characteristics are treated in 327.12 and 334.24. The procedure for receiving the mantra (mantragrahaṇa) is given in 287.15.

Mantra-s are vedic and non-vedic. For vedic mantra-s see 353.2 and 325.1, for the Rudram and the Camakam, 280.1, 327.3, 280.2 and 353.3. The Puruṣasūkta is given in 280.3. 310.25 and 316.11 contain the Sūryasūkta. 328.5 contains different Vedic sūkta-s to be uttered while waving the lights (nīrājana) before the deity. 325.11 lays the procedure to recite upaniṣadic mantra-s like the mahāvākya "tat tvam asi".

276.7, in Tamil and Sanskrit, gives the mantra-s to be recited daily by a Śaiva (anuṣṭhānamantra-s).The procedure for the recitation of the Ajapāgāyatrīmantra (a gāyatrī for Śaiva deities) appears here under 298.34 (already I, 103.3 and II, 157.6).

Among the mantra-s of Śiva the Śivapañcākṣara is famous: its greatness is described in Tamil in 276.10. And again in 276.15 which states that it has been received by the sage Agastya from Subrahmaṇya. Another form of it is the Māyāpañcākṣara (māyā is a designation of the bījākṣara "hrīṃ"), see 322.11. Another mantra of Śiva is the Vyomavyāpimantra given in 303.2 together with its nāmāvali (the list of its constitutive words).

For mantra-s of Śaiva deities see, for instance, the Uccāṭana-vīrabhadramantra (283.5), and 314.1 for Gaṇapati.

For mantra-s of Devī see 314.6 (Bagalāmukhī), 322.26 (Caṇḍikā-parameśvarī), 322.22 (Dakṣiṇakālī), 316.3 (Indrākṣī), 322.25 (Kāla-rātri), 322.37 (Pratyaṅgirā), 314.5 (Rājamātaṅgī), 322.28 (Saubhāgya-lakṣmī), 374.4 (Tripurasundarī), 314.4 (Vārāhī). 322.7 gives the text of the meditation (dhyāna) to be done before reciting the mantra of Kāmakalā. Śākta too is the Raśmimālāmantra (322.1) used in the Śrīvidyā cult and referring to the All-bright Goddess.

For non-Śaiva deities: 310.17 (Rāma).

Other mantra-s are the Tārakabrahmavidyāmahāmantra (322.14) which enables the aspirant to overcome wordly bondage, the Ṣoḍaśākṣarībrahmavidyāṣaṭkamālāmahāmantra (322.19). The *Parikarapañcakādi* treats the accessories (japa, dhyāna etc.) for the Śrīvidyāmantra.

Mantra-s of village-deities. 276.21 gives the mantra of Piṭāri in Tamil with some Sanskrit words.

Yantra is a mystical diagram possessing occult powers. It is the symbol of the mantra. 334.21 deals with the dvātriṃśadbhāvana, the meditation on thirty-two yantra-s, each of them representing a form of Śiva. The procedure of worship of the Śrīcakra is given in 283.8. The Cidambarayantra is described in 340.2. Its worship is enjoined in 283.3 and 10, the latter in Tamil.

4.2. **Dīkṣā** (initiation) is the rite a person has to undergo in order to be qualified for performing the domestic as well as the temple rituals. A competent ācārya is to be approached by the aspirant. The process of initiation is itself complex. It is of various kinds which are described in different texts. 367.1: some general remarks, 344.4: on the proper time for the ritual and other related matters such as the sarvatobhadra and other maṇḍala-s, 282.2: on different kinds of inititation, 282.5: on the procedure for initiating an aspirant into the path of knowledge, 282.9: on the installation of a Śaiva sannyāsin as ācārya (ācāryābhiṣekavidhi), and 347.1: on the rites which are to be carried out while performing initiations like samayadīkṣā, viśeṣadīkṣā and others. The *Mātṛdīkṣāvidhi* and the *Mātṛpūjādhikāra* (358.3, parts of Umāyāmala) deal with the initiation for the worship of the Goddess. Brahmacārin-s (celibates) are allowed to worship the deities according to 344.3.

4.3. There are rites which are common to temple and domestic rituals. An example is the **nyāsa-s**. Nyāsa (literally, placing, applying) is intended for inculcating power into an idol, a person (the performer) or an object. Mantra-s are to be used while performing this rite. In this volume the following nyāsa-s are dealt with: antaścakranyāsa (314.10), aṣṭatriṃśatkalānyāsa (276.6, 285.12, 296.16, 338.7), bahiścakranyāsa (314.11), Bhairavanyāsa (348.2), bhuvananyāsa (311.4, 322.4), catuṣṣaṣṭikalānyāsa (325.12), daśākṣaranyāsa (285.12), devatānyāsa (311.4, 322.4), Gaurīkalānyāsa (285.12, 287.8), Gaurīpañcaviṃśatikalānyāsa (328.7), jīvanyāsa (285.15), karanyāsa (322.4), mahānyāsa (325.2), mahāṣoḍhānyāsa (311.4), mantranyāsa (306, 311.4, 322.4, 334.5), mātṛkānyāsa (279.1, 285.12, 311.4, 322.4), mūrtimūrtīśvaranyāsa (306, 311.4, 322.4), nakṣatranyāsa (358.8), pañcacakranyāsa (322.4), prapañcanyāsa (311.4), ṣaḍadhvanyāsa (285.12, 296.17), Śrīkaṇṭhamātṛkānyāsa (285.12), Śrīkaṇṭhanyāsa (285.15), Subrahmaṇyamātṛkānyāsa (282.20), tattvanyāsa (334.5), tattvatattveśvaranyāsa (306), Vyomavyāpimantranyāsa (334.5).

4.4. **Domestic rituals**. In the āgama-s and upāgama-s they are normally found in the caryāpāda.

4.4.1. **Daily rituals** (nityānuṣṭhāna). 334.25 gives an account of the routine work of a priest. Paramānandayogin's *Śaivabhūṣaṇa* is a manual on the Śaiva rituals. Among the four mss. of this work, all but one contain the Sanskrit text with explanations in Tamil. Śivāgrayogin's *Kriyādīpikā* and portions of Aghoraśivācārya's *Kriyākramadyotikā* deal also with these subjects. See also the *Śaivānuṣṭhānavidhi* (another name of which is *Anuṣṭhānavidhi*) and the *Nityakarmavidhi*. Three chapters (279.3) of the *Kulārṇavatantra* describe the preparation of the kuladravya (a particular kind of offering) and the features of the vessels used for the rituals of the kaula-s. Regarding the kaula daily rituals, see also 320.5 (in Telugu script).

The *Anuṣṭhānavidhi* and the *Śaivasaṃnyāsapaddhati* are concerned with the duties of a recluse.

Snāna (ritual bath) is described in the *Snānavidhi* and is said there to be of 3, 6, 7 and 16 kinds.

353.4 treats the besmearing of the body with the holy ashes and the wearing of the rudrākṣa. On the same subject, the *Bhasmadhāraṇavidhi*, the *Bhasmadhāraṇa*, the *Rudrākṣavidhi* and a part of 334.25.

The rite of **saṃdhyā(vandana)** to be performed with vedic as well as tantric mantra-s is described in the *"Saṃdhyāprayoga"* (276.23). This ritual, but only with vedic mantra-s is dealt with in 334.25 together with the **prāṇāyāma**, a part of this ritual.

Next comes the **Brahmayajña**: 289.1, also 289.2.

Viśeṣatarpaṇa (satisfying the gods by pouring water) is to be done according to 290.9.

Agnikārya. An ācārya or any one trained and equipped for the purpose, is to perform the homa (oblation) in the sacred fire lit in the kuṇḍa-s (fire-pits). This act is called agnikārya. It is also performed in the temple. The following texts concern this rite in the house as well as in the temple: 297.5 (and again 334.31) a part of Aghoraśiva's *Kriyākramadyotikā*. This rite is to be performed daily: 276.22. **Agnimukha**, a preliminary part of the agnikārya consisting in beseeching Agni to face the West and to be ready to receive the oblations, a smārta ritual, is found in 285.7. Another part, **jayādi**, uttering mantra-s one of which being the word "jaya" for the success of the rite, is dealt with in 285.8 (smārta also).

Dhyāna (meditation on the deity). The meditations on Kārttikeya and on the 16 forms of Gaṇapati are found in the *"Kārttikeyadhyāna"* and in the *"Ṣoḍaśagaṇapatidhyāna"*. Śloka-s for meditation are given in 327.2, 334.9, 344.9, 350.4, 362.2 etc. 322.18 is concerned with the meditation on the guru-s, as part of the worship of Śrīcakra.

333.1 deals with the **daily worship** (nityārcana in temple and house).

The **worship of the seat** (pīṭha) of the deity is dealt with in 276.26 (temple & domestic).

The procedure for the **worship of Gaṇapati** is given in the *Mahāgaṇapatipūjā*.

276.5 and 277.3 contain instructions in Tamil for the **worship of Śiva** (domestic). 285.3 and 328.8 deal respectively with the worship of Śiva in the five enclosures and with that of Śakti in the fifth (temple & domestic). The worship of Tatpuruṣa and Sadyojāta (two of the five manifestations of Śiva) is dealt with in 375.2 and 375.1 (temple & domestic). The worship of Śiva and one's guru through jñāna (that is, mentally) is found in the *Jñānapūjāvidhi*, The **worship of Devī** is treated in 375.3 (temple & domestic) and in the *Atmārcanavidhi* (358.3) (domestic) belonging to the *Umāyāmala*, that of the **Śrīcakra** in 283.8, that of Durgā in 288.2 (domestic), that of Lakṣmī in 288.3 (domestic) and that of Gaurī in the *Gaurīpūjā* (288.5; domestic). The procedure of **worshipping Subrahmaṇya** (procedure different from that found in the śaivāgama-s) is found in the 282.16, a part of the *Śāradātilaka*.

The *Bhagavadgītāpārāyaṇakrama* enjoins the daily reading of the Bhagavadgītā.

4.4.2. **Occasional** (naimittika) **rituals**.

Saṃskāra-s (purificatory ceremonies). The *Śaivaṣoḍaśakriyā* attributed to Aghoraśivācārya deals with sixteen saṃskāra-s. 298.30 describes among other subjects 3 saṃskāra-s: **ṛtusaṃgamana**, **puṃsavana**, **sīmantonnayana**. **Jātakarman**, the rite performed immediately after the birth of a child, is described in 287.3. A part of the preceding is the **jātakarmahoma**: 287.4.

Antyeṣṭi (funeral rites). The **cūrṇotsava** dealt with in two texts of that name (already described 188.2, vol. II) is a part of it.

Puṇyāha (purification of the place) as a domestic occasional ritual is enjoined in 280.8.

Darśatarpaṇa (propitiating the Manes) is dealt with in 280.10.

The preparation of the **madhuparka** (what is to be offered to a guest) is described in 290.7.

The *Ṣaṣṭyabdapūrtiśānti* describes the rite of that name performed to repel the evil forces when a person completes his 60th year. Other domestic **śānti-s** (rites aimed at avoiding or mitigating the evil effects of certain occurrences; some are related to the temple rituals, see below p. IX): **gṛhaśānti** (purification of the house): 365.1 attributed to Bodhāyana, **nālaveṣṭanaśānti** (in the case of the birth of a child with the umbilical cord around the neck): 365.2, **Tvaṣṭṛśānti** (in the case of a child born on the Citrānakṣatra day): 365.3, **Puṣyapūrvāṣaḍhādigaṇḍāntaśānti** (in the case of a child born on the Puṣyanakṣatra day etc.): 365.4, **Mūlānakṣatraśānti** (on the Mūlānakṣatra day): 365.10, **Rohiṇīnakṣatraśānti** (on the Rohiṇīnakṣatra day): 365.12, **Jyeṣṭhānakṣatraśānti** (on the Jyeṣṭhānakṣatra day): 365.15, **Āśleṣānakṣatraśānti** (on the Āśleṣānakṣatra day): 365.18, **Kuhūśānti** (on a new-moon day): 298.43, 365.14, **Amāvāsyāyāṃ jananaśānti** (on a new-moon day): 365.21, **Mandavārajanmanakṣatraśānti** (when one's birth nakṣatra falls on a Saturday): 365.22, **Viṣanāḍījātāriṣṭaśānti** (on an inauspicious period of the day): 365.23, **prasūtiśānti** (against the evils which may happen at the time of the birth of a child): 310.3, **Dhaniṣṭhāpañcakaśānti** (against the evil effects of the death of a person on Dhaniṣṭhā (= Śraviṣṭhā) and four more nakṣatra-s following that nakṣatra): 365.6, **grahaṇaśānti** (to ward off the evil effects of an eclipse): 365.9, 365.11, **āyuṣyahoma** (oblations for the longevity of a person): 365.8, **sarpaśānti** (overcoming the evil effects of the killing of a serpent): 365.7, **gaulīpatanaśānti** (against the evil effects of a lizard falling on a person): 365.13, **kṛkalāsaśānti** (against the evil effects of a chameleon falling on a person): 365.16, **ulūkaśānti** (against the evil effects of an owl entering the house): 365.17, **gṛdhraśānti** (against the evil effects of a vulture sitting on a house): 365.24, **narapatanaśānti** (against the evil effects of a man falling on another when sleepy): 365.19.

Vrata-s (observances) are dealt with in the *Varalakṣmīpūjā*, *Śivarātrivrata*, *Anantavratapūjā* and *Kedāravrata*.

4.5. **Āśauca** (pollution). The *Āśaucasaṃgraha* (this title in the margin) gives a brief account of the circumstances which cause pollution.

Prāyaścitta-s (atonements) are treated by Trilocanaśivācārya in the *Prāyaścittasamuccaya*. The expiations concern lapses while performing temple or domestic rituals. 298.16 ("*Naramṛtaprāyaścittavidhi*") treats the atonements for the death of a person in the temple.

4.6. **Temple rituals**. The site, where the construction of a temple or any sacred building is to be undertaken, is called **vāstu**, and the deity presiding over it, **vāstupuruṣa**. These matters are dealt with in different texts: see 285.16, 296.6, 361.3 and 366.8. The "*Vāstupūcaiccurukkam*", in Tamil, contains a brief treatment of the worship of the vāstu. **Vāstuśānti** (290.16) is the rite which is intended to drive away evil forces that are likely to be present on the site.

4.6.1. **Pratiṣṭhā** (installation) of the idol is elaborately described in the āgama-s: see the bundle n° 324 with its 39 texts.

The list of the different rites composing the pratiṣṭhā is available in 290.3 and 340.6 (the last again under 364.6); see also 305.1.

Ratnanyāsa consisting in the placing of gems in a box and lowering it into a pit where the garbhagṛha is to be built, is treated in 290.12.

Mṛtsaṃgrahaṇa (collecting earth) and **aṅkurārpaṇa** (sowing seeds) are preliminary rites. They are dealt with in 285.17, 290.17, 290.18, 296.9 and 296.18.

Nayanonmīlana (litt. opening the eyes, actually carving the eye balls of a new idol) is treated in the text of the same name (290.13).

Nyāsa-s are performed: see above p. V.

Prāṇapratiṣṭhā designates the act of inculcating divinity into an idol: see the text of that title, as also the *Prāṇapratiṣṭhāmantra* and the *Prāṇapratiṣṭhāvidhi*.

The culminating rite of the installation is the **saṃprokṣaṇa**, the pouring of consecrated water on the deities and on the kalaśa-s (finials) of their vimāna-s (superstructures). The related texts bear the titles *Saṃprokṣaṇavidhi* and *Harmyasaṃprokṣaṇavidhi*.

Mūrtihoma (290.20) and **Śāntihoma** (285.20) remedy the evil effects caused by lapses while performing the ritual of installation (or any general ritualistic act).

As far as the installation of the different **deities** is concerned, **Śiva** and his different forms: Aghora (296.24), Ardhanarīśvara (324.15), Balināyaka (324.27), Caṇḍeśa (324.18), Candraśekhara (324.11), Dakṣiṇāmūrti (324.12), Gaṅgādhara (324.18), Haryardha (324.15), Jvaradeva (324.24), Kālanigraha (324.21), Kaṅkālamūrti (324. 15), Kṣetrapāla (324.19), Nṛttamūrti (324.16), Sadāśiva (324.9), Sakala (324.25), Saṃhāramūrti (324.20), Somaśrīviṣṇupadmaja (324.18) Someśa (324.13), Sṛṣṭimūrti (324.20), Sthitimūrti (324.20), Tripurāri (324.15), Umāskanda (324.13, 332.4 and 9), Vīrabhadra (324.22), Vṛṣārūḍha (324.14). For a liṅga: 324.5, 334.6, a ratnaliṅga: 324.33, a calaliṅga: 324.32, a liṅgodbhava: 324.10. For the installation of any representation of Śiva drawn or made of wood etc. (citrabera) see

324.34. **Śaiva deities**: Gaṇeśa (340.8, by Akhilāṇḍapaṇḍita), Vighneśa (324.3), Ṣoḍaśavighneśvara, the 16 forms of Gaṇeśa (324.4), Skanda (324.8). **Devī**: 361.2, Gaurī: 324.7, Bhadrakālī and Mahāmārī: 349.3 and 285.33 (parts of the *Rudrayāmala*), the Saptamātṛ: 304.1, 358.2. **Other deities**. Brahma: 324.18, Sūrya: 324.1, Candra: 324.2, Śāstṛ: 324.23. The idols of the 63 Tamil Śaiva saints called Nāyanmār-s are installed as described in 298.41. The installation of the lower pedestal of the liṅga (piṇḍikā) is dealt with in 324.6. For the sandals (pādukā-s) of Śiva see 324.34, for the weapons of the gods 324.17 and 35 (the śūla, the trident of Śiva), 324.36 (the śaktyastra, the weapon of Subrahmaṇya), for their vāhana-s 324.37 (vṛṣabha), 324.38 (the elephant and the peacock of Subrahmaṇya), for their vimāna-s (superstructures) 324.26 (Śiva), 324.26 (Devī), 324.26 (the Sarvadeva-s), for their flagstaffs (dhvaja-s) 324.29 (Śiva), 324.30 (Gaurī), 324.31 (Subrahmaṇya). For the installation of a balipīṭha (the pedestal on which the bali-s, offerings mostly in the form of rice-balls are offered) see 324.28. The *Taṭākapratiṣṭhāvidhi* (298.19) affirms the greatness of digging a tank and lays down the rituals connected with its formal consecration.

Ten texts concern the **maṇḍapapūjā** in general (285.5, 285.30, 293.5, 296.33, 305.6, 307.6 (in a brief manner), 329.3, 334.30, 349.4, 366.3 & 373.1), one a maṇḍapa dedicated to Śiva (296.11), two a maṇḍapa dedicated to Vighneśvara (285.28, 296.20), three a maṇḍapa dedicated to Subrahmaṇya (285.26, 285.27 and 296.19), three a maṇḍapa dedicated to Devī (296.18, 307.5 and 337.1), one a maṇḍapa dedicated to Gaurī (285.25), two a maṇḍapa dedicated to Māriyamman (293.8, 297.6).

When the temple structure or any part of it, or the idol, falls into disrepair they have to be repaired. This ritual is called **jīrṇoddhāra**. Three texts: the *Jīrṇoddhāradaśaka* by Nigamajñānadeva with a commentary of unknown authorship, 305.5 and 305.8.

When the main shrine is being repaired a temporary one (**bālālaya**) with a temporary icon is built for the daily worship: see 298.14.

The kalāśakti (power) of the deity in the old shrine is drawn into the consecrated water of a pitcher. This pitcher is brought in a procession from the garbhagṛha to the yāgamaṇḍapa. The homa performed on this occasion is called **yātrāhoma**: 290.23.

Jaṭibandhana is the name of the act of glueing an idol (mostly an utsavabera, an idol carried in procession) on a pedestal. This is treated in 334.15 of the same name.

When the pedestal on which the main idol stands is broken or comes loose, it is to be set right by undertaking the ritual called **aṣṭabandhana** which consists in cementing the space between it and the idol with powdered soft cotton, ghee of buffalo's milk, granules of sand, lac, beeswax resin, decoction of red ochre, pebbles and jaggery. This topic is dealt with in the *Aṣṭabandhanavidhi*, a chapter of the *Sahasrāgama* and in two texts from the *Sūkṣmāgama*: *Aṣṭabandhanavidhi* and *Aṣṭabandhanaprayogakramavivaraṇa*. On this occasion, an oblation is to be poured on the fire: this is the subject of 287.2.

4.6.2. **Daily worship** (nityārcana) is to be performed for the deity installed.

Puṇyāha (the initial purificatory rite, also a domestic ritual) before the worship of Bhadrakālī and the Goddess is dealt with in two texts of the *Rudrayāmala* (349.2).

Snapana is the bath given to the deity every day during the worship (and also on specific occasions). Water is collected in pitchers (kalaśa-s) together with specified roots, darbha grass and rice. It is sanctified by the utterance of mantra-s which are given in 296.13 and in the *Sahasrakalaśasnapanavidhi*. The number of pitchers may vary from 25 to 1008. The elaborate bath (mahābhiṣeka) of the deity is dealt with in 296.15.

Pūjā or **arcana** (worship). Most of the texts concern the temple as well as the house, see above p. VII. To these can be added the *Puṣpavidhi* (331.6) and the quotations (332.7) from the *Cintya°*, the *Aṃśumad°* and the *Kiraṇāgama* which affirm the greatness of using bilva leaves in the worship of Śiva. Relating only to the temple: 348.1 (part of the *Sakalāgamasaṃgraha*) on Bhairava's worship, 285.11 giving the mantra-s for the worship of the tattva-s and of the tattveśvara-s. For the worship of a village-goddess see 293.9: worship of Haṅkāḷī, that is Aṅkāḷamman.

Dhyāna (meditation). See above p. VII. Relating only to temple worship: the meditations on Kṣetrapāla, the vṛṣabha, the balipīṭha (the stone on which daily offerings are placed) found in 327.7, on the Saptamātṛ and on the Vidyeśvara-s, respectively in 334.9 and 350.4.

Agnikārya. Relating only to the temple are Vināyakabhaṭṭa's *Agnimukha* (285.6 and 296.12, a part of his *Agnikārya* for which see vol. II, 118.9), 278.14, 293.6, 366.10. For other texts on this rite concerning the temple as well as the house, see above p. VI.

4.6.3. **Utsava-s** (festivals). The Bhauvanotsava (attributed to the *Kāmika*) deals with one of the nine kinds of festivals.

A number of texts treat the annual festivals: see for instance the numbers 1, 2, 3, 4, 6, 8, 9 and 14 of the bundle 294, and also 300.4, 307.3, 331.1, 357.4 under the titles *Utsava° or Mahotsavavidhi* and 366.9 (*"Utsavapaddhati"*). The *"Paścimotsavavidhi"* treats the case of a temple the main gate of which faces the West.

As far as the deities are concerned, the festival of Śiva is the subject of 294.5 (from the *Dīpta°*), 294.7 (from the *Suprabheda°*), 294.10 (from the *Makuṭāgama*), 294.11 (from the *Śrīmukhatantra*), 294.12 (from the *Siddhatantra*), 294.13 (from the *Vātulāgama*) and 337.7. For Skanda see 298.10 (*Skandotsavavidhi*, from the upāgama *Nārasiṃha*) and 347.3, incomplete, making reference to the deity in a temple at Madurai. For Devī: 328.10 and 13 (*Āṣāḍhapūravidhi* from the *Svāyambhuvāgama*), Gaurī: 350.1, Kālī: 330.1 (*Kālyutsavavidhi* from the *Rudrayāmala*).

Rites forming part of these festivals are the subject-matter of a certain number of texts. **Grāmaśānti**: 300.2. **Mṛtsaṃgrahaṇavidhi** (see above, p. IX): 357.3. For **Dhvajārohaṇa** (hoisting the flag) see above p. X for its installation. **Utsavakaṭṭiya** (eulogistic phrases) describing the various deeds of the deity, to be recited when the image is kept in a decorated maṇḍapa in the temple: 318.1. **Bherītāḍana** (beating the kettle-drum announcing the commencement of the great festival): 289.3, 307.1, 338.6. **Devatāvāhana** (propitiating different gods so that they will be present on this occasion): 289.4, 327.4. **Sandhyāvāhana** (propitiating the deities of the quarters): 289.5, 327.5, 338.2, 338.9, 357.1, 373.2 and 373.3. **Bhadrakālīsandhyāvāhana** (same for Bhadrakālī): 337.8. **Devīmaṇḍapapūjā**: 307.5. **Maṇḍapapūjā**: 329.3. **Utsavabali** (offerings to the guardians of the eight quarters, to Brahmā and Viṣṇu and to other deities): 334.32. The *Aṅgārabali*, part of the *Rudrayāmala*, describes the offering of the flesh of an animal after it has been baked with fire, this in the case of the festival of the Goddess, for instance Bhadrakālī. **Devītapas** (the penance of Pārvatī in order to marry Śiva): 328.14. **Ūṭal** (the feigned estrangement - praṇayakalaha in Sanskrit - between Śiva and Pārvatī): 329.4 (*Tiruūṭal*, in Tamil). **Vivāha** (marriage of the divine couple): 350.2. See also *Kalyāṇakarmavidhi* (340.7, 344.8). **Ḍolotsava** (placing the god and the goddess on a swing): 298.9. **Jalakrīḍā** (the god and the goddess are placed on a boat in the tank): 298.8. **Paṇimālā** (the deities present are requested to be favourable to the people; this request is in the form of collections of verses in Sanskrit interspersed with Tamil): 338.1, 338.4, 346.1, 357.2. **Āśīrvāda-s** (benedictions in the form of long phrases for the well-being of the people of the locality, in Tamil and Sanskrit mixed): 327.9-10, 332.8, 338.5, 356.1. **Prāyaścitta-s** (expiations for the lapses that have occurred during the festival): 294.14-16, 298.13, 307.4.

Some of the texts are related to definite **places**: 331.1 to Tiruppunturutti near Thiruvaiyaru in the Thanjavur district, 333.2 to Tirucculi in the Ramanathapuram district. 338.1 (*Paṇimālā*) contains verses in praise of Tiruměninātha, the presiding deity of the same place.

357.4 ends with a group of five verses (the first four in Sanskrit, the last in Tamil) addressed to Śiva in the Pandya country, perhaps at Madurai. See also 347.3 linked with the festival of Skanda at the same place.

5. **Devotional texts.** All kinds of stotra-s[4] . For **Śiva** as such: 28 texts (282.15 (Tamil), 286.18, 286.19, 286.27, 314,18, 319, 320.4, 325.3, 325.6, 325.7, 325.8, 325.13, 327.13, 327.14, 327.19, 328.16, 350,3, 343.12, 286.1, 286.34, 278.4, 280.4, 286.28, 310.15, 314.12, 335.1, 339.3, 343.2); as **Dakṣiṇāmūrti**: six (287.5, 323.4, 286.16, 276.3, 278.7, 363.30); as **Viśveśvara** or **Viśvanātha**: three (310.18, 318.3, 325.9); as **Bhairava**: two (354, 363.4); as **Kṣetrapāla** (a form of Bhairava): one (375.11); as **Candraśekhara**: two (286.26, 375.4); as **Cidambareśa** or **Cidambara**: two (331.4, 375.7); as **Naṭeśa**: two (331.8, 363.9); as **Aṇḍābharaṇa**: one (355.3); as **Bhāskareśa**: one (356.5); as **Maheśvara**: one (310.8); as **Rudra**: one (327.6); as **Śaṅkara**: one (353.7); as **Gaurīśaṅkara**: one (372.3). We find two nāmāvali-s (331.7 and 343.1) for **Śiva and Devī** together (saṃmelana), one (307.10) for the **Aṣṭavidyeśvara** (the eight attendants of the God) and one (375.5) for his bull (**vṛṣabha**).

For **Subrahmaṇya** as such: 17 (282.21, 282.22, 321.6, 278.2, 282.18, 282.23, 321.7, 321.12, 346.3, 339.2, 343.7, 346.2, 363.22, 363.26, 363.27, 363.29, 372.5); as **Guha**: one (353.8); as **Skanda**: one (282.19). **Vallīnāyakī**, spouse of Subrahmaṇya: one (375.6). **Hiḍimba**, son of the same god: one (321.11).

For **Gaṇeśa** or **Gaṇapati** as such: six (320.1, 286.30, 310.9, 278.1, 338.11, 372.4); as **Vināyaka**: five (321.1, 339.7, 280.5, 339.6, 338.12); as **Vighneśa**: one (334.8), as **Mūṣikavināyaka**: one (342.1); as **Vakratuṇḍa**: one (321.2).

62 texts are devoted to Devī. **Devī** as such: 14 (286.4, 286.8, 286.12, 286.13, 286.20, 286.25, 286.9, 329.42, 343.8, 343.10, 346.4, 372.6, 372.7, 373.4), as **Lalitā**: eight (310.7, 322.30, 322.43, 279.4, 279.5, 291.6, 291.7, 339.4), as **Tripurā** or **Tripurasundarī**: seven (279.6, 286.5, 286.11, 291.2, 312.2, 321.4, 325.4), as **Gaurī**: four (313.1 in Telugu, 286.2, 278.11, 375.8), as **Lakṣmī**: four (286.10,

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[4] The stotra-s contained in this volume are of different kinds. Some are designated by the number of verses they contain: **aṣṭaka-s** (made of eight verses), **daśaka-s** (made of ten verses), by the metre in which they are composed: **daṇḍaka**. Some are in prose (**gadya**). Some are named according to their purpose: **kavaca-s** and **pañjara-s** (literally "armour" and "cage" for protecting the devotee from head to foot). Two other groups are those of the **nāmastotra-s** and of the **nāmāvali-s** which contain either 108 or 1008 names of the deity concerned; in the nāmāvali-s the name is to be uttered separately, in the dative case, with the praṇava (om) prefixed and the word namaḥ following it.

321.5, 322.31, 363.25), as **Bālā**: three (328.15, 343.11, 363.13), as **Kāmākṣī**: three (312.1, 312.3, 312.2), as **Ambā**: two (286.3, 286.24), as **Durgā**: two (286.31, 363.12), as **Gāyatrī**: two (286.6, 286.7), as **Mīnākṣī**: two (356.4, 372.9), as **Sarasvatī**: two (342.2, 363.1), as **Śyāmalā**: two (363.5, 372.8), as **Bhadrakālī**: one (363.7), as **Bhuvaneśvarī**: one (363.11), as **Indrākṣī**: one (280.6), as **Kiṅkinī**: one (322.6), as **Rājarājeśvarī**: one (363.24), as **Śivakāmī**: one (363.10), as **Śūlinī**: one (363.3).

Among the other deities an important place is taken by the Planets (**Graha**). The nine together (navagraha) figure in three texts: 286.33, 310.26, 318.5; **Sūrya** or **Āditya** or **Bhāskara** nine texts: 310.21, 278.5, 310.13, 310.23, 310.24, 316.10, 363.2, 363.8, 375.9; **Śaneśvara** eight: 310.1, 310.4, 317.5, 310.2, 335.4, 355.2, 355.4, 363.21; **Aṅgāraka** four: 276.2, 278.8, 276.1, 278.6; **Candra** one: 316.12. Two texts (310.14, 310.22) for **Aruṇa** as the charioteer of the Sun, and two (310.12, 310.20) for **Chāyā**, the spouse of the same god.

Viṣṇu as such, one text: 363.18, as **Narasiṃha**, two: 363.15, 363.16, as **Govinda**, one: 327.18, as **Kṛṣṇa**, one: 355.1. The **weapons of Viṣṇu** are represented by two texts: 321.3, 363.14, **Garuḍa** by three: 276.4, 278.10, 278.9, **Rāma** by four: 313.7, 327.16, 286.32, 365.26, **Śāstṛ** or **Hariharasuta** by four: 321.9, 321.10, 321.8, 363.6, **Gaṅgā** by one: 325.5.

Four stotra-s praise **the sandals of the guru**: 315.2, 320.3, the **ātman**: 310.6, and the **Vedānta**: 356.6. The stotra called Vīrāvalī-pañcaka praises the five groups of teachers of the Śākta cult.

6. On **jyotiṣa**, the following texts are available. The *Kālaprakāśikā* and *Kālavidhāna* (both complete and the second with an anonymous commentary) deal with all the topics as does 358.1. The *Nakṣatra-nighaṇṭu* is a lexicon for the various constellations.

On the **measurement of time** (kālapramāṇa) see 325.14 (in Maṇipravāla).

On **fixing the proper time** (muhūrtanirṇaya). For different rituals: 285.29, 298.1, 334.34 (for domestic and temple rituals), 296.1 (for temple rituals), 285.2 (for installations), 332.11 (id.), 344.6 (id.), 276.16 (id., in Tamil), 305.4 (for the suitable day for the ritual bath, avabhṛtha). 333.3 shows how to avoid doubts that arise while fixing the day for undertaking pilgrimage. 276.25 gives, in Tamil, the guidelines for fixing the time for the same purpose.

7. On **prognostication** (ārūṭam) are the Tamil texts 276.17 giving the results of the sounds made by the lizard, 276.18, the results of the

sounds made by the lizard and by sneezing. 276.19, also in Tamil, lists the effects of throbbing in the various parts of the body.

8. Some texts are of a more literary type.

Māhātmya-s. On holy places: *Hālāsyamāhātmya* (Hālāsya is Madurai) and *Kāśīmāhātmya* (in Telugu script). The *Devīmāhātmya* (said to be part of the *Mārkaṇḍeyapurāṇa*) gives legends of Devī.

The Tamil text *Vīpūtimānmiyaccarukkam* extols the greatness of sacred ashes.

The *Gāyatrīrāmāyaṇa* narrates the Rāmāyaṇa in 24 śloka-s (the Gāyatrīmantra is made of 24 syllables).

The *Tīrthayātrātattva* (278.13) recommends pilgrimage for the absolution of the sins; *Dharmopadeśa* (359) is said to be a part of the Brahmottarakhaṇḍa.

Didactic verses. 286.29 (*Nītiśloka*), 327.8 which contains 65 śloka-s and 334.33.

In Tamil: *Nālaṭiyār* (276.12), a collection of moral verses from the end of the Sangam period, *Nītiveṇpā* (276.14) also moral verses from the Mediaeval period, *Kapilarakaval* (276.11), a pamphlet against caste and brahmins, of uncertain date, *Tanippāṭaṟṟattu* (276.13), a collection of single poems from all periods.

ABBREVIATIONS

Adyar.:	Adyar Library and Research Centre (Madras).
Alpha.:	Aphabetical List.
BK.:	Bṛhatstotrakamalākara - Vols. I & II - Nobel Press, Grantha, Madras.
BR.:	Bṛhatstotraratnākara Nirnayasagar Press, (Bombay), 1965 Vols. I & II.
C°:	company.
col.:	column.
CP.:	Chintadripet, (Madras), Alagappa Mudaliar editor.
DC., Des. cat:	Descriptive Catalogue.
edn.:	edition.
fol., fols.:	folio, folios.
GOML.:	Government Oriental Manuscripts Library, (Madras).
- D.:	Descriptive Catalogue.
- R.:	Triennial catalogue.
GOMS.:	Government Oriental Manuscripts Series, (Madras).
IFI.:	Institut Français d'Indologie.
- T.:	Transcript copy.
- RE:	Inventory number.
- Pub.:	Publications de l'Institut Français d'Indologie.
Inc.:	Incomplete.
JASB:	Journal of Asiatic Society of Bengal.
KSS.:	Kasi Sanskrit Series, (Banares).
KSTS.:	Kashmir Series of Texts and Studies.
l.:	line.
L.:	Notices on the Mss. by Rajendralal Mitra.
Lifco.:	Little Flower Company, (Madras).
mms.:	millimetres.
Ms.:	Manuscript.
NCC.:	New Catalogus Catalogorum, Madras University.
NS.:	Nirnaya Sagar Press, (Bombay).
ORI.:	Oriental Research Institute, (Mysore).
p., pp.:	page, pages.
P.:	Paper manuscript.
PL.:	Palmleaf manuscript.
Pub.:	Publication, Published.
RASB.:	Royal Asiatic Society of Bengal.
SIAA.:	South Indian Archaka Association, (Madras).
SVUORI.:	Sri Venkateswara University Oriental Research Institute, (Tirupati).
TSML.:	Tanjore Serfoji Mahārāja Sarasvati Mahal Library.
TSMS.:	Tanjore Serfoji Maharājā Sarasvati Mahal Series.
VSP.:	Sri Venkateswara Steam Press (Bombay).
VVS.:	Vani Vilas Press, (Srirangam).

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Stotra-s, Mantra-s, Rituals and Tamil Works

RE 15. 429. PL.; 131 fols.; 256 x 34 mms.; fairly good condition; Grantha and Tamil; not very recent; origin: Sankaranayanar Koil.
Missing fols.: 1-18, 47-52, 56-60, 96-107, 112-117, 124-127, 145-146.
Blank fols.: 55b, 129b, 144b, 150b, 171a, 175b, 182a.

General contents

1. Fol. 19b-20b: Aṇgārakakavaca; 2. 21a-22a: Ṛṇamocanamaṅgalastotra; 3. 22b-23a: Dakṣiṇāmūrtikavaca; 4. 23b-24b: Garuḍastuti; 5. 25a-38b: Śivapūjāvidhi; 6. 39a-40a: Kriyākramadyotikā-Aṣṭatriṃśatkalānyāsa; 7. 41a-46b: Anuṣṭhānamantra; 8. 53a-55a: Nityāgnikārya; 9. 62a-70b: Saṅkīrṇaviṣaya; 10. 71a-72b: Civapañcāṭcara uṇmai; 11. 73a-74b: Kapilar Akaval; 12. 74b-76b: Nālaṭiyār; 13. 77a-78a: Taṉippāṭattiraṭṭu; 14. 78b-80a: Nītiveṇpā; 15. 81: Pañcāṭcara upatecam; 16. 83a-84b: Pratiṣṭhākālanirṇaya; 17. 86: KevuliKattal; 18. 87a-91b: Potucol; 19. 92: Tuṭinūl; 20. 93a-95a: Tirumūlar vākkiyam; 21. 108-129a: Mantra-s; 22. 130a-138b: Nityāgnikārya; 23. 139a-144a: Sandhyāprayoga; 24. 155-156a: Mahāgaṇapatidhyāna; 25. 157a-170b: Yāttirai; 26. 176: Pīṭhapūjā.

Fol. 61 contains an index of didactic verses; 82 contains the list of materials used for pūjā; 85 treats in brief the mantra-s and expressions used while performing homa; 122 gives the method of preparing some medicine; 147-149 : deal with cakra and mantra-s of deities like Piṭāri; 150a contains Pañcākṣara and Aghoracakra; 151-154: Preparation of añjana and some medicines; 156 contains some diagram; 171b-173b: Preparation of medicines; 174a: astrological matter; 177a-179b: list of ingredients for preparing medicines; 180 Preparation of abhraka; 181, 182b and 183: names of some deities, prayers etc.

276.1 AṄGĀRAKAKAVACA

(Sanatkumārasaṃhitā)

Similar to n° 59.6. According to the colophon, this is from the Sanatkumārasaṃhitā, a part of the Skandapurāṇa. This is the same as GOML. D. 5849.

Beginning

Fol. 19b, l.1. asya śrīaṅgārakakavacastotramahāmantrasya virūparṣiḥ / anuṣṭupchandaḥ / aṅgārako devatā / maṃ bījaṃ / hrīṃ śaktiḥ / śrīṃ kīlakam aṅgārakaprītyarthe jape viniyogaḥ / hrāmityādi ṣaḍaṅganyāsaḥ / aṅgāraka mahi (ī) putra bhagavan bhaktavatsala / ṃārto'haṃ prapannosmi ṃamāśu vināśaya /

End

Fol. 20b, l.5. vratametat prakurvīta saptavāreṣu vā yadi / teṣāṃ śastrāṇyutpalāni vahnayaścandraśītalāḥ / nainaṃ vyathayituṃ śaky(t)ā vṛścikāhigajādayaḥ / mahāndhatamasaḥ prātaḥ mārtāṇḍasyodayādiva vilayaṃ yānti pāpāni śatajanmārjitāni vai iti sanatkumārasaṃhitāyām aṅgārakakavacaṃ samāptam //

276.2 ṚṆAMOCANAMAṄGALASTOTRA

Similar to n° 59.5.

Beginning

Fol. 21a, l.3. aṅgārakastotramahāmantrasya bhāradvājabhagavān ṛṣiḥ / anuṣṭupchandaḥ / aṅgārako devatā / ṛṇavimocanārthe jape viniyogaḥ / ṛṇagrastanarāṇāñca ṛṇānmuktikaraṃ bhavet / brahmaṇā sarvalokānāṃ hitārthaṃ stotramīritam //

End

Fol. 22a, l.2. vṛṣṭeḥ kartāpahartā ca sarvakāmaphalapradaḥ / ekaviṃśatināmāni nityaṃ yaḥ prayataḥ paṭhet / ṛṇaṃ na jāyate kvāpi dhanaṃ śīghramavāpnuyāt //

276.3 DAKṢIṆĀMŪRTIKAVACA

This has agreement for the beginning portion with GOML. D. 6368.

Beginning

Fol. 22b, l.1. asya śrīdakṣiṇāmūrtikavacastotramahāmantrasya brahmā ṛṣiḥ / anuṣṭup chandaḥ / dakṣiṇāmūrtirdevatā / abhīṣṭasiddhyarthe jape viniyogaḥ / śiro me dakṣiṇāmūrtiravyāt phāla (ṃ) maheśvaraḥ /

End

Fol. 23a, l.4. nityaṃ pūjāsamāyuktaṃ saṃvatsaramatandritaḥ / japet sadhiyo vidvān vedaśāstrārthapāragaḥ / gamyāpagamyātmikā cāṭunāṭakā svayameva ca / nirgacchati mukhāmbhojāt satyameva na saṃśayaḥ / guru(r)brahmā guru(r)viṣṇu(r) guru(r)devo maheśvaraḥ / gurureva paraṃ brahma tasmai dakṣiṇāmūrtigurave namaḥ //

276.4 GARUḌASTUTI

This stotra is in praise of Garuḍa. This text seems to be a rare one.

Beginning

Fol. 23b, l.1. asya śrīgaruḍastotramahāmantrasya kāśyapaprajāpati ṛṣiḥ / paṅktichandaḥ / śrī garuḍo devatā / kṣiṃ bījam / svāhā śaktiḥ / suvarṇavarṇa iti kīlakam / śrīgaruḍaprasādasiddhyarthe samastapāpakṣayārthaṃ kṣudropaśāntyarthaṃ paramantraparayantraparaprayogadevādīni bhūtapretapiśācabrahmarākṣasāgnibhayacorabhayasarpabhayamahābhayasvapnabhayajvarabhayabāladoṣanivṛttyarthejapeviniyogaḥ/

End

Fol. 24b, l.4. onnamo bhagavate vainateyāya ra ra ra ra huṃ phaṭ svāhā / oṃ + kāśyapāya la la la la huṃ phaṭ svāhā / oṃ + mahābalaparākramavirāḍrūpāya va va va va huṃ phaṭ svāhā / oṃ + nandanandanāya śa śa śa śa huṃ phaṭ svāhā / oṃ + khaka(ga)pate ṣa ṣa ṣa ṣa huṃ phaṭ svāhā / oṃ + kāñcanāya sa sa sa sa huṃ phaṭ svāhā //

276.5 ŚIVAPŪJĀVIDHI

This text, written in Tamil mixed up with Sanskrit, offers a brief procedure for doing śivapūjā.

Beginning

Fol. 25a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // anuṣṭhānaṃ niṟavēttikkoṇṭu pūjaiyilē pōy ācanattaippōṭṭu iruntukoṇṭu kai kaḻuvi prāṇāyāmaṃ paṇṇi gurudhyānaṃ paṇṇumpaṭi guru(r)brahmā guru(r)viṣṇu(r) guru(r)devo maheśvara(ḥ) / gurureva paraṃ brahma tasmai śrīgurave namaḥ / gurave sarvalokānāṃ bhiṣaje bhavaroginām / nidhaye sarva-vidyānāṃ śrīdakṣiṇāmūrtigurave namaḥ /

End

Fol. 38b, l.4. pañcākṣaraṃ aghoraṃ japittukkoḷḷavum / pūjāvidhi(ḥ) samāptam(ḥ) // śrīmadgomatīnāyikāsametaśrīśaṅkaranārāyaṇeśvarāya namaḥ / śrīmadgurubhyo namaḥ / subrahmaṇyasya likhitam /

276.6 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

(Aṣṭatriṃśatkalānyāsa)

Same as n° **48.16.**

Beginning

Fol. 39a, l.1. oṃ īśānassarvavidyānāṃ śaśinyai namaḥ ūrdhvamūrdhani / oṃ īśvarassarvabhūtānāgantā(maṅgadā)ya(i) namaḥ pūrvamūrdhani / oṃ brahmādhipatibrahmaṇodhipatibrahmā iṣṭāyai namaḥ dakṣiṇamūrdhani / śivo me'stu marīcyai namaḥ uttaramūrdhani / sadāśiva jvālinyai namaḥ paścimamūrdhani / evaṃ īśānakalānyāsapañcakam 15 /..

End

Fol. 40a, l.5. oṃ sadyojātaṃ prav(p)adyāmi siddhyai namaḥ dakṣiṇapāṇau / oṃ bhave lakṣmyai namaḥ vāmapāṇau / anādibhav(e?) medhāyai namaḥ nāsāyām / oṃ baddhassa (bhavasva) māṃ kāntyai namaḥ śirasi / oṃ bhava svadhāyai namaḥ dakṣiṇabāhau / udbhavāya namo yā (dhṛ)tyai namaḥ vāmabāhau / iti sadyojātakalāṣṭakam / 8 / evaṃ svasvamudrābhiraṣṭatriṃśatkalānyāsaṃ vidhāya // śubhamastu /

276.7 ANUṢṬHĀNAMANTRA

This text contains the mantra-s to be recited while observing the morning rituals and also lays down, in Tamil mixed up with Sankrit, the procedure for observing them.

Beginnning

Fol. 41a, l.1. gaṇapataye nama eṉṟu kuṭṭikoṇṭū gurubhyo nama eṉṟu guruvai pārkameccu (?) kiḻakke (u) mukamāka nuraikumiḻi puḻu aṟṟajalattilē anuṣṭhānaṃ paṇṇumpaṭi / jalattilē śivāya nama eṉṟu nirīkṣaṇamuṃ hastattiṉālē prokṣaṇatāṭaṉamuṃ kavacattinālē abhyukṣaṇamu (m) hastattiṉālē dikbandhanamuṃ kavacāya nama eṉṟu...

End

Fol. 46b, l.6. korisaṃhitāmantraṅkaḷiṉāle taṟpittu karaiyil vantu yathāśakti mūlam jepaṃ ceytu śivanaiyuṃ guruvaiyuṃ tiyāṉaṃ paṇṇi pradakṣiṇaṃ paṇṇi kālamatappirā(ma)l saṃhitāmantraṇkaḷaiyuṃ japikkavum // gurubhyo namaḥ /

276.8 NITYĀGNIKĀRYA

Similar to n° **138.3**.

This text treats the daily worship of the sacred fire in Tamil mixed up with Sanskrit. Nityāgnipūjā is the title according to the colophon.

Beginning

Fol. 53a, l.1. pūrvāsyo uttarāsyo vā sāmānyena arghyajalattāl homakuṇḍattilē prokṣittu oṉṟu darbhai eṭuttu kananāvakīraṇapūraṇasamīkaraṇasecanakuṭṭanasammārjanasamālepanāni kavacena vauṣaṭeṉṟu darbhaiyāl aṣṭasaṃskāraṃ paṇṇi...

End

Fol. 55a, l.5. sarve suprīti(a)manasā pratigṛhy(ntvi)maṃ bali(ṃ)siddhiṃ juṣantu naḥ kṣipraṃ bhayebhyaḥ pātu nityaśaḥ / yintappaṭi balidhiṭṭam akkiniyai namaskāram ceyyavum / nityāgnipūjai samāptam //

276.9 SAṄKĪRṆAVIṢAYA

This text, which is written in Tamil mixed up with Sankrit, deals with Pañcagavya, Balividhi, importance of śivaliṅga in pūjā, Dīkṣā, astrological matters, production of some śakti and central concept of śaivasiddhānta.

Beginnning

Fol. 62a, l.1. navakṛtapadamadhye dugdhamaindre dadhi syādyamadi śvīghratasome vāruṇe gomayadvau analanirtivāyviśakoṇeṣvapi piṣṭāmalakarajanitoyaissthāpayet pañcagavyam /

End

Fol. 70b, l.8. caturvedadharo vipro śivadīkṣāvihīnakaḥ / garbhālayapraveśena yathāśāntiṃ vidhīyate / caturvedadharo vipro śivadīkṣāvihīnakaḥ / yathā caṇḍālabhāṇḍeṣu tathā bhāgīrathījalam //

276.10 CIVAPAÑCĀṬCARA UṆMAI

This text explains in the form of Tamil verses the secret of the Śivapañcākṣara. Ms. n° 768 (g) of the Tanjore Library has no agreement with this text which is more brief than the former.

Beginning

Fol. 71a, l.1. namacivāyameṉṟuraitta mantiraṃ navvoṭumavvuṃ poymāyai malamatāyayavvāna cīvanavvucēntiṭaccīyiṉiloṉṟāy civameṉalāmē nama civāyameṉtaṟku attameppaṭi eṉil nakāranatirotāyie cattiyāṟ pinākkaḷaippiravañcattilē iccheyai varuttuṃma makāraṃ kiriyācattippiravañcattai meyyeṉ ṟaḻuttum /

End

Fol. 72b, l.7. nammuṭa nāṭṭūppiḷḷaimavvileyilaiyuṅkāyuṃ makiḻnta nīrkkaruṇaipāya cīyilēkappuviṭṭuccirntorav(ā?)vilaḻūttuyavavileyuruttirāṭcaṃ viḷaintatu paramānandam - civakaṭākṣamuṉṉirkka - gurupādantuṇai //

276.11 KAPILARAKAVAL

This Tamil text contains nine stanzas in Akaval metre on the futility of dividing people into various castes. The author of this is Kapilar. It agrees mostly with the text printed with English rendering by A.V. Subramania Aiyar, Madras 1975. It differs slightly from the Ms. n° 837 (g) of the Tanjore Library.

Beginning

Fol. 73a, l.1. nāṉmukaṉ paṭaitta nāṉāvaḻivakaiyāṉa cīṟappinaruṃ poruḷ kūṟuṅkālānmutito peṇmutito nāḷ mutito koḷ(kōḷ?)mutito nalviṉaiḻappo tīviṉaiḻappo /

End

Fol. 74b, l.1. nilaiyaṟakkaḷaintu āṇuṃ peṇṇumalātukulamilaippēṇi vakuppatu piḻaiyeṉappaṭumo / tirucciṟṟampalam / kapilarakaval muṟṟum //

276.12

NĀLAṬIYĀR

This is a text in Tamil dealing with the principles of ethical and moral life. It contains 400 verses, each having four lines. Hence the name of the work. Its authorship is not known. The text under notice has only 23 stanzas, selected at random from the work Nālaṭiyār. This text is printed with English translation by G.U. Pope, Oxford 1893 with French translation by Gnanou Diagou, Pondicherry 1946 and TSM Series 59, 1953.

Beginning

Fol. 74b, l.3. āṉaiyeruttam poliya kuṭainiḻaṟkīḻēccēṉaittalaivarāyccenṟōrum meṉai viṉaiyulaippa vēṟāki vīḻvar tāṅkoṇṭa maṉaiyāḷai māṟṟār kol // 1 //

End

Fol. 76b, l.7. kumpiṭappeṟṟu civaṉarulākuṅkūṟṟaṟumōrampupaṭappaṭumavanumaṟukaṉātimaṟaitamapaṭakkālarucamaiyarucamayameṉum nampumēṟkkālamumuṇāmai nalamumite / 23 //

276.13

TANIPPĀṬAṞṞIRAṬṬU

This tamil text contains some verses selected from Auvayār's compositions which are also stray verses. These are not found in the printed text, Madras 1939.

Beginning

Fol. 77a, l.1. ceṉṟēyuḻavā ceyalmāṭacaiyālē maṉṟu patittuṇparamaṇaivāḻkkai naṉṟallakoccaiyuḻavākulaintaḻutakaṇṇīrpolataru viḻumayaru vaḻakkuṭaiyāṉ niṟkavaliyāṉ...

End

Fol. 78a, l.6. anpilāppeṇṭir kaiyiṟ uṇṭiṉuṅkoṭitu uṟaṅkaluṅkoṭitu /

276.14

NĪTIVEṆPĀ

This text contains verses of didactic nature composed in veṇpā metre. The author of this work is not known. This agrees with Tanjore Ms. n° 376 (a). This has some stanzas only and is incomplete. This text is printed.

Beginning

Fol. 78b, l.1. tāmaraippoṉmuttucavaraṅ(-cavvātu-?) (rocanaipāl pūmamtēn. paṭṭupuḻukucavā - tāma). ḻa maṟṟeṅkē pirantanameṉṟeṇṇīrō nallōrkaḷyeṅkē piṟantālumeṉ /

End

Fol. 80a, l.4. poṉvēntaṟkumituveyākuṅkeṭṭavarku / yuttāramaṉṉārkaniḻaiyilum–illaikkaṇṭāy //

276.15 PAÑCĀṬCARAUPATECAM

This is a small text containing the instruction of the Pañcākṣara received by sage Agastya from Subrahmaṇya.

Beginning

Fol. 81a, l.4. añcutiruvuruvuṃ peṟṟeṭuttayañceḻuttai neñcil niṉaivār yitaḷiyoṭu niṉilāpapiñcutninaiyuṃ perumāḷē / yeṉpatallāva vañcamaṟuttīrvaraiyeṉaṉeṉṟu vāḻttuvīr /

End

Fol. 81b, l.4. cokuḻaccukkantaṉvaṭṭamatukaḷapatiyākuṃ vattiramīcāṉamākuṃ caṭṭamālanūlatākuṃ catācivaṉirukkuṃ nīṟuciṭṭarpāl irukkuṃ ruttiraṉ tirunīṟṟukkōvil tānē //

276.16 PRATIṢṬHĀKĀLANIRṆAYA

This text offers in Tamil the method of fixing the time for the installation of the idol in the temple.

Beginning

Fol. 83a, l.1. āralēyātiyēḻānāḷ nantaiceyakiḻakkānteṟku cīriyamakattoṭeḻanāḷ pattiraitaṉcōtiṅkaṭcārumerā vaṟucamāruñcayaṃ putaṉ kuruvaṭakkāṃ /

End

Fol. 84b, l.5. vāviraṭṭaipakkamirāpukarcempoṉmutaṉtiṇṇiyacakaṭamviṭṭi cirār citalaiyāniṉṟavaṇṇal kannirācikāreṭṭirācamapiratittai koko //

276.17 KEVULIKATTAL

This text gives the effects of the utterances (sound) of the lizard. A similar text is available in the Tanjore Library 1108. Des. Cat. VII. The text is written in two columns.

Beginning

Fol. 86a, (col. 1), l.1. cani cārattil (rātiri?)30 āka / 118. jñāyaṟu? putaṉ 30 kku 60 nāḻikayum teṟku nāyarcār ti. 30 tiṅkaḷ rāpakal 60, āka 60 teṉmēṟku cevvāypakal 30 /

End

Fol. 86b, l.7. teṉkiḻakkumāṟu teṟkunalvārttai / teṉmēṟku aṭuttavarvaravu mēṟku lāpaṃ vaṭamēṟku nalvārttai vaṭakku ciluku. vaṭakiḷakku cukam //

276.18 POTUCOL

This text contains the enumeration of the effects of the utterances of the lizard and of sneezing.

Beginning

Fol. 87a, l.1. patiṉāṟu kōṇattukkum arupatuṉāḻikaikkuṃ 70 yeppātattucolla kiḻakkumutaṟṟeṭṭupāṟkavum nāyiṟukkiḻamaikku kiḻakkē coṉṉāl antakevuḷi viṟumacāti poṉṉiṟaṃ mutukilē / vekukīṟṟukkaḷirukkum /

End

Fol. 91b, l.7. putaṉ va 17 kkumēlē viḻuntapalliṉūl. mattivitattil kalakaṃ muṭimēl amaraṇam / nettiyil campattu puruvaṃ raca (i?) palaṉ, valatu cevi aicoriyam iṭatu cevi lāpam valatu kaṇ ciṟaivantanu(am?) iṭatu kaṇ cukam /

276.19 TUṬINŪL

This text enumerates the effects of the throbs which the various parts of the body experience occasionally. This is in brief when compared with the Ms. of the Tanjore Library. Ms. n° 1263. Des. Cat. Tamil. Vol. VII.

Beginning

Fol. 92a, l.1. mēlutaṭu pirāṇavatai kīḻutaṭu pōkam iṭatu katuppu valatukatuppu rācapayam iṭatutalai kaṇṇaḻakaippatavi valatutalai ciṟaiva (pa) ntanam /

End

Fol. 92b, l.7. valatu kaṇaṅkāl poruḷum tanamumuṇṭām iṭatu kaṇaṅkāl attanācam valappiṟaṅkāl ventāralaveṟi iṭappuṟaṅkāl iṭaṟuṇṭām raṇṭukālum tuṭikkil taṇṭikai varum / tuṭinūl muṟṟum //

276.20 TIRUMŪLAR VĀKKIYAM

This text contains 30 verses composed by Tirumūlar. These verses contain the Tirumantiram, mantra in honour of Śiva.

This is slightly similar to the Tanjore Library Ms. n°. 365 (b) Des. Cat. Tamil. Vol. I.

Beginning

Fol. 93a, l.1. kuruveṉavantu kuṇamāy vaṇaṅki tiruṉīṟucātti ceviyaruḷ ceppi yeruvuṭaṉṟukum yenākaiyil nīrulayuruvuṭaṉ koṇṭānuṭalporuḷāviyē / 1 /

End

Fol. 95a, l.5. kuruvē civameṉpatu kuṟittōrkkellāṃ kuruve civaṉumāykkoṉumāy niṉṟatu kuruvēyuṟai yuṇarvaittatōrkovē caracīvatayāpara tirumūlarvākkiyam muṟṟiṟṟu kurupātaṃ tuṇai //

276.21 MANTRA-S

This contains the Mantra-s in Tamil for vaśya and other purposes. The diagrams and the method of drawing them are also mentioned and treated. Some mantra-s are given in Sanskrit ; e.g. fol. 111a, 119b, 122.

Beginning

Fol. 108a, l.1. o kāḷi o piṭāri oṃ nama civāya eṉṟu cuṇṇāmpu kīṟavum. kuṉṟeṟi mēyntu kuḷamiṟaṅki nīruṇṭu maṇṇēṟi vantu /

End

Fol. 129a, l.1. mutalākā vaṭiviṉaiṅkaḷ cōtiyai yuṭalilē teḷintavuṇmai nalla uṇmaiyē.

276.22 NITYĀGNIKĀRYA

This is similar to n° 111.4.

Beginning

Fol. 130a, l.1. bḥūmidevīdhyānam / samudravasane devi parvatastanamaṇḍite / viṣṇupatni namastubhyaṃ pādasparśaṃ kṣamasva me / oṃ aiṃ aṃ śrībhūmidevi māṃ rakṣa + kṛpāyai namaḥ / mukhaprakṣālanamantram(ḥ?) / oṃ hrīṃ kṛpāyai sakalasāmrājyalakṣmyai namaḥ /

End

Fol. 138b, l.1. nyūnaṃ vāpyadhikaṃ vāpi yanmayāmohataḥ kṛtaṃ / sarvaṃ tadastusampūrnaṃ tvatprasādāt vrato mama / nityāgnikāryaṃ sampūrṇam //

276.23 SANDHYĀPRAYOGA

This text offers the procedure for observing Sandhyā. This is of the Śaiva-Smārta kind with some Tantric syllables used for nyāsa.

Beginning

Fol. 139a, l.1. aiṃ acyutāya āṇavamalaśodhanārtham aśuddhātmatattvena sthūladehaṃ pariśodhaya svāhā / klīmanantāya kāyikamalaśodhanārthaṃ śuddhāśuddhavidyātattvena sūkṣmadehaṃ pariśodhayāmi svāhā / sauḥ govindāya māyikamalaśodhanārthaṃ śuddhaśivatattvena kāraṇadehaṃ pariśodhayāmi svāhā /

End

Fol. 144a, l.1. ākāśāt patitaṃ toyaṃ yathā gacchati sāgaram / sarvadevanamaskāraḥ keśavaṃ prati gacchati / śrikeśavaṃ pratigacchaty(yoṃ?)m nama iti / kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt / karomi yadyat sakalaṃ parasmai śrīmannārāyaṇāyeti samarpayāmi //

276.24 MAHĀGAṆAPATIDHYĀNA

This text contains Gaṇapatimahāmantra. This is written in Sanskrit mixed up with Tamil. It contains bījākṣara-s and diagrams on fol. 156b.

Beginning

Fol. 155 (1)a, l.1. amṛtakalaśahastaṃ śāntisampūrṇadehaṃ sakalavibudhavandyaṃ vedaśāstrara - ndyam (?) / kanakaruṣira(rucira?)pakṣīdhūyamānāṇḍak (g) olaṃ sakalaviṣanāśaṃ cintaya pakṣirājam / yivai keruḍavākanam / iṭaṉmēlē keṇapatiyirukkiratāka tyānittu yokamuttirai piṭittukkoṇṭu...

End

Fol. 156 (2)b, l.4. intayentirattukku cepam mantiram / haravayanaśi 2581 cepiyakkavum //

276.25 YĀTTIRAI

This text offers the guidelines for fixing the time and date for undertaking a long journey or pilgrimage. Remedial measures are also suggested, if the date fixed is the only available date but is not free from minor drawbacks preventing its choice.

Beginning

Fol. 157 (1)a, l.1. āraleyātiyēḻunāḷ nantai cey kiḻakkānateṟañciriyamakattōṭēḻunāḷ pattiraitiṉacōtiṅkaṭacāru mēṟ...

End

Fol. 170 (15)b, l.3. putaṉkiḻamutira iḷanalaṅkiṭaippamuṉṉavaṉ maḻamutirakaḷiṟeṉavarutal / vēṇṭiyapaḻamutir cōlai ya ma pakavar pōṟṟuvām / 6 //

276.26 PĪṬHAPŪJĀ

This text contains the mantra-s to be recited with reference to the ādhāra in Pratiṣṭhā, Dīkṣā and other rites.

Beginning

Fol. 176a, (col.1), l.1. oṃ hāṃ yogapīṭhāsanāya namaḥ / oṃ hāṃ ādharaśaktyai namaḥ / oṃ hāṃ anantāsanāya namaḥ / oṃ hāṃ anantāya namaḥ / oṃ hāṃ dharmāya namaḥ I oṃ hāṃ jñānāyai namaḥ /

End

Fol. 176b, (col.3), l.3. oṃ hāṃ maṇḍalā..ya namaḥ / somamaṇḍalādhipataye namaḥ //

277

Lexicon and Pūjā

RE 15.432. PL.; 64 fols.; 405 x 30 - 395 x 30 mms.; 7 - 9 lines; Grantha, Tamil & Telugu; very old and damaged; different types of hand-writing.
Missing folio: 33.
Blank fols.: 32b, 35b, 58b.

General contents

1. Fol. 1a- 35a: Amarakośa; 2. 37a- 58a: Amarakośa; 3. 59a-61b: Śivapūjāvidhi.

Fol. 36 contains the beginning portions of Śyāmalādaṇḍaka written in Telugu script. Fols. 62-64 contain some passages & verses in Tamil on miscellaneous matters. An unnumbered leaf at the end has some Tamil passages.

277.1 AMARAKOŚA (OR NĀMALIṄGĀNUŚĀSANA)

by Amarasiṃha

Same as n° 176.1.

This text contains a portion of the II kāṇḍa (II.1 to II.8.38) of the Nāmaliṅgānuśāsana.

Beginning

Fol. 1a, l.1. ... vargāḥ pṛthvīpurakṣmābhṛdvanauṣadhimṛgādibhiḥ / nṛbrahma-kṣatraviṭśūdraiḥ .... rasāviśvambharā sthirā / dharādharitrīdharaṇīkṣoṇījyā-kāśyapīkṣitiḥ //

End

Fol. 35a, l.5. avagrāho lalāṭaṃ syādīṣikātvakṣikūṭakam / apāṅgadeśo niryāṇaṃ karṇamūlantu cūlu(i)kā // 38 //

277.2 AMARAKOŚA (OR NĀMALIṄGĀNUŚĀSANA)

of Amarasiṃha

Same as n° 176.1.

This contains the I kāṇḍa of the Amarakośa in full.

Beginning

Fol. 37 (1)a, l.1. vāgarthāviva saṃpa(ṛ)ktau vāgarthapratipattaye / jagataḥ pitarau vande pārvatīparameśvarau / yasya jñānadayāsindhoragādhasyānaghā guṇāḥ / sevyatāmakṣayo dhīrāssaśriyai cāmṛtāya ca / samāhityānyatantrāṇi saṃkṣiptaiḥ pratisaṃskṛtaiḥ / saṃpūrṇamucyate vargairnāmaliṅgānuśāsanam //

End

Fol. 58 (22)a, l.2. uktaṃ svarvyomadhīḥ kāladhīvākśabdādinādyakam pātālabhoginarakavāriśeṣāñca saṃgatam / ityamarasiṃhakṛtau nāmaliṅgānuśāsane svarādiprathamaḥ kāṇḍassāṅga eva samarthitaḥ //

277.3 ŚIVAPŪJĀVIDHI

Similar to n° 130.2.

This text briefly deals with the worship of Śiva with instructions in Tamil. It is incomplete.

Beginning

Fol. 59 (1)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / anuṣṭhānam niravēttikkoṇṭu pūjaiyilēpōy ācaṉattaippōṭṭu iruntukkoṇṭu kaiyi alampi prāṇāyāmam paṇṇi...

End

Fol. 61 (4)b, l.8. śivagāyatriyāl mūṉṟutaram arghyam koṭuttu pañcabrahmattiṉālē pūrvadikkumutalāṉa dikkukkaḷai nyasittu nirīkṣa...

278

Stotra and Mantra

RE 15.437. PL.; 41 fols.; 219 x 41 mms.; 4-8 lines; slightly injured; Grantha and Tamil; old. Origin: Tirunelveli.

Blank folio: 6b.

General contents

1. Fol. 1a-6a: Gaṇapatikavaca; 2. 7a-11b: Subrahmaṇyakavaca; 3. 12: Skandamantra; 4. 13a-20a: Śivakavaca; 5. 21a-22a: Ādityakavaca; 6. 22b-24b: Aṅgārakakavaca; 7. 25a-26a: Dakṣināmūrtikavacastotra; 8. 26b-27b: Aṅgārakastotra; 9. 28a-29b: Garuḍadaṇḍaka; 10. 29b-30b: Garuḍastotra; 11. 31a-33b: Gauryaṣṭottaraśatanāmastotra; 12. 34a-35b: Bālāparameśvarīmahāmantra; 13. 36a-37b: Tīrthayātrātattva; 14. 38a-41b: Agnikāryavidhi.

There is an unnumbered leaf between fols. 11 and 12.

278.1 GAṆAPATIKAVACA

This text appears to be a rare one and is in the form of a discourse delivered by Nandikeśvara to a brahmin.

Beginning

Fol. 1a, l.1. umāsutaṃ sūryasamānatejasaṃ kṛpānidhiṃ bhaktajana.. dāyakam / gajānanaṃ gaura (i) sukhapradāyakaṃ divāniśaṃ namāmi vighnavināśavidhāyakaṃ vibhum / vipra uvāca - nandikeśvara sarvadharmajña . . kāraka / bhuktimuktipradannṝnāṃ sarvarakṣākaraṃ paraṃ / triṣu . . vikhyātamāyurvardhanamuttamaṃ / kavacaṃ brūhi me deva śānkarerami . . yena sarvānarīn devān piśācoragarākṣasān jayakāraṇa ...

End

Fol. 6a, l.3. putramitrakalatrasaṃyutaṃ kāmabhogamakhilān subhuñjati / mūlamantraṃ(ḥ) / oṃ śrīṃ hrīṃ klīṃ gaṃ gaṇapataye b(v)aravarada sarvajanaṃ me vaśamānaya svāhā /

278.2 SUBRAHMAṆYAKAVACA

This agrees with GOML. D. 7618 for the beginning portion.

Beginning

Fol. 7a, l.1. asti guhyaṃ mahāpuṇyaṃ sarvaprāṇipriyaṅkaram / japamātreṇa pāpaghnaṃ sarvakāmaphalapradam / munīndrāṇāmidaṃ jñeyaṃ sarvapīḍānivāranaṃ / skandasya kavacaṃ sevyaṃ paṭhanenātha vyādhināśanam / agnibādhāpraśamanaṃ coropadravanāśanam / piśācakṛtarogāṇa . . . . devaśāntidam / āyuṣyaṃ skandakavacaṃ hṛdaye dhāryate...

End

Fol. 11b, l.3. vallīdevadhāranīsametasubrahmaṇyasvāmine namaḥ / oṃ ayuṃ klīṃ sauḥ śrīṃ hrīṃ śivaḥ śaravaṇabhava / ṣaḍvaktraṃ śikhivāhanaṃ triṇayanaṃ citrāmbarālaṃkṛtaṃ śaktiṃ vajramasitriśūlamabhayaṃ khaḍ(g)aścatrikaṃ (kheḍaṃ dhanuścakrakam) pāśaṃ kukkuṭamaṃśaśca(aṅkuśañca?) varada(ṃ) dorbhirdadhānaṃ sadā dhyāyet yī u - tasiddhim / śivasutaṃ skandaṃ surārādhitam //

278.3 SKANDAMANTRA

This text contains the mantra of Skanda. This seems to be a rare text.

Beginning

Fol. 12a, l.1. asya śrīskandamantrasya . . . . ṛṣiḥ anuṣṭupchandaḥ kalyāṇaskando devatā aiṃ bījaṃ hrīṃ śaktiḥ śrīṃ kīlakaṃ dharmārthakāmamokṣaprasādasiddhyarthe jape viniyogaḥ / vāṃ hrāṃ aṃ vīṃ tarj.//

End

Fol. 12b, l.3. vada vada vāgvādini kuru kuru śīghraṃ vaśyaṃ kuru kuru sarvajvarasarvabhūtapretapiśācān uccāṭaya uccāṭaya huṃ phaṭ svāhā //

278.4 ŚIVAKAVACA

Almost similar to n° 34.1.

Beginning

Fol. 13 (12)a, l.1. asya śrīśivakavacastotramahāmantrasya parameśvararṣiḥ anuṣṭupchandaḥ parameśvaro devatā / hruṃ śaktiḥ / hrūṃ kīlakam / mama iṣṭakāmyārthasiddhyarthaṃ sāmbaśivaprītyarthaṃ jape viniyogaḥ / ṛṣiruvāca / namastvā mahādevaṃ viśvavyāpinamīśvaraṃ vakṣye śivamayaṃ vajra(ṃ)sarvarakṣākaranṝṇām /

End

Fol. 20 (19)a, l.4. etayośca prabhāvena śaivena kavacena ca dviṣaṭsahasranāgānāṃ bale mahatāmapi ca sādhāraṇasāmarthyacchatrusainyaṃ vijeṣyasi prāpya siṃhāsanaṃ prāpya goptāsi pṛthivi . . . iti bhadrāyuṣaṃ samyaganuśāsya samātṛkāṃ / tābhyāṃ sampūjyate so'yaṃ yogī svairagatiryayau / iti brahmottarakhaṇḍe sa saṃthivasṛṣabhasaṃvāde śivakavaca(ṃ)nāma traya(s)triṃśo'dhyāyaḥ // sāmbaśivārpaṇamastu / kāntimatīśvarīsametaveṇuvanasundarābhyānnamaḥ / śivamastu /

278.5 ĀDITYAKAVACA

According to the colophon, this is Sūryakavaca.
Similar to n° 59.3.

Beginning

Fol. 21 (20)a, l.1. asya śrīsūryakavacastotramantrasya girirājarṣiḥ / anuṣṭupchandaḥ / sūryo devatā / abhīṣṭasiddhyarthe jape viniyogaḥ / adhunāhaṃ pravakṣyāmi kavacaṃ sarvakāmadam / idantu kavacaṃ buddhvā vicaredvigatajvaraḥ / ghṛṇiḥ pātu śiro nityaṃ lalāṭaṃ pātu bhāskaraḥ / ādityo me dṛśau pātu śrotre pātu divākaraḥ //

End

Fol. 22 (21)a, l.1. idameva kṛtaṃ gauryā vicintyākhilakāmadaṃ / satataṃ prātarutthāya sūryakavacaṃ paṭhet / sasūriṇīmapi ślākhya ślākhyo (ghyo) buddhimatāmapi / sarvarogabhayāt pāpānmucyate nātra saṃśayaḥ / sūryakavacaṃ sampūrnam / bhāskarāya vidmahe dyutikarāya dhīmahi tanno ādityaḥ pracodayāt //

278.6 AṄGĀRAKAKAVACA

(Sanatkumārasaṃhitā)

Similar to n° 59.6 which forms part of the Mārkaṇḍeyapurāṇa.

Beginning

Fol. 22 (21)b, l.1. asya śrīaṅgārakakavacastotramahāmantrasya . . . . . . anuṣṭupchandaḥ aṅgārako devatā / maṃ bījam / hrīṃ śaktiḥ / śrīṃ kīlakaṃ aṅgārakaprītyarthe jape viniyogaḥ / hrāmityādi ṣaḍaṅganyāsaḥ / aṅgāraka mahīputra bhagavan bhaktavatsala / ṛṇārto'haṃ prapanno'smi ṛṇamāśu vināśaya / aṇgāraka(ś)śiro rakṣet mukhaṃ vai dharaṇīdharaḥ / karṇau raktāmbaraḥ pātu netre me raktalocanaḥ //

End

Fol. 24 (23)b, l.1. nainaṃ vyathayituṃ śakyāḥ vṛścikāhigajādayaḥ / mahāndhatamasaḥ prātaḥ mārtāṇḍasyodayo divā / vilayaṃ yānti pāpāni śatajanmārjitāni vai / iti sanatkumārasamhitāyām aṅgārakakavacaṃ samāptam // vallīdevayānakīsametaśrisubrahmaṇyasvāmine namaḥ /

278.7 DAKṢIṆĀMŪRTIKAVACASTOTRA

This text contains the Dakṣiṇāmūrtikavaca. This has slight agreement with D. 6368, 6369 & 6372 of GOML. D. 6372 and 6373 mention the Rudrayāmala as the source of this text.

Beginning

Fol. 25 (24)a, l.1. asya śrīdakṣiṇāmūrtikavacastotramahāmantrasya brahmā ṛṣiḥ anuṣṭupchandaḥ śrīdakṣiṇāmūrtirdevatā / abhīṣṭasiddhyarthe jape viniyogaḥ / śiro me dakṣiṇāmūrtiravyāt phālaṃ maheśvaraḥ dṛśau pātu mahādevaḥ śravasī candraśekharaḥ /

End

Fol. 26 (25)b, l.2. nityaṃ pūjāsamāyuktassaṃvatsaramatandritaḥ / japet trisandhayo(r)vidvān vedaśāstrārthapāragaḥ / gadyapadyātmikācāṭunāṭakā svayameva ca nirgacchati mukhāmbhojāt satyameva na saṃśayaḥ / gururbrahmā gururviṣṇurgururdevo maheśvaraḥ / gurureva paraṃ brahma tasmai śrīdakṣiṇāmūrtigurave namaḥ //

278.8 ANGĀRAKASTOTRA

Almost similar n° 276.2.

Beginning

Fol. 26 (25)b, l.1. aṅgārakastotramahāmantrasya bhāradvājo bhagavān ṛṣiḥ anuṣṭupchandaḥ / aṅgārako devatā / ṛṇamocanārthe jape viniyogaḥ / ṛṇagrastanarāṇāñca ṛṇānmuktikaraṃ bhavet / brahmaṇā sarvalokānaṃ hitārthaṃ stotramīritam / aṅgārakapriyaṃ vakṣye ṛṇināṃ hitakāmyayā / ekaviṃśatināmāni japet ṛṇavimocanaṃ /

End

Fol. 27 (26)b, l.1. ekaviṃśatināmāni nityaṃ yaḥ prayataḥ paṭhet ṛṇaṃ na jāyate kvāpi dhanaṃ śīghramavāpnuyāt / oṃ śrīṃ hrīṃ maṅgalāya mahādhanaprāptaye aśeṣaṛṇavimocanāya svāhā / aṅgārakāya vidmahe raktavarṇāya dhīmahi tanno bhaumaḥ pracodayāt //

278.9 GARUḌADAṆḌAKA

of Vedāntadeśika

This stotra, which is in the form of Daṇḍaka, is in praise of Garuḍa. This is written by Vedāntadeśika. This is in print in the Stotras of Vedāntadeśika, Bombay. For daṇḍaka, see n° 47.9.

Beginning

Fol. 28 (27a), l.1. śrīmān veṅkaṭanāthāryaḥ kavitārkikakesarī / vedāntācāryavaryo me sannidhattāṃ samā(sadā)hṛdi / namaḥ pannaganaddhāya vaikuṇṭhavaśavartine / śrutisindhusudhotpādamandārāya garutmate //

End

Fol. 29 (28)b, l.1. vicitrasiddhidasso'yaṃ veṅkaṭeśavipaścitā / garuḍadhvajatoṣāya gīto garuḍadaṇḍakaḥ / kavitārkikasiṃhāya kaḷyāṇaguṇaśāline / śrīmate veṅkaṭeśāya vedāntagurave namaḥ // karakṛtamaparādhaṃ kṣantumarhanti santaḥ / nityajapam /

278.10 GARUḌASTOTRA

This text contains a stotra in praise of Garuḍa and prayer for security from poison. This seems to be a rare text. This is different from n° 276.4.

Beginning

Fol. 29 (28)b, l.4. asya śrīgaruḍastotramahāmantrasya kāśyapaprajāpatirṣiḥ paṅkticchandaḥ śrīgaruḍo devatā / kṣīṃ bījam svāhāśaktiḥ suvarṇaparṇa iti kīlakam / śrīgaruḍaprasādasiddhyarthe samastapāpakṣayārthe kṣudropaśāntyarthaṃ paramantraparayantraparaprayogadevāhūtādīni bhūtapretapiśācarākṣasāgnibhayacorabhayasarpabhayamahābhayamahāmṛgabhayasvapnabhayajvarabhayabāladoṣanivartayejape viniyogaḥ /

End

Fol. 30 (29)b, l.5. oṃ garuḍapakṣi svāhā pañcapakṣi svāhā sū (suva)ṛnapakṣisvāhā pakṣī pakṣī svāhā mahāpakṣi svāhā oṃ kṣipoṃ svāhā oṃ tatpuruṣāya vidmahe suvarṇapakṣāya dhīmahi / tanno garuḍa(ḥ) pracodayāt //

278.11 GAURYAṢṬOTTARAŚATANĀMĀVALI

This contains 108 names of Gaurī written in three columns. GOML. D. 8848 & Adyar Stotras. Des. Cat. VII. n° 491 are identical with this text but have the name Umāṣṭottaraśatanāmāvali.

Beginning

Fol. 31a, (col.1), l.1. umāyai namaḥ / sammohinyai namaḥ / devyai namaḥ / saundaryai namaḥ / bhuvaneśvaryai namaḥ / ekākṣaryai namaḥ //

End

Fol. 33 (56)b, (col.1), l.2. śailanāyakyai namaḥ / śrīrājarājeśvaryai namaḥ / śrīmahātripurasundaryai namaḥ / śrīkāntimatyai namaḥ | śrī mīnākṣīdevyai namaḥ / śivasāmbaparameśvaryai namaḥ / hariḥ om / śrīgaurīaṣṭottaraśatanāmārcanai sampūrṇam //

278.12 BĀLĀPARAMEŚVARĪMAHĀMANTRA

Similar to n° 51.25. This text contains nyāsa also of this mantra.

Beginning

Fol. 34 (17)a, l.1. asya śrībālāparameśvarīmahāmantrasya dakṣiṇāmūrti ṛṣiḥ anuṣṭupchandaḥ / śrībālāparameśvarī devatā / aiṃ bījaṃ klīṃ śa sauḥ kī mama bālāparameśvarīprasādasiddhyarthe jape viniyogaḥ / aiṃ aṃ klīṃ ta sauḥ madhyamābhyāṃ aiṃ aṃ klīṃ ka sauḥ ka dhyānam / bibhrattrikoṇaṣaṭkoṇavṛtta–maṣṭadalaṃ likhet /

End

Fol. 35 (18)b, l.5. aśuddhatattvena āṇavamalaśodhanārthaṃ sau puḥ śivatattvena kāraṇadehaṃ pariśodhayāmi juhomīha iṣṭān mantraṃ mūlaṃ japtvā svataḥ prakāśānandagurave namaḥ //

278.13 TĪRTHAYĀTRĀTATTVA

This text speaks about the miserable nature of the world and recommends a visit to a holy place so that after a bath there one could get oneself relieved of sins.

Beginning

Fol. 36 (19)a, l.1. viśeṣeṇa anādyavidyāvāsanayā pravartamāne'smin mahati saṃsāracakre vicitrābhiḥ karmagatibhiḥ vicitrāsurayoniṣu punaḥ punaḥ anekadhā janitvā kenāpi puṇyakarmaviśeṣeṇa idānīntanamānuṣye dvijanmaviśeṣaṃ prāptavataḥ(o)mama janmādyā sālu(dhu) janmavataḥ janmaprabhṛti ye te (tat) kṣaṇaparyantaṃ . . .

End

Fol. 37 (20)b, l.2. pṛthivyāṃ yāni tīrthāni praviśanti mahodhadhe / snātasya me phalaṃ dehi sarvasmāt trāhi māṃhasaḥ / gaṇyante'pāmsamau imau gaṇyante divi tārakāḥ / setudarśanajaṃ puṇyaṃ śeṣāṇāmapi na gaṇyate / prācyāñca diśi ca sugrīvaṃ dakṣiṇasyāṃ nalaṃ tathā / pradicyām maindanāmāni udīcyāṃ dvipadaṃ tathā / rāmalakṣmaṇaiśca (?) //

278.14 AGNIKĀRYAVIDHI

Similar to n° 116.3.
This is written in Sanskrit with directions in Tamil.

Beginning

Fol. 38 (2)a, l.1. śyāmāṃ ṛtumatīndhyātvā sa tvā saumālyabhuṣaṇāṃ prasannavadanāṃ padmapatrābhinayanatrayām / eṉṟu tiyāṉittu vāgīśvarāya namaḥ vāgīśvaryai namaḥ eṉṟu arceittu hṛdayāya svāhā eṉṟu arghyam kuṭuttu //

End

Fol. 41 (5)b, l.2. ś(s)aumyasthānanivāsinam / mātaro rudrarūpāśca gaṇānāmadhipāśca ye vighnahatāstathācānyodigvidikṣa(u)samāśritāḥ / sarveṣu prītamanasā pratigraha(ṇ)(a)ntvimāṃ balim / siddhiṃ juṣantu naḥ kṣipraṃ bhayebhyaḥ pātu nityaśaḥ / śivamastu //

279

Stotra and Tantra

RE 15.438. PL.; 50 fols.; 195 x 38 mms.; 11-12 lines; Grantha and Tamil; old and in good condition; scribe: Subrahmaṇya Śarmā (see fol. 45a); Date: Śukla var., Kārttika mā., 8th day, Kṛttikānakṣatra & Full moon.

General Contents

1. Fol. 1a-2b: Mātṛkānyāsa; 2. 4a-7b: Cidambaratantra; 3. 8a-11b: Kulārṇavatantra; 4. 13a-34b: Lalitāsahasranāmastotra; 5. 35a-45a: Lalitātriśatīstotra; 6. 46a-48a: Kalyāṇavṛṣṭistava; 7. 49a-50b: Vipūtimānmiyaccarkkam.

Fol. 1Aa contains two verses from the Śivamānasapūjāstotra.

Fol. 3a has some diagram like a horoscope and the letters of the alphabets. Fol. 12 contains dhyānaśloka-s for Navākṣarīmantra.

279.1 MĀTṚKĀNYĀSA

Similar to n° **116.36.**

Beginning

Fol. 1a, l.1. asya śrīmātṛkānyāsamahāmantrasya brahmāviṣṇumaheśvarā ṛṣayaḥ / ṛgyajussāmātharvaṇa chandāṃsi / śrīmātṛkāsarasvatī devatā / halebhyo bījāya namaḥ / svarebhyo śaktaye namaḥ / vyaktayaḥ kīlakāya namaḥ / śrīmātṛkāsarasvatīprasādasiddhyarthe jape viniyogaḥ //

End

Fol. 2b, l.5. auṃ namaḥ aṃ namaḥ haṃsasso'haṃ aṃ namaḥ / haṃsasso' haṃ kṣaṃ namaḥ / evaṃ krameṇa daśavidhamātṛkānyāsaḥ / śubhamastu / sakalahrīṃ aṃ namaḥ sakala hrīṃ kṣaṃ namaḥ hasakahalahrīṃ aṃ namaḥ / hasakahalahrīṃ aṃ namaḥ hasakalahrīṃ kṣaṃ namaḥ / kaeīlahrīṃ aṃ namaḥ / kaeīlahrīṃ kṣaṃ namaḥ / kadhaca aṃ namaḥ / kadhaca kṣaṃ namaḥ / evaṃ kuṃkumanyāsakramaḥ //

279.2 CIDAMBARATANTRA

This text deals with the method of pārāyaṇa (recitation of mantras) and its varieties according to the Śaiva tradition. The colophon has the word "Cidambaratantre". A śaiva text under this title is found in the alphabetical index of Baroda Mss. Library which contains 10,000 Ślokas. Vol. II. p. 1406.

Beginning

Fol. 4a, l.1. śrīgurubhyo namaḥ / guhārṇādinamo'ntena manuvarṇena pūjayet / prāṅmukhastūpaviśyātra svastikādyāsanaistathā // prāṇāyamya saṃkṣepāt kalpasūtroktamārgataḥ / bhūtaśuddhiṃ vidhāyātra paramātmatra (?) bījataḥ / 2 / mātṛkāṃ vinyaset paścāt pārāyaṇamupakramet /

End

Fol. 7b, l.1. na śaṭhāya na duṣṭāya nāviśvāsāya karhicit / śiṣyāya bhaktiyuktāya sādhakāya prakāśayet / iti śrīcidambaratantre pūrvasopāne uttarakhaṇḍe umāmaheśvarasaṃvāde pārāyaṇavidhinirūpaṇaṃ nāma aṣṭacatvāriṃśo'dhyāyaḥ / śrīsundareśvaracidānandagurubhyo namaḥ //

279.3 KULĀRṆAVATANTRA

This text contains fragments of 5th, 6th & 7th chapters of the Kulārṇavatantra. There is a lot of difference between the text under notice and the printed edition, Pracya Prakashan, Varanasi 1983.

Beginning

Fol. 8a, l.1. śrīdevyuvāca: kuleśādhārapātrāṇāṃ piśitānāñca lakṣaṇam / kuladravyasya nirmāṇaṃ tasya māhātmyameva ca / avidhānena yat pāpaṃ savidhānena yat phalam / tatsarvaṃ śrotumicchāmi vada me karuṇānidhe //

End

Fol. 11b, l.4. śrīgurujyeṣṭhapurataḥ kaniṣṭhaḥ kulanāyike / nopaviśya pibenmadyamiti śāstrasya lakṣaṇam / 21 / idaṃ saptamollāsastham // śrīsundareśvaracidānandagurubhyo namaḥ //

279.4 LALITĀSAHASRANĀMASTOTRA

Same as n° 93.3.

Beginning

Fol. 13a, l.1. śrīagastya uvāca: aśvānana mahābuddhe sarvaśāstraviśārada / kathitaṃ lalitādevyāścaritaṃ paramādbhutam // pūrvaṃ prādurbhavo mātustataḥ paṭṭābhiṣecanam / bhaṇḍāsuravadhaścaiva vistareṇa tvayoditaḥ / varṇitaṃ śrīpurañcāpi mahāvibhavavistaram / śrīmatpañcadaśākṣaryā mahimā varṇitastathā //

End

Fol. 34b, l.3. śrisūtaḥ: ityuktvā śrīhayagrīvo japtvā śrīlalitāmbikām / sarvānandamayīm ambāṃ sarvābhīṣṭavarapradām / ānandamagnahṛdayassadyaḥ pulakito'–

bhavat / iti brahmāṇḍapurāṇe uttarabhāge stotrakhaṇḍe śrīhayagrīvāgastyasaṃvāde śrīlalitopākhyāne śrīlalitāsahasranāmakathanaṃ nāma pañcāśo'dhyāyaḥ // śrī-sundareśvaracidānandagurubhyo namaḥ //

279.5 LALITĀTRIŚATĪSTOTRA

Same as n° 47.3.
The date given is śukla, kārttika, 8th Paurṇamī, Bhaumavāsara.

Beginning

Fol. 35a, l.1. śrīgurave namaḥ / śrīagastya uvāca: hayagrīva dayāsindho bhagavan śiṣyavatsala / tvattaḥ śrutamaśeṣeṇa śrotavyaṃ yadyadasti tat / rahasyannāma-sāhasram api tvattaḥ śrutaṃ mayā / itaḥ paraṃ me nāstyeva śrotavyamiti niścayaḥ / tathāpi mama cittasya paryāptirnaiva jāyate /

End

Fol. 45a, l.1. sa cittapūrtiṃ samprāpya lalitāmbānuśāsanāt / ānandalaharīmagn-amānasassamavartata / 55 / iti śrībrahmāṇḍapurāṇe uttarakhaṇḍe hayagrīvāgastya-saṃvāde lalitopākhyāne śrītriśatīnāmastotraṃ nāma catuḥpañcāśo'dhyāyaḥ // śubha-mastu / idaṃ stotraṃ śuklanāmasaṃvatsaraṃ (e) śaradṛtau kārttikamāse aṣṭamadine śuklapakṣe paurṇamāsyāṃ bhaumavāsare kṛttikānakṣatrayukte dhanurlagne sāttvi-kavelā(yā)m etatśubhadineṣu supramaṇiyaśarman svahastalikhitaṃ saṃpūrṇam / śrīgurubhyo namaḥ //

279.6 KALYĀṆAVṚṢṬISTAVA

Same as n° 69.25.
It contains two more śloka-s at the end in which this stotra is called "Traipurī-stotra".

Beginning

Fol. 46a, l.1. kalyāṇavṛṣṭibhirivāmṛtapūritābhirlakṣmīsvayaṃvaraṇamaṅgaladīpi-kābhiḥ / sevābhiramba tava pādasarojamūle nākāri kiṃ manasi bhāgyavatāṃ janānām //

End

Fol. 48a, l.4. tasminnagniśikhāramyāṃ cillīlābrahmaṇāspadaṃ viśvaghasmara-tejasam ādihaṃsayugaṃ bhaje / vinā mantreṇa vidhinā vinā māṃsena tarpaṇam / vinā samudrāṃ mūlamātṛkām / śiṣyādanyatra deveśi na vadedyasya kasyacit tvān (?) niṣphalaṃ kathitaṃ priye // śrīgurubhyo namaḥ /

279.7 VIBHŪTIMĀNMIYACCARKKAM

This text contains 17 Tamil verses which speak about the greatness of the vibhūti (holy ashes).

Beginning

Fol. 49a, l.1. virtivāṉappirattiṉ vīṭṭuḷāṉ piramacārikkāṉuraiceyta veṇṇīrvāvā (?) tamakkēyākum pāvukaṟpātinīṟum yākattiṟpayiṉṟa nīṟumpiṉmuṟṟaccātikkākumaṟaiyavartamakkumākum//

End

Fol. 50b, l.9. vekarikaḷemurakarentatu verappu mākanitu veṇmaiyuḷattanaiyu muttipōka mutalāṉapeyarpūtayeṉa vaittārkavaruḷ mēvutalilākamu muṟaippām // 17 // śrīgurubhyo namaḥ //

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Veda, Stotra and Mantra

RE. 15.443. PL.; 31 fols.; 447 x 37 mms.; 3-8 lines; good condition; Grantha; recent in origin.
Blank fols.: 1 Ab, 16b, 17b, 19b, 21b, & 31b.

General contents

1. Fol. 1Aa: Rudra; 2. 1a-9b: Rudra and Camaka; 3. 10a-11b: Puruṣasūkta; 4. 12a-16a: Śivakavacastotra; 5. 17a: Vināyakakavaca; 6. 18a-19a: Indrākṣīstotramahāmantra; 7. 20a-21a: Mahāgaṇapatipūjā; 8. 22a-24b: Puṇyāha; 9. 25a-28b: Pañcagavyavidhi; 10. 30a-31a: Darśatarpaṇa.

Fol. 29 contains the mantra-s and śloka-s for waving the lighted camphor before the deity.

280.1 RUDRA

This text contains an index of the hymns of the Rudra.

Beginning

Fol. 1Aa, l.1. namaste rudra namo hiraṇyabāhave namassahamānāya nama āvyādhinībhyo namo bhavāya namo jyeṣṭhāya ..... namassomāya nama ira (i) ṇyāyaca drāpe sahasrāṇyekādaśa / namaste namo bhavāya drāpe saptaviṃśatiḥ / namaste rudra taṃ vo jambhe dadhāmi /

End

Fol. 1Aa, l.7. evaṃ dvātriṃśatsahasrakṛtvaḥ japaḥ tvataścet mantrasiddhirbhaviṣyati / anantaraṃ tattatkāryamuddiśya jape kṛte tattatkāryasiddhirbhavet //

280.2 RUDRA & CAMAKA

Similar to n° 139.3.

This text contains the whole of the Rudra and a part of the Camaka, breaking of at the beginning of Anuvāka 4.

Beginning

Fol. 1a, l.1. asya śrīrudrādhyāyapraśnamahāmantrasya aghorarṣiḥ anuṣṭupchandaḥ saṃkarṣaṇamūrtisvarūpo yo'sāvādityaḥ sa eṣa.... dro devatā / namaśśivāyeti bījam / śivatarāyeti śaktiḥ / namo vaḥ kirikebhya iti kīlakam / sāmbaśivaprasādasiddhyarthe jape viniyogaḥ / agniṣṭomātmane aṅguṣṭhābhyānnamaḥ / darśapūrṇamāsātmane tarjanībhyānnamaḥ / cāturmāsyātmane madhyamābhyānnamaḥ / nirūḍhapaśubandhātmane anāmikābhyānnamaḥ / jyotiṣṭomātmane kaniṣṭhikābhyānnamaḥ / sarvakartṛtvātmanekaratalakarapṛṣṭhābhyānnamaḥ/

End

Fol. 9b, l.2. me mahaśca me saṃvicca me jñātrañca me sūśca me prasūśca me sīrañca me layaśca ma ṛtañca me 'mṛtānca me' yakṣmañca me'nāmayaśca me jīvātuśca me dīrghāyutvañca me'namitrañca me'bhayañca me sugañca me śayanañca me sūṣāca me sudinañca me / 6 / 3 / ūrkca me sūnṛtā ca me payaśca me rasaśca me ghṛtañca me madhu ca me sagdhiśca me sapītiśca me //

280.3 PURUṢASŪKTA

Same as n° 48.18.

Beginning

Fol. 10a, l.1. sahasraśīrṣā puruṣaḥ sahasrākṣa (s) sahasrapāt / sa bhūmiṃ viśvato vṛtvā atyatiṣṭhat daśāṅgulam //

End

Fol. 11b, l.2. iṣṭaṃ maniṣāṇā / amuṃ maniṣāṇā / sarvaṃ maniṣāṇā / sahasraśīrṣaṃ devaṃ viśvākṣaṃ viśvaśambhuvam //

280.4 ŚIVAKAVACASTOTRA

Same as n° 34.1.

Beginning

Fol. 12a, l.1. asya śrīśivakavacastotramahāmantrasya ṛṣabhayogī ṛṣiḥ anuṣṭupchandaḥ sāmbasadāśivo devatā / hrāṃ bījaṃ hrīṃ śaktiḥ hrūṃ kīlakaṃ sāmbasadāśivaprasādasiddhyarthe śivakavacastotrajape viniyogaḥ / hrāmityādi ṣaḍaṅganyāsaḥ / dhyānam / vajradaṃṣṭrantriṇayanaṃ kālakaṇṭhamarindamam / sahasrakaramatyugraṃ vande śambhumumāpatim //

End

Fol. 16 (5)a, l.1. etayośca prabhāvena kavacena ca dviṣaṭsahasranāgānāṃ balena mahatāpi ca / bhasmadhāraṇasāmarthyāt śatrusainyaṃ vijeṣyasi / prāpya siṃhāsanaṃ prāpya goptāsi pṛthivīmimām / iti bhadrāyuṣaṃ samyaganuśāsya samātṛkaṃ tābhyāṃ sampūjitasso'tha yogī svairagatiryayau / iti brahmottarakhaṇḍe vatsavṛṣabhayogisaṃvāde śivakavacastotraṃ nāma catustriṃśo'dhyāyaḥ // namaśśivābhyānnavayauvanābhyāṃ parasparāśliṣṭavapurdharābhyām / nagendrakanyāvṛṣabhadhvajābhyāṃ namo namaśśaṃkarapārvatībhyām // idaṃ śivakavacapratipādikapustakaṃ gurumūrtidvijānte gṛhīto dadyāt /

280.5 VINĀYAKAKAVACA

This text contains the Vināyakakavaca.
This seems to be a rare text and is incomplete.

Fol. 17a, l.1. asya śrīmahāgaṇapatimahāmantrasya gaṇaka ṛṣiḥ gāyatrīchandaḥ mahāgaṇapatirdevatā / gaṃ bījam / svāhā śaktiḥ / gauḥ kīlakam / śrīmahāgaṇapatiprasādasiddhyarthe jape viniyogaḥ / gām aṅguṣṭhābhyānnamaḥ / gīṃ tarjanībhyānnamaḥ / gūṃ madhyamābhyānnamaḥ / gaiṃ anāmikābhyānnamaḥ / gauṃ kaniṣṭhikābhyānnamaḥ / gaḥ karatalakarapṛṣṭhābhyānnamaḥ / gāṃ hṛdayāya namaḥ / gīṃ śirase svāhā / gūṃ śikhāyai vauṣaṭ / gaiṃ kavacāya huṃ / gauṃ netratrayāya vauṣaṭ / gaḥ astrāya phaṭ / bhūrbhuvassuvaromiti digbandhaḥ / dhyānam / bījāpūragadekṣukārmukarujācakrābjapāśotpalagrāhisvāgraviṣāṇaratnakalaśaprodyatkarāmbhoruhaḥ / dhyeyo vallabhayā ca padmakarayāśliṣṭojjvaladbhūṣayā viśvotpattivipattisaṃsthitikaro dhyāturviśiṣṭārthadaḥ //

280.6 INDRĀKṢĪSTOTRAMAHĀMANTRA

Same as n° 37.3.

Beginning

Fol. 18a, l.1. asya śrīindrākṣīstotramahāmantrasya purandara ṛṣiḥ anuṣṭupchandaḥ / indrākṣī devatā / mahālakṣmīḥ bījam / bhuvaneśvarī śaktiḥ / māheśvarī kīlakam /

indrākṣīprasādasiddhyarthe jape viniyogaḥ / indrākṣī aṅguṣṭhābhyānnamaḥ / bhuvaneśvarī tarjanībhyānnamaḥ / māheśvarī madhyamābhyānnamaḥ / ambujākṣī anāmikābhyānnamaḥ / kātyāyanī kaniṣṭhikābhyānnamaḥ / kaumārī karatalakara–pṛṣṭhābhyānnamaḥ / indrākṣī hṛdayāya namaḥ /

End

Fol. 19 (2)a, l.3. kṣīṇāyuḥ prāptamṛtyurvā mahārogahato'pi vā / sadyassukham–avāpnoti dīrghamāyuśca vindati // 13 // sarvamaṅgalamāṅgalye śive sarvārtha–sādhake / śaraṇye tryambake devi nārāyaṇi namo'stu te / 14 / indrākṣīstotram samāptam //

280.7 MAHĀGAṆAPATIPŪJĀ

Similar to n° 266.1.
This text gives in brief the procedure for worshipping Gaṇapati.

Beginning

Fol. 20a (1), l.1. prakṣālya pāṇipādau ācamya prāṅmukhaḥ sthitvā darbhadvayakṛtaṃ pavitraṃ dhṛtvā darbheṣvāsīnaḥ darbhān dhārayamāṇaḥ śuklāmbaradharaṃ viṣṇumiti śirasi kuṭṭākaṃ bhāvaṃ kṛtvā prāṇāyāmya kariṣyamāṇasya karmaṇaḥ avighnena parisamāptyartham ādau mahāgaṇapatipūjāṃ kariṣye iti saṅkalpya haridrayā kṛte mahāgaṇapatibimbe gaṇānāṃ tvā gaṇapatiṃ havāmahe kaviṃ kavīnāmupama–śravastamaṃ jyeṣṭharājaṃ brahmaṇāṃ brahmaṇaspata ānaśśṛṇvannūtibhissīda sādanam asmin bimbe gaṃ mahāgaṇapatindhyāyāmi //

End

Fol. 21 (2)a, l.2. mahāgaṇapataye namaḥ / tāmbūlaṃ samarpayāmi / samastopacārān samarpayāmi / svarṇapuṣpaṃ samarpayāmi / samastopacārān samarpayāmi //

280.8 PUṆYĀHA

Same as n° 35.4 & 148.3.
This text gives the complete process of doing Puṇyāha according to the rules of the Smṛtis.

Beginning

Fol. 22a, l.1. snātaśśuddhavastradharaḥ prakṣālitapāṇipāda ācāntadhṛtapuṇḍraḥ prāgagreṣu darbheṣu prāṅmukha upaviśya pavitrandhṛtvā darbhāṃśca dhṛtvā śuklām–baradharamiti śirasi kuṭṭākabhāvapūrvakaṃ prāṇāyāmya saṅkalpaṃ karoti asyāṃ śubhatithau mamopātta + rtham ātmaśuddhyarthaṃ gṛhaśuddhyarthaṃ sarvo–pakaraṇaśuddhyarthaṃ śuddhyarthaṃ puṇyāhavācanaṃ kariṣye iti saṅkalpya /

End

Fol. 24 (3)b, l.6. tacchaṃyorāvṛṇīmahe gātuṃ yajñāya gātuṃ yajñapataye daivī(s)svastirastu naḥ / svastirmānuṣī(e)bhyaḥ / ūrdhvaṃ jigātu bheṣajaṃ / śanno astu dvipade / śañcatuṣpade / oṃ śāntiśśāntiḥ / tattvāyāmi / asmāt kumbhāt varuṇaṃ yathāsthānaṃ pratiṣṭhāpayāmi / oṃ //

280.9 PAÑCAGAVYAVIDHI

Similar to n° 53.5.

Beginning

Fol. 25a, l.1. pañcagavyavidhiṃ vakṣye sarvasiddhikaraṃ param / pakāraḥ pāpanāśa(s)syāt cakāraḥ putravardhanaḥ / gag(k)āro mokṣasiddhyartho vyakāro vyādhināśanaḥ / sarvasiddhyarthamevoktaṃ pañcagavyaṃ vidurbudhāḥ //

End

Fol. 28 (4)b, l.3. kapilāyā ghṛtaṃ grāhyaṃ śuklāyā dadhi gostathā / payastu raktavarṇāyā saṃgṛhīyāddvijottama / abhāve sarvavarṇānāṃ kapilaikā praśasyate //

280.10 DARŚATARPAṆA

This text contains the mantra-s which are to be recited while performing tarpaṇa and also the method of performing it.

Beginning

Fol. 30a, l.1. āyāta pitarassomyā gambhiraiḥ pathibhiḥ pūrvyaiḥ prajāmasmabhyandadatorayiñca dīrghāyutvañca śataśāradañca //

End

Fol. 31a, l.3. asmatpitṛpitāmahaprapitāmahānāṃ mātṛpitāmahīprapitāmahīnām amukagotrāṇāṃ sapatnīkamātāmahamātṛpitāmahamātuḥ prapitāmahānām ubhayavaṃśapitṝṇāmakṣayyatṛptyarthaṃ darśapuṇyakāle darśaśrāddhaṃ tilatarpaṇarūpeṇa kariṣye iti saṅkalpya //

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HĀLĀSYAMĀHĀTMYA

RE. 15.447. PL.; 309 fols.; 185 x 50 mms.; 14-16 lines; Grantha & Tamil; old but in good condition; scribe: Vidyānanda (alias Muttayya paṭṭar); Date: Kollam.

1013 (wrongly given as 1012 in fol. 309a) Mithuna mā. 20th; origin: Kiḻākuḷam.
Same as n° **56**.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // aiśvaraṃ paramaṃ tattvamādimadhyāntavarjitam / ādhāraṃ sarvabhūtānāmanādhāramavikriyam / anantānandabodhāmbunidhimadbhutavigraham / ambikāpatimīśānamaniśaṃ praṇamāmyaham /

End

Fol. 309a, l.2. iti saṃprārthya sarvajñassūtassarvamunīśvarān / kṛpādṛṣṭyānugrāhyātha śivadhyānaparo'bhavat / iti skānde purāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye agastyavasiṣṭhādyanantamunīśvaramuktipradannāma ekasaptatitamo'dhyāyaḥ / hariḥ om // śubhamastu āyirattuppanireṇḍāmāṇḍu ēvaḷambivaruṣam mithunamāsam irupatāmtēti bhānuvāram kṛṣṇapakṣam ammāvāsai ārudrānakṣetrattil kiḻākuḷam ūrilēyirundu mēlamatam muttayyapaṭṭareṉṟu pēruviḷaṅgiya vidyānandan sahastalikitam / mīnākṣīsahāyam / śrīsundareśvaracidānandagurubhyo namaḥ / 1011 varu cittirai 27 1 ārampittu eḻutiṉa ālāsyamāhātmyam 1012 varu āṇi 20 eḻuti neṟaintutu / śubhamastu /

282

Paddhati & Stotra

RE. 15.527. PL.; 261 fols.; 379 x 35 mms.; 7-10 lines; this Ms. is written in more than one hand; Grantha and Tamil; old and some leaves are slightly damaged.
Missing fols.: 55-65, 135, 155, 157-160.
Blank fols.: 147b, 244b, 246b, 261b.
Additional leaves: three between fols. 32 and 33, 168, 114 (bearing the same number 114), leaf without n° between fols. 90 & 91 (in the margin).
Fol. 148 bears n° 86 in the margin. This is not in continuation of the previous fol. 147. Fols. 198-202 bear the same n° 136. Fols. 224-225 have the same n° 162 in the margin. Fols. 245-261 are neither properly numbered nor are arranged in order.

General Contents

1. Fols. 1a-134b: Kriyādīpikā; 2. 136a-140b: Dīkṣābhedakrama; 3. 141a-146b: Varuṇapaddhati; 4. 148a-195b: Kriyākramadyotikā; 5. 197a-198b: Jñānadīkṣāvidhi; 6. 199a-201b: Vātulāgama: Jñānapūjāvidhi; 7. 202: Jñānapūjāvidhi; 8. 203a-219b: Śaivasannyāsapaddhati; 9. 220a-222b: Ācāryābhiṣekavidhi; 10. 223a-224b: Anuṣ–

ṭhānamārga; 11. 225a: Yāgeśvarārcana; 12. 228b-231b: Ātmārthāṣṭabandhanavidhi; 13. 235a-237b: Rudrākṣavidhi; 14. 238a-239b: Bhasmavidhi; 15. 240a-243b: Pūmālai; 16. 253. Śāradātilaka: Subrahmaṇyakalpa; 17. 254: Mātṛkāmantra; 18. 255: Subrahmaṇyakavaca; 19. 255Aa-256a: Skandakavaca; 20. 256a: Subrahmaṇyamātṛkānyāsa; 21. 257: Subrahmaṇyastotra; 22. 257b-257Aa: Subrahmaṇyastotra; 23. 257Aa-258a:Subrahmaṇyāṣṭottaraśatanāmastotra.

Fol. 147a contains Viṣuvalakṣaṇa; 196a-196b: Pañcāsana and Mahājāla; 226-228a: Śaivācāra and Śivapūjā; 232-237: Pradakṣiṇakrama; 245-252: Śaucavidhi, Aparakriyāvidhi in Tamil and Jñānadīkṣā; 259-261: forbidden food, list of subjects for study, and household accounts.

282.1

KRIYĀDĪPIKĀ

by Śivāgrayogin

This text contains the Kriyādīpikā of Śivāgrayogin (16th century). It contains eight chapters called paṭala-s. The second chapter breaks off at the end and the third has no beginning, as the fols. 55 to 65, where these are fully treated, are missing. Ch. 4. which ends on fol. 11b does not have the colophon. Similar is the case with ch. 5 on fol. 115a. Ch. 6 which ends on fol. 117a is wrongly stated as ch. 5. Similarly ch. 7 which ends on fol. 130b is wrongly stated as ch. 6. This text has close agreement with the printed edition in Grantha. Madras 1929.

Contents

1. Fol. 1b: Āvaśyakakarmavidhi; 2. 2a-3a: Ācamanavidhi; 3. 3b: Dantadhāvanavidhi; 4. 4a-7b: Snānavidhi; 5. 8: Tripuṇḍradhāraṇavidhi; 6. 9a-10a: Prāṇāyāmavidhi & Nyāsavidhi; 7. 10b: Anuṣṭhānavidhi; 8. 11a-12b: Dhyāna & Tarpaṇavidhi; 9. 13a-47b: Pūjā; 10. 48a-49b: Āgamaśravaṇavidhi; 11. 50a-52b: Japakrama; 12. 53: Dhyānakrama; Mādhyāhnika; 13. 54a: Bhikṣāvidhi; 14. 66a-70b: Pavitrāropaṇacāturmāsyavratavidhi; 15. 70b-111b: Dīkṣākrama; 16. 111b: Śaivasannyāsamāhātmya; 17. 115a-117a: Ācāryābhiṣekavidhi; 18. 117a-134b: Antyeṣṭividhi.

Beginning

Fol. 1a, 1.1. . . . . . . siddasurakinnaragīyamānaḥ gaṅgādharasya tanayaṃ śaraṇaṃ prapadye / śrīdeveśāṃ śivāṃ vāṇīṃ gaṇeśaṃ ṣaṇmukhaṃ gurūn / bhaktyā natvā ca tīrthānāṃ śaivācārassam (   ) ucyate / brāhme muhūrte utthāya uttarābhigamo bhūtvā kuṣṇā (tūṣṇī)ṃ vibhūtidhāranaṃ kṛtvā gurupādābjadvandvaṃ śirasi sañcintya yathādhikāraṃ sa śivandhyāyet / bhogāpavargadamityādyāgamavacanāt /

Colophons

1. Fol. 13a: śrīmadativarṇāśramācāryavaryaśaivaparipālakaśivāgrayogiviracitāyāṃ kriyādīpikāyāṃ śaucācamanasnānaśaivasandhyānuṣṭhānavidhirnāma prathamaḥ paṭalaḥ //

2. Fol. 130b: iti śrīmadativarṇāśramācāryavaryaśaivaparipālakaśivāgrayogiviracitāyāṃ kriyādīpikāyāmantyeṣṭividhirnāma ṣaṣṭhaḥ paṭalaḥ //

End

Fol. 134b, l.8. tato'rghyajalaṃ sapavitrantaddhaste dattvā tasmāt srutajalaṃ kasmiṃścit pātre samādāya nairṛtyāṃ pitṛsthānamasītyuktvānyapātre nyaset / tato bhojanāyamārjanādiśuddhabhūmau vividhanāmarūpasavyañjanāṃstaṇḍulān..

282.2 DĪKṢĀBHEDAKRAMA

This text deals with the varieties of dīkṣā. Citations are contained here from Vāruṇapaddhati, Cintyaviśva, Śivadharma, and Siddhāntaśekhara. Author of this text is not known.

Beginning

Fol. 136a, l.1. dhyāyaṃ bhuve / dīyate jñānasadbhāvaṃ kṣīyate malasañcayaḥ / dānakṣapaṇayogācca dīkṣāśuddhikṛtātnamām // cintyaviśve / anugrāhyāstridhā śāstre vijñānapralayākalau tṛtīyassakalañcaiva ādyo'pi malamātrakaḥ / malakarmasamāyuktāḥ pralayākala eva ca / sakalaśca nivṛttyādi kalāvṛttyantagocarāḥ / anugrahaprakāreṇa dīkṣābhedan (ḥ) ca vakṣyate //

End

Fol. 140b, l.6. saṃsārārṇavamagnānāṃ nauvoddharaṇaṃ varam / māyāmohādvini (ṣ) krāntamajñānapaśugocaram / yadā tu kāraṇācchakti (r) bhavennisthānakārikā / śivecchayā prapadye na dīkṣāṃ jñā (tā) vakīṃ śubhām / mantrayogātmikā vidyāttadā mokṣaṃ vrajet paśuḥ / nānyathā mokṣamāyānti avajñānaśatairapi / yasya prakāśikaṃ sarvaṃ śivenāntararūpiṇā / sa eva mokṣaṃ vrajati śivassa ca maheśvaraḥ / guruprasādāddeveśi dīkṣāṃ prāpya śivāsvare (?) / gurunirīkṣaṇādeva sarvapāpakṣayo bhavet / vinaśyandhakā ... yathā sūryasya sannidhau / na lipyate malenaiva padmapatramivāmbhasā / iti dīkṣābhedakagranthasaṅgraham (ḥ) samāptam (ḥ) //

282.3 VARUṆA PADDHATI

This text deals with (1) Dīkṣāvidhi (fol. 141a-144a) and (2) Pratiṣṭhāvidhi (fol. 144a-146b). The author of the text is Varuṇaśambhu (12th century A.D.). He states that this work is a summary of a bigger work written by Somaśambhu (11th century A.D.). This text has much agreement with IFI.T. - 835.

Beginning

Fol. 141a, l.1. nirvāṇadvayabījāya namassomāya śambhave / atha saṅgṛhyate bījadvayadīkṣāpratiṣṭhayoḥ // sapāśāstrāyaviśleṣaṃ śivatvaṃ yujyate yayā / kriyā sa kathyate dīkṣā bhaktivairāgyalakṣaṇā // tasmāt jñānañca bhaktiśca vairāgyamiti cātmanaḥ / dīkṣitasyeha cihnāni paśovetāni nāñjasā // kiñciñjo malino bhinnaḥ kartā bhoktā svakarmaṇām / śarīrānyo vibhurnityassaṃskāryasseśvaraḥ paśuḥ //

End

Fol. 146b, l.8.āpāpavatsau sāvitrendrendrajittamāḥ / rudra (s) taddāsakau dvidvipadau bhyuḥ (?) padikāḥ pare // etadbījadvaya (ṃ) dīkṣāpratiṣṭhetyanayordvayoḥ saṃgrāhya deśikaiḥ kāle tanniṣpattisamīhayā / ityāhurutgranthaśatadvayena śrīsoma–śambhugururāgamebhyaḥ / kāle jhar(ṭ) ityekakatamīkṣitamvam (?) bījadvayaṃ śrīva(ruṇ)ābhidhānaḥ / iti varuṇapaddhati (s) samāptā / varuṇābhidhānaḥ varuṇa–śambhuriti jñeyaḥ //

282.4 KRIYĀKRAMADYOTIKĀ

byAghoraśivācārya

Similar to n° 273.2.

This text contains the Pratiṣṭhāvidhi portion of Aghoraśivācārya's Kriyākramadyotikā. Fol. 148a contains the ending portion of the Antyeṣṭividhi in the first four lines. This folio which is numbered as 86 in the margin marks the beginning of this text indicating that the previous fols. which are lost here must have contained the other portions of the Kriyākramadyotikā ending almost up to the concluding portion of the Antyeṣṭividhi. The portion contained in this text on this topic does not agree with that in the printed edns. Fols. 148a-156a deal with Śilānyāsavidhi which does not have full agreement with the portion in the printed edn. (SIAA). Fols. 156a-180a contain the treatment of Śivaliṅgapratiṣṭhāvidhi which agrees partially with that in the printed edn. Then follow the treatment of Dvārapratiṣṭhāvidhi and others (fols. 180a-184b), Jīrṇoddhāra (184b-187b), Gaurīpratiṣṭhā (187b-189a), Gaṇapatipratiṣṭhā (189a-189b), Dakṣiṇāmūrtipratiṣṭhā, Viṣṇupratiṣṭhā, Bhaktapratiṣṭhā, Mānuṣapratiṣṭhā (189b-192b) & Samprokṣaṇa (192b-196a). Treatment of the topics in fols. 180a-196a are of the nature of gloss and must be based on the work of Aghoraśivācārya.

Beginning

Fol. 148 (86)a, l.1. śiṣyaiḥ gurusambandhagurusambandhinaśca ye / tyajeyu (s) tridinaṃ karma nityādanyajjapādikarma / brahmaśambhupaddhatau aṣṭasaṃsārabījasya jñānina (o) atkriyāvataḥ / kṣaṇamātraṃ bhavettacca snānādeva nivartate / bhaktisnānañca vairāgyameteṣvanyatamantu vā / yasya samyag bhavettena kāryaṃ samayinārccanam / mandaṃ mandataraṃ vāpi yasyaitattritayaṃ bhavet / antaryāgaśca tenāpi kartavyokt(a?)dinadvayam / ekāhaṃ vā yavāhārī ca śram . . sahasrakam / japedaghoraṃ snānānte daśāṃśaṃ homameva ca / iti parameśvarā–paranāmadheyaśrīmadaghoraśivācāryaviracitāyāṃkriyākramadyotikāyāmantyeṣṭyādi–

vidhissamāptaḥ / vighātapādaponmūlalīlānubhavalipsayā / vande mātaṅgabhāvena krīḍantaṃ gaṇanāyakam / athāṅkurārpaṇavidhiḥ //

Colophons

1. Fol. 148: iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāmantyeṣṭyādividhissamāptaḥ //
2. Fol. 196a: iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ pratiṣṭhāvidhissamāptaḥ //

End

Fol. 195 (133)b, l.7. ādeśāt gurunāthasya raciteyaṃ mayā yataḥ / tato'tra guravo doṣānna gṛhṇantu vicakṣaṇāḥ / nādajñeyeśakasyābde kriyākarmavibodhikā / dyotikā racitā pañcaśatādhikasahasrikā // iti parameśvarāparanāmadheyaśrīmadaghoraśivācaryaviracitāyāṃ kriyākramadyotikāyāṃ pratiṣṭhāvidhissamāptaḥ // bindunnādātmakatve gururūpākhyo'vyayaśśivaḥ / ābhāti yogayuktānāṃ śakyamāpu (?) kṣālitātmanām // kadambagoḷakākāraṃ sphuracchaktimarīcibhiḥ / sarvārambheṣvanārambhī nādātmānaṃ vicintayet // hariḥ oṃ / śubhamastu / sāmbaśivāya namaḥ / gaṇapataye namaḥ / karakṛtamaparādhaṃ kṣantumarhanti santaḥ / skandāya namaḥ /

282.5 JÑĀNADĪKṢĀVIDHI

This text contains (1) Jñānadīkṣā and (2) Dīkṣākāla. The former agrees with the treatment of this topic in ch. 25 of the Kāmikāgama (uttara) SIAA. & IFI.T. n° 298-B. It deals with the act of initiation in jñāna of Śaivism. The latter offers in brief the days and the stars fit for getting initiation.

Beginning

Fol. 197 (135)a, l.1. kāmike-jñānadīkṣāmahaṃ vakṣye śṛṇu (ta) dvijasattamāḥ / suvāre sudine pakṣe sumuhūrte viśeṣataḥ / ekānte nirjane sthāne madhyarātrāvupakramet / saccisyāṇāṃ sadācāryo bodhaṃ kuryādviśeṣataḥ / śivālaye gurusthāne śaktipīṭhe maṭhe gṛhe / śuddhadeśe sukhāsīnāḥ pañcagocarasambhavāḥ / darbhāsane vyāghracarme ṣaṭpade pīṭhamadhyame / sadguruvarāṇāṃ sukhāsevāsamātre śubhadine / snānopacāramālyaiśca sarvābharaṇasaṃyutaiḥ / gandhapuṣpādibhiḥ pūjyo yogapīṭhasya madhyame / pāyasañcāpūpañca tāmrakhañca nivedayet //

End

Fol. 198 (136)b, l.4. trīṇyuttarāṇi rohiṇyāṃ puṣyārkamṛgaśīrṣakam / hastaṃ svātīranūrādhā makhā mūlañca revatī / abhijicchravaṇañcet śivayoge caturdaśī / yogānnca prītirāyuṣmān saubhāgyaśśobhanaśśubhāḥ / sukarmaladhṛtivṛddhidhruvaśiddhiśca harṣaṇaḥ / varīyān sa śivassiddho brāhmaṇaindraśca ṣoḍaśa / kāraṇāni vimuktaye //

282.6 VĀTULĀGAMA

Jñānapūjāvidhi

This text deals with the worship that is to be offered by jñanamārga. The worship stated here is to be done to Śiva and Ācārya. According to the colophon in this text and in T.S.M.S., this treatment forms part of the Jñānapāda of the Vātulāgama.

Beginning

Fol. 199 (136)a, l.1. athātassampravakṣyāmi jñānapūjāvidhikramam / jñānaṃ pravartate puṃsāṃ kathaṃ vātyantadurlabham // jñānantaddvividhaṃ jñeyaṃ parāparavibhedataḥ / tadādyaṃ paramaṃ jñānaṃ patipāśātmadarśakam // dvividhamaparaṃ jñānaṃ kevalaṃ pāśadarśanam / yathādṛṣṭāntakaraṃ rātrau naramārjāranetrayoḥ // tathā vilakṣaṇaṃ jñānameva tat parāparam //

End

Fol. 201 (136)b, l.2. śivaṃ paramakalyāṇanniṣkaḷannirmalaṃ prabhum / cidānandamayaṃ nityantejorūpaṃ vicintayet // asya nivedyaṃ bhuñjīyan nirmālyanna vidyate / itthaṃ pūjā jñānavatīmakarot bhaktimānnaraḥ / ihaiva dhanavān śrīmān so'nte mokṣamavāpnuyāt / iti vatuḷākhye mahātantre jñānapāde jñānapūjāvidhipaṭalassamāptaḥ // śubham //

282.7 JÑĀNAPŪJĀVIDHI

Similar to n°282.6.

This text contains the way of doing Jñānapūjā. The source of this treatment is not known though the Kāmika is mentioned at the beginning in which this treatment could not be traced.

Beginning

Fol. 202 (136)a, l.1. kāmike-na dine pūjayeddevaṃ rātrau naiva ca naiva ca / satataṃ pūjayeddevandivā rātrau ca varjayet // tadevaṃ jñānapūjākramaḥ / bhūtarūpabhedābhimānarāhityam /

End

Fol. 202 (136)b, l.4. saritsamudrasaṃyogāt jālaṃ samarasaṃ yathā / tathātmaśivayogo namaskāraṃ prakīrtyate / jñātā jñānaṃ yathā jñeyaṃ magnaṃ bhavati tattathā / parāṅmukhākhyamityāhu (?) rātmanas'ca nivedanam / evamavāntaras'aivapaddhatiprakāraṃ jñānapūjā samāptā //

282.8 ŚAIVASAṂNYĀSAPADDHATI

This text treats the procedure for entering into the order of recluse of the Śaivite faith through dīkṣā. It breaks off in Nirvāṇadīkṣā. Authorship of the text is not known. Jñānadīkṣāvidhi is treated in fols. 214b-219a.

Contents

1. Fol. 203a-204b: Samayadīkṣā; 2. 205a-206b: Viśeṣadīkṣā; 3. 206b-219b: Nirvāṇadīkṣā.

Beginning

Fol. 203 (137)a, 1.1. ācāryaḥ varṇapadakalāmantranyāsaṃ kṛtvā śivo'hamiti sambhāvya paramānandanimagno bhūtvā śiṣyāṇāṃ samayādidīkṣāṃ kuryat / śiṣyān saṃvatsaraparyantaṃ śuśrūṣayā parīkṣitān śivapuṇyāpekṣayā prapañcavairāgyeṇa mumukṣutvena ca mandamandatarādīpradīprataraśaktinipātayuktān parijñāya tadanuguṇyena samayādidīkṣāṃ kuryāt / taduktaṃ kālottare - guruśca svāśritān śiṣyān varṣamekaṃ parīkṣayet / prāṇadravyapradānādyairādeśaiśca samāsamaiḥ / uttamāṅścādhamān kṛtvācānuttamakarmasu / ākṛṣṭāstāḍitā vāpi na viṣādaṃ prayānti cet / te yogyāssaṃyatāśśūrāssaṃskārakarmaṇi//

End

Fol. 219b, 1.5. paramānandabhoktṛtvamannaprāśanamucyate / śivaprasādotkarṣantu yattat ? karaṃ bhavet / nirvāṇajñāna . . . traṇasambandhamupavītakam / indriyāṇāñca saṃrodho vratādeśa iti smṛtaḥ / punarjanmaparityāgo godānamiti kīrtitam / sarveṣu nirapekṣatvaṃ sadbhāvasthāna....

282.9 ĀCĀRYĀBHIṢEKAVIDHI

This text deals with the procedure for installing a Śaiva sanyāsin as Ācārya.

Beginning

Fol. 220 (153)a, 1.1. sannyāsī trivarṇakaścet jaṭāṃ badhnīyāt (?) / caturthaścet jaṭā na bibhṛyādityādivacanāt vapanameva kuryāt / śūdratvaikā jaṭetyādivacanannaiṣṭhikabrahmacāriviṣayam / tathoktaṃ śivadharmejaṭī kuṇḍī śikhī vāpi bhikṣāśī vigataspṛhaḥ / maunī bhūtvānukampā ca yatiśśāntamathācaret / yassarvasaṅgi (a) nirmuktaśśūdraśśivaparāyaṇaḥ / so'pīha vapanaṃ kṛtvā yogīndrānucaro bhavet iti //

End

Fol. 222 (156)b, 1.5. sarvāyavasampūrṇāndīs(ś)āmbaradharaṃ śubham / divyagandhānuliptāṅgadivyapuṣpairalaṅkṛtam / sarvābharaṇasamyuktamityādi . . śrīmat . . . . rdhyehyāvāhanaṃ kuryāt / sadyojātena mantreṇa sthāpitya sthāpanaṃ kuru / iti śiva //

282.10 ANUṢṬHĀNAMĀRGA

This text deals with the daily routine which a sannyāsin is to adopt. The text is incomplete. Its source is not known.

Beginning

Fol. 223 (161)a, l.1. śaivasannyāsapaddhatyāmanuṣṭhānavidhiḥ / śaṃ (vidhā ?) camanaṃ pūrakarecakayoḥ praṇavaṃ kumbhake samhitāmuccaran triḥ prāṇānāyamya saṃhāranyāsaṃ kuryat //

End

Fol. 224 (162)b, l.6. brahmabrahmapure hṛdayakamalamadhye vācyavācakabādhyabādhakotpattivināśatvādirahitanirmalanirguṇaniravayavanityanirālambanirupamaṃ satyajñānānandasvarūpañcidākāśaṃ daivataṃ bhāvayan jñātṛjñānajñeyatvaṃ viśṛjyāmṛtobhayāt / taduktam : ṛgyajussāmātharvaṇeṣu tathā śaivapurāṇe śrīrudrasaṃhitāyāṃ puṇḍarīkamāhātmye / atha brahmapure vasmaśma (?) puṇḍarikābhidhantu yadityādikam . . .

282.11 YĀGEŚVARĀRCANA

This text contains the mantra-s to be recited while propitiating the deities who are invoked in the rituals (yāga). Written in 2-3 columns. It is incomplete.

Beginning

Fol. 225 (162)a, (col.1), l.1. oṃ hāṃ mantrātmatattvāya svadhā / oṃ hīṃ vidyātattvāya svadhā / oṃ hraṃ śivatattvāya svadhā / oṃ haḥ astrāya namaḥ / oṃ hāṃ hṛdayāya namaḥ / oṃ hlāṃ nivṛttikalāyai namaḥ / oṃ hvīṃ pratiṣṭhākalāyai namaḥ / hrīṃ vidyākalāyai namaḥ / hyaiṃ śāntikalāyai namaḥ //

End

Fol. 225 (162)b, (col.2), l.5. haṃ somamaṇḍalāya namaḥ / hāṃ somamaṇḍalādhipataye viṣṇave namaḥ / hāṃ agnimaṇḍalāya naaḥ / agnimaṇḍalādhipataye rudrāya namaḥ / hāṃ śaktimaṇḍalāya namaḥ / hāṃ śaktimaṇḍalādhipataye īśvarāya namaḥ //

282.12 ĀTMĀRTHĀṢṬABANDHANAVIDHI

Similar to n° **178.14**. Written in three columns.

Tamil expressions are used at the end. The materials that are necessary for this ritual are also stated in Tamil.

Beginning

Fol. 228 (164)a, l.1. ātmārthāṣṭabandhanavidhi(ḥ) dīptāgame - kumbho vardhanikābhito'ṣṭakalaśā(n) sthāpya yathā maṇḍale liṅgātteṣu yathākramaṃ śivaśivāvidyeśvarābhyarcanam kṛtavāthobhayabandhanañca jalato vāsābhiṣekañca gavyādisnapanañca kumbhakarakādyāvāhanādikriyā nirvartyā / atha ca bhadrapīṭhamapi yalliṅgaṃ samāropya ca / naivedyādi samarpya sāda (?) thāghoreṇa japtāyutam / prāyaścittatayāstrahomamathavā kuryāt sahasraṃśataṃ darpaṇam //

End

Fol. 231 (166)b, (col.3), l.4. ini orumekalaiyāyin melamekalaiyile itāne iraṇṭaiyuṃ poṭuna terpaippullu itu antyeṣṭiyile varum / catuṣpathāntasaṃskāram 14 m maṇṭapapūcaiyīle viḷaṅkum adhvanyāsaṃ pratiṣṭhāprakaraṇattil viḷaṅkum //

282.13 RUDRĀKṢAVIDHI

This text deals with the origin of Rudrākṣa, and the methods of wearing it. According to the colophon the treatment contained here is taken from the Sakalāgamasāra. The contents in this text are in a way similar to those in the printed edn. of the Sakalāgamasārasaṅgraha SIAA pp: 82-90.

Beginning

Fol. 235 (170)a, l.5. atha rudrākṣavidhiḥ / divyavarṣasahasrāṇiñcakṣurunmīlitaṃ mayā / pṛthivyāṃ mama netrābhyāṃ patitañjalaṃ binduvat / rudrāśrubddhindavo jātā mahārudrākṣavṛkṣakāḥ / rudrākṣartadyotpattirudranetrajalotbhavaḥ //

End

Fol. 237 (172)b, l.5. rudrākṣacalanādeva mantravat phalado bhavet / rudrākṣāṇāṃ sahasreṇa kalpitāṃ śivarūpiṇā / dhārayantyaḥ sadā mālāṃ sa yāti paramāṃ gatim | tasmāt sarvaprayatnena rudrākṣa (m) dhārayet sadā / mlecchā vā piśācā vā loyukto vāpyatipātakaiḥ / rudrākṣadhāraṇairuyktaḥ sa rudro nātra saṃśayaḥ / iti rudrākṣavidhissamāptaḥ / iti sakalāgamasāre likhitam /

282.14 BHASMAVIDHI

This text lays down the way of wearing the sacred ashes. The source of this text is not known. This is incomplete.

Beginning

Fol. 238 (173)a, l.1. athātassampravakṣyāmi bhasmadhāraṇavidhiṃ param / kapilāgomayaṃ śreṣṭhaṃ śvetāyāstu sa madhyamam // raktakṛṣṇādhamaṃ proktaṃ grāhayet padmapatrake / athātasthakabhramāpatitaṃ grāhyan sadyo mantreṇa gomayam / piṇḍāni vāmamantreṇa aghoreṇa viśeṣayet / śivamantreṇa dadhnā tatpuruṣeṇa gṛhet sudhīḥ / dagdhvā puruṣamantreṇa īśānena parigrahet /

End

Fol. 239 (174)b, l.5. pramādāt patitaṃ bhasma bhūmau hastena mārjya ca / mūrdhni vātha haretyatra tataśśivamanusmaret / lingākārañcavilañca veṇupatrantathaiva ca / aśvatthodumbarañcaiva śambhossānalekhaya / liṅgākarañca dīpañca //

282.15 PŪMĀLAI

This text contains in Tamil 31 verses which are offered to Śiva, as though they are garlands of flowers. Authorship of the text is not known.

Beginning

Fol. 240a, l.1. pūmālai cūṭumparamarkku nāṭiyaṭiyēṉ pūmālai pāṭi paramaṉai inren (?) māmātu vetattalaivararuḷ vetittina (?) pātāmalai pataittatalai meṟpuṉaintu

End

Fol. 243b, l.1. kūṟumpūvin ituveṉṟuṅkuripporulākuṅkuvalaiyattil nāṟumpūrum tevācutāmanāppūvantevākakkāmateṟum pūvāyakamatatta (?) kaṉākaṇṭavārā civaṉmuṭimēlēṟumpūvāy vanattiluḷa vellāmpūvum payaṉpaṭumāl //

282.16 ŚĀRADĀTILAKA

Subrahmaṇyakalpa

This text deals with the worship of Subrahmaṇya . This corresponds well with śloka-s 122-167 in ch. III of Lakṣmaṇadeśika's Śāradātilaka (Chowkhamba Series: 1963). The aspect of dhyāna on the deity is more prominent here.

Beginning

Fol. 253 (1)a, l.1. tāraṃ khat(d)gīśvaraḥ / kūrma(o) nisvaro(e)ṇānta īritaḥ / bhuve'gnineti(natiḥ) saptavarṇā (a)ssubrahmaṇyātmako manuḥ / vahnibījena ṣaḍdīrghayuktenāṅgakriyā matā /

End

Fol. 253 (1)b, l.2. pūjayeddevatābuddhyā kumārān brahmacāriṇaḥ / santānaṃ vijayaṃ vīryaṃ rakṣāmāyuśśriyaṃ yaśaḥ / pradadyāt sādhakasyāśu subrahmaṇyassurārcitaḥ / iti śāradātilake trayodaśaḥ paṭalaḥ //

282.17 MĀTṚKĀMANTRA

This text contains the nāmāvali-s of the mātṛkā-s of Subrahmaṇyamantra, inclusive of a few names of Śiva.

Beginning

Fol. 254 (2)a, (col.1), l.1. amareśvarāya namaḥ / ārādhyāya namaḥ / indrapurogamāya namaḥ / īśaputrāya namaḥ / umāputrāya namaḥ I ūrdhvaretase namaḥ / ṛṣipriyāya namaḥ / madaṇ(n) oddharāya namaḥ //

End

Fol. 254 (2)b, (col.1), l.1. śarasambhavāya namaḥ / ṣaṇmukhāya namaḥ / harātmajāya namaḥ / lakṣamate namaḥ / kṣamākṣetrāya namaḥ / iti mātṛkāmantraṃ samāptam //

282.18 SUBRAHMAṆYAKAVACA

Similar to n° **6.3.**

Beginning

Fol. 255 (3)a, l.1. gaṇḍasthalapravilavatsammadavāridhārāgaṇḍabhramat(d)bhrama–ravibhrama lolākarṇam / gaṇḍasthasiddhasurakinnaragīyamānaṃ gaṅgādharasya tanayaṃ śaraṇaṃ prapadye / subrahmaṇyakavacaṃ vakṣye'haṃ śṛṇu suvrata / sarvapāpapraśamanaṃ sarvopadravanāśanam / brahmānuṣṭup ṛṣicchandassubrahmaṇyo'sya devatā / sāntadīrgheṇa ṣaṭkeṇa ṣaḍaṅganyāsakalpanā subrahmaṇyāgrataḥ pātusenāniḥ pṛṣṭhataḥ / guho māṃ dakṣiṇe pātu //

End

Fol. 255 (3)b, l.4. pūjāpratiṣṭhākāle ca japakāle paṭhedidam / sa teṣāmeva phalā–vāptiṃ mahāpātakanāśanam / yaḥ paṭhet śṛṇuyāt bhaktyā nityandevasya sannidhau / sarvān kāmānavāpnoti so'nte skandapuraṃ vrajet / iti subrahmaṇyakavacaṃ samāptam / ṣāntaḥ iti sakāraḥ ityarthaḥ / taddīrgho nāma ityādi / gurave namaḥ //

282.19 SKANDAKAVACA

Similar to n° **69.19.**

Beginning

Fol. 255A (4)a, l.1. astu tubhyaṃ mahāpuṇyaṃ sarvaprāṇipriyaṃkaram / japa–mātreṇa pāpaghnaṃ sarvakāmaphalapradam // munīndrāṇāmidandeyaṃ sarvapīḍā–nivāraṇam / skandasya kavacaṃ sevyaṃ paṭhanādvyādhināśanam // agnisāyāt (?) praśamanañcoropadravanāśanam / piśācabhītirogāṇāṃ smaraṇādeva śāntikṛt // īritaṃ skandakavacaṃ hṛdaye dhāryate janaiḥ //

End

Fol. 256 (5)a, l.1. puṣpādisarvadiṅmadhye rakṣatāṃ vallabhaḥ / abhicārādiśūnyāni paṭhanāt sarvamāpnuyāt / skandasya kavacannityaṃ yaḥ paṭhet śṛṇuyādapi / sarvabhāgyāni samprāpya śivasāyujyamāpnuyāt / etatkavacamapi samāptam //

282.20 SUBRAHMAṆYAMĀTṚKĀNYĀSA

This text gives the nyāsa for Subrahmaṇyamantramātṛkā.

Fol. 256 (5)a, l.2. atha subrahmaṇyasya mātṛkānyāsam / śṛṇu kauśika vakṣye'haṃ subrahmaṇyasya mātṛkām / bhuktimuktipradāṃ puṃsāṃ sarvopadravanāśinīm // keśānte kakhavṛtte ca netrayośśrotrayornyasoḥ l gaṇḍayoroṣṭhayordantapaṅktyo(r) mūrdhni mūle svarān // kavargandakṣiṇahastaste cavargaṃ vāmahastake / tavargandakṣiṇe pāde ṭavargaṃ vāmapādake / paphantu pārśvayornyasyet sakaraṃ pṛṣṭhadeśake / bhakārannābhideśe tu makāraṃ kukṣideśake / yakāraṃ hṛdaye nyasyet ralau dormūlayornyasyet / vakāraṃ karṇapṛṣṭhe tu śaṣau kakṣadvayornyasyet / sahau śiśne ca guhye ca lakāraṃ bhujayornyasyet / kṣakāramavyāpakaṃ vyāpakantveṣām / subrahmaṇyākhyaṃ mātṛkāsthānānyetāni coktāni pañcadaṇḍeśvarān śṛṇu iti mātṛkānyāsaḥ samāptaḥ //

282.21 SUBRAHMAṆYASTOTRA

Authorship is not known.

Beginning

Fol. 257 (6)a, l.1. nama(s)skandāya devāya namo brahmasvarūpiṇe / śikhidhvajāya devāya namo māyāsvarūpiṇe // sadāśivasvarūpāya kumāragurave namaḥ / namaste kārttikeyāya namo vāyusvarūpiṇe //

End

Fol. 257 (6)b, l.3. prātaḥ kāle ca madhyāhne sāyāhne ca sadā śuciḥ / yatra tatra bhandhe prāpte rājasthāne ca durbhage / viṣamena cale vāpi bhayārte śatrupīḍane l yo japet parayā bhaktyā mayoktaṃ stotramuttamam // sarvān kāmānavāpnoti skandasāyujyamāpnuyāt //

282.22 SUBRAHMAṆYASTOTRA

This text contains in seven śloka-s, the stotra in praise of Subrahmaṇya. This is called Subrahmaṇyaṣaṭka in GOML. n° 70. pp. 638-639.

Beginning

Fol. 257 (7)b, l.5. śaraṇāgatamāturamādhijitaṃ karuṇākara kāmada kāmahatam // śarakānanasambhava cārusuciraṃ paripālaya tārakamāraka mām //

End

Fol. 257A (7)a, l.3. iti kukkuṭaketumanusmaratāṃ paṭhatāmapi ṣaṇmukhaṣaṭkam–idam / namatāmapi nandanamindubhṛto na bhayaṃ kvacidasti śarīrabhṛtām // subrahmaṇyastotraṃ samāptam //

282.23 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMASTOTRA

Same as n° **162.8**.

Beginning

Fol. 257A (7)a, l.5. atha aṣṭottaraśatanāmamantrasya mūlam / subrahmaṇyāṣṭottara–śatanāmamantrasya bhāgyamahābhrarṣiḥ / anuṣṭup chandaḥ / kṛttikāsūnu(r)devatā / śrīṃ bījam / klīṃ śaktiḥ / mama skandaprasādasiddhyarthe jape viniyogaḥ / dviṣaṭ-bhujaṃ ṣaṇmukhamambikāsutaṃ kumāramādityasamānatejasam / vande mayūrā-sanamagnisambhavaṃ .... skando guho ṣaṇmukhaśca phālanetrasuta(ḥ) prabhuḥ / piṅgalaḥ kṛttikāsūnuḥ śikhivāho dviṣaḍbhujaḥ //

End

Fol. 258 (8)a, l.7. vasantakālaḥ kālānāntapapadāntapano yathā / tannāmāṣṭaśata .... mune śṛṇu / etat japasya satataṃ skāndabhaktisamanvitaḥ / suprītaḥ tava sānni-dhyaṃ karoti śivanandanaḥ / iti subrahmaṇyanāmāṣṭottaraśatakaṃ samāptam / śrīparvataśśivasthānaṃ hṛdayantu cidambaram / śoṇācalaṃ galasthānaṃ kumbha–k(gh)oṇantu nāsikā / vārāṇasī ca kāñcī ca vāmadakṣiṇalocane //

283

MANTRA AND PŪJĀ

RE. 15.529. PL.; 131 fols.; 375 x 28 mms.; 6-7 lines; Grantha and Tamil; Very old and edges damaged; more than two types of handwriting.
Blank folios: 92b, 127b, 129b.

General Contents

1. Fol. 1a-70b: Kriyākramadyotikā; 2. 71a-81b: Vāstupūjā; 3. 82a-92a: Cidambara–mahācakraprastārakrama & Mantra; 4. 93: Cidambaranaṭanasammelanamantra; 5. 94a-100b: Mantra-s; 6. 101a-102b: Cidambaramantra-s; 7. 103a-105b: Bhasma-

dhāraṇamantra, etc.; 8. 106a-111b: Śrīcakrapūjā; 9. 112a-122b: Cidambaracakra & Pañcākṣara-s; 10. 123a-125a: Cidambaracakrapūjai.

Fols. 126a-127a contain some mantra-s from Ṛgveda, Maṇḍala I & VI.

Fol. 128a-131b contain miscellaneous matters like mantra-s, etc.

283.1 KRIYĀKRAMADYOTIKĀ

byAghoraśivācārya

Same as n° 49.1.

This contains the portions comprising Nityakarma, Samayadīkṣā & Nirvāṇadīkṣā. It is incomplete.

Beginning

Fol. 1a, l.1. vande viśvādhikaṃ śāntamanādhinidhanaṃ śivaṃ / niṣkalaṃ niṣkalaṅkañca śaktiṃ jñānakriyātmikām // gurūn parāvarān natvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // prātassamayātpūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathāsambhavaśaucayukto hṛtpadme...

Colophons

1. Fol. 43a: iti śrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyānnityakarmavidhissamāptaḥ //
2. Fol. 69: iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ samayasaṃsthāvidhi(s)samāptaḥ //

End

Fol. 70b, l.1. kumbhasthāya śivāyāvedya pūrvoktavat bandhīyāt // tanviḍāpiṅgalaityena suṣumnāṃ padmatantunibhāṃ vibhāvya oṃ laṃ suṣumnāyai namaḥ //

283.2 VĀSTUPŪJĀ

Similar to n° 76.7.

This text deals with the Vāstupūjā and its importance, etc. It is incomplete.

Beginning

Fol. 71a, l.1. atha vāstupūjāvidhirucyate / vāstvārambhe prathameṣṭakāyāṃ garbhanyāse bālālaye sakalasthāpane śivaliṅgapratiṣṭhāyāṃ nṛttamaṇḍapaprākāragopurasabhādisthāpanavidhau mahotsavādyutsavārambhe saṃprokṣaṇaprāyaścittamahāsnapanādbhutaśāntiyajñadīkṣaubhra(?) suramahīpālagṛhārambhādisamastamaṅgalavidhau vāstupūjā kartavyam (ā) //

End

Fol. 81b, l.2. gatikoṭisamāyuktaṃ mukhyastu harisannibham / pāśaśūladharaśrīmān tarjanyastarjateratah / oṃ haṃ mukhyāya namaḥ //

283.3 CIDAMBARAMAHĀCAKRAPRASTĀRAKRAMA & MANTRA

Similar to n° 187.4 & 266.5.
In the margin of fol. 85a it is written "Makuṭāgame darśanacakram".

Beginning

Fol. 82a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / śubhamastu / śivāya namaḥ / cidambaramanuṃ vakṣyāmyupadeśānusārataḥ / prayoge nāpi tasyātra prāṇaśaktimanuṃ puraḥ / klīṃ kāmabījamuccārya pūrvamehiyugaṃ vadet / jagaccakraṃ samuccārya sarvāstraṃ sarvaśobhitam //

End

Fol. 92a, l.2. śvetaratnaprabhābhinnaṃ śivaśaktyātmakaṃ paraṃ vande nāthapadadvandvaṃ vāṅmanātītagocaram / iti cidambareśaṃ stutvā puṣpāñjalinā samabhyarcya sāṣṭāṅgaṃ praṇamet / iti cidambareśvaraca (kra) pūjāvidhissamāptaḥ // śubhamastu //

283.4 CIDAMBARANAṬANASAṂMELANAMANTRA

This mantra seems to be a rare one. This contains both the bījākṣara-s of Śakti (Śrīvidyā) and Śiva. In the margin of fol. 93a it is written as "Makuṭāgame saṃmelanamantram". But in the printed text of the said āgama and in the IFI. T. 19 it is not found.

Beginning

Fol. 93a, l.1. ṣaṇmukhañca gaṇādhīśaṃ sāmbañca parameśvaram / mama duḥkhavināśāya santataṃ cintayāmyaham // asya śrīmanvādi (?) cidambaranaṭanasaṃmelanamahāmantrasya sadāśivarṣaye namaḥ / devīgāyatrīchandase namaḥ / srīvidyāsameta anavaratanaṭanavidyāsameta śrīcidambareśvaro devatāyai namaḥ //

End

Fol. 93b, l.4. saṃmelanamūlamantram : oṃ satyajñānānandātmane śivāya namaḥ / para yūṃ maśivāya ka e ī laṃ la hrīṃ namaśśivāya ha sa ka ha la hrīṃ yanaṃ śivā sa ka la hrīṃ vāya namaḥ / oṃ hrīṃ śrīṃ śiva śiva caraṇaṃ śivānandaṃ śiva śiva śivāya śivāya namaḥ / iti śrīvidyāsammelanasabhāpatimantrarahasyam //

283.5 MANTRA-S

This text contains various mantra-s such as Saubhāgyavidyā, Cidambaratāṇḍavakrama, Dakṣiṇakālikā, Uccāṭanavīrabhadra, etc,. Tamil explanations are found at some places.

Beginning

Fol. 94a, l.1. saubhāgyavidyāmantram: oṃ hrīṃ klīṃ aiṃ sauḥ oṃ hrīṃ ka e ī la hrīṃ ha sa ka ha la hrīṃ sa ka la hrīṃ śrīṃ klīṃ aiṃ sauḥ / bhāgyapratyasau itu sau / sabhāmantram: oṃ hrīṃ parañjyoti hamsa hamsa vyoma vyoma vyomnāśakti śivajyotīrānandanṛtta paraprakāśānandanātharaktapādukāṃ pūjayāmi hrīṃ śivāyai namaḥ //

End

Fol. 100b, l.3. kaṭṭinānā (?) kūṭṭuerittu kaṭṭinavaṉaḷa śamattutaṭuttavan talaiyattu ututtavanuṭalattuce: śanīśvaraṉunace nīlakaṇṭavirūpākṣarāṇai cesivāya namaḥ //

283.6 CIDAMBARAMANTRA-S

This text contains the Cidambaranaṭanamantra and Cidambaranaṭeśākhyamantra. Cidambaranaṭanamantra is different from GOMLD. 6294. Cidambaranaṭeśākhyamantra is similar to n° 266.5 and incomplete.

Beginning

Fol. 101a, l.1. oṃ asya śrīcidambaranaṭanamahāmantrasya sadāśiva ṛṣiḥ / mahāvirāṭ chandaḥ sadāśivo devatā / haṃ bījam / hāṃ śaktiḥ / hrīṃ kīlakam / caturvidha–puruṣārthasiddhyarthe jape viniyogaḥ / hrīṃ hṛdayāya namaḥ / śivāya namaḥ śirase svāhā //

End

Fol. 102b, l.5. hrasvaṃ pañcamaṃ proktaṃ māyālakṣmyoḥ parantathā hrīṃ śrīṃ tathaivoccāraṇannyantyam (?) mūlamantro ya ucyate māyālakṣmyoḥ paraṃ pāda vaiśvānara śivāya ca hrīṃ śrīnamavā. . . . . .

283.7 BHASMADHĀRAṆAMANTRA

This text contains Bhasmadhāraṇamantra, Āsanamantra and Śrīcakranyāsamantra.

Beginning

Fol. 103a, l.1. asya śrībhasmadhāraṇamantrasya pippalāda ṛṣiḥ / gāyatrī chandaḥ / kālāgnirudro devatā / gauṃ bījam / hrīṃ śaktiḥ / mama śarīraśuddhyarthe vini–yogaḥ / īśānāya namaḥ aṅguṣṭhā - tatpuru tarjanī - aghora madhyamam //

End

Fol. 105b, l.2. antardaśārabahirdaśāramanvaśra aṣṭadala ṣoḍaśadala bhūpuratrayaṃ vibhāvya / śrīmahātripurasundaryai namaḥ //

283.8 ŚRĪCAKRAPŪJĀ

Similar to n° 272.3.

This text lays down briefly the procedure for the worship of Śrīcakra. It is incomplete.

Beginning

Fol. 106a, l.1. śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ siddhaughaṃ vaṭukatrayaṃ padayugaṃ dūtikramaṃ maṇḍalam / vīrañciṣṭacatuṣṣaṣṭinavakaṃ vīrāvalīpañcakaṃ śrīmanmālinīmantrarājasahitaṃ vande gurormaṇḍalam // gaṃ gaṇapataye namaḥ // duṃ durgāyai namaḥ // kṣaṃ kṣetrapālāya namaḥ //

End

Fol. 111b, l.5. kālāmbhotho jalāmbhaḥ kaṭitaṭavilasatcārupītāmbarāḍhyaṃ vande dhanvantarī(i)ṃ taṃ nikhilargadavana (?) praḍi (?) dāhāgnilīlaṃ nu / śrīvidyāgopālamūlam: oṃ śrīṃ hrīṃ klīṃ kṛṣṇāya ka e ī ḷa hrīṃ govindāya //

283.9 CIDAMBARACAKRA & PAÑCĀKṢARA-S

Similar to n° 235.6.

This text in Tamil contains brief description about praṇava, Cidambaracakra, the procedure of worship and many forms of Pañcākṣaramantra and the results that are accrued by their recitation. It is written in the beginning that it is based on Makuṭāgama.

Beginning

Fol. 112a, l.1. ākamam makuṭam m pātatil nātamutittatu nātattil vintu utittatu vintuvil makāramutittatu makārattil ukāramutittatu ukārattil akāramutittu uṟpavittu tirumeni akōrañcattiyocātamukam //

End

Fol. 122b, l.5. kāṅ kāṅ ōṅ civāya ōṅ itu piṟacātaruttirāmaṇi itu ce vika tañcā ca tikṣā tericanamuṇṭām - 24 //

283.10 CIDAMBARACAKRAPŪJAI

This text in Tamil briefly deals with the procedure of drawing the Cidambaracakra and the way to worship it.

Beginning

Fol. 123a, l.1. kīl̲ mēl pan̲n̲ireṇṭu rēkaiki n̲ūttirupattoru ar̲aiyākkiyitil (?) vāyuvukoṇam yirupattañculum ayi añcu ar̲r̲ayākki pañcākṣaramiṭumpaṭi //

End

Fol. 125a, l.6. cēvikkumpaṭi bhaṃ śrīṃ hara male rumakṣaṃ seṃ bhemaṃ viṃ saṃhara hara hara hara ma bhauṃ nama śivāya cēvikkumpaṭi //

284

Jīrṇoddhāra and Jyotiṣa

RE 15.532. PL.; 307 fols.; 400 x 30 mms.; 6-7 lines; Grantha; old and edges damaged; scribe: Parameśagurukkal (fol. 180a & 306a). Place: Tiruvengadu, Tanjore Dt.

Blank fols.: 113b, 184Ab.

General contents

1. Fol. 1a-113a: Kālaprakāśikā; 2. 114a-179b: Jīrṇoddhāradaśaka with commentary; 3. 182a-184Aa: Pradoṣanirṇaya; 4. 185a-305b: Kālavidhānam with commentary.

Fol. 1Aa - 1Ba contains the table of contents of the Kālaprakāśikā.

Fol. 1Ca has some verses in praise of Vināyaka, Goddess at Śvetāraṇya & Subrahmaṇya. Fol. 180a contains the statement of the scribe in Tamil about the date of completion of the Jīrṇoddhāradaśaka. In fol. 181, there is the table of contents of the Kālavidhāna. Fol. 306 contains some statement of the scribe & fol. 307 has some verses of Kālavidhāna.

284.1

KĀLAPRAKĀŚIKĀ

Same as n° 101.1.

Beginning

Fol. 1a, l.1. agajāsūnumādyantahīnaṃ mūṣikavāhanam / bhāgadheyaṃ bṛhatkukṣiṃ bhaje siddhivināyakam / śuddhasphaṭikasaṅkāśaṃ ramyasiṃhāsanasthitam / padmayā sahitaṃ devaṃ nārasiṃhamahaṃ bhaje / vādhūlavaradācāryapādapaṅkajam āśraye / yatpādapaṅkajadhyānāt pratyūhā yānti dūrataḥ / padavākyapramāṇajñaṃ vande samarapuṅgavam / kṛtārthāḥ prāṇinassarve yasyāvataraṇādbhuvi / polipāta iti khyāte prauḍirāyapure vasan / ābhijātyena vṛttena vidyayā cātiśāyinaḥ / putro'haṃ varadācārya bhāradvājakulodbhavaḥ / śrīnṛsiṃha iti khyāto jyotiśśāstrārthapāragaḥ //

End

Fol. 113a, l.2. ye granthāḥ prāktanaiḥ proktāssūribhiḥ jyotiṣe punaḥ / nṛsiṃha-sūriracitaprabandhena na te samāḥ / kālaprakāśikāmenānnṛsiṃhaviduṣā kṛtām / śrībrahmavidyāyai namaḥ / śrīmadgurubhyo namaḥ / śrīsubrahmaṇyāya namaḥ / aviralakṛtavarṇāśleṣaṇaṃ pustake 'smin likhitam anavasānālekhinī patramurvīṃ yadi likhati gṛhītvā śāradā sārvakālaṃ karakṛtamaparādhaṃ kṣantumarhanti santaḥ / raktākṣivatsare sam. tulāyāṃ ravisamyute / kālaprakāśikākhyeyaṃ parameśena likhitā / brahmavidyāyai namaḥ //

284.2 JIRṆODDHĀRADAŚAKA

by Nigamajñānadeva

With commentary up to the end of 2nd pariccheda.

This contains the complete text of the Jirṇoddhāradaśaka and its commentary. Jirṇoddhāradaśaka is the same as n° 4.2. The name of the author of the commentary is not given in the text. In the N.C.C. VII. pp. 284 also there is only the mention of the commentary and not the name of the author. The commentary is very elaborate.

Beginning

Fol. 114a, l.1. śītāṃśumauliramaṇīṃ śvetāraṇyanivāsinīm / brahmādidevajananīṃ brahmavidyāmahaṃ bhaje / śrīmadgurubhyo namaḥ / śrīmacchambhumahīpāla-gopurādyaṅgabhūṣaṇaṃ / devaḥ karikaragrāhī deyāt bhūyaśśubhāni naḥ / natvā śivaṃ paśupatiṃ svaguruñca devīṃ vācāmanantaśubhavāgvibhavapradātrīm / nānāgamotthavacanairvibudhābhinandyāṃ jīrṇoddhṛtiṃ viracayāmi śubhāya śaivīm // 2 //

End

Fol. 179b, l.1. parīkṣya ca parigrahaṃ vitanutāmiti prāyaśo na vācyamaha sajjanasvaśiśuvāṅmanodāya kim (?) iti jīrṇoddhāre dvitīyaparicchedaḥ | iti jīrṇoddhāradaśakavyākhyānaṃ samāptam / śvetāraṇyeśvarāya namaḥ / śrībrahmavidyāyai namaḥ / aghoreśvarāya namaḥ / aghoreśvarabhuvaneyanaṭanāyakābhyāṃ namaḥ / śivakāmasundarīsametaśrīdevanāyakāya namaḥ / śrīveṇubhujanāyakīsametaśvetāraṇyeśvarāya namaḥ / subrahmaṇyāya namaḥ / asmadgurubhyo namaḥ / brahmavidyāsahāyam / aviralakṛtavarṇāśleṣaṇaṃ pustake'smin likhitamanavasānālekhinī dūṣaṇaṃ vā / anucitamathavā syāt vaktrato varṇarāje karakṛtamaparādhaṃ kṣantumarhanti santaḥ / śubhamastu //

284.3 PRADOṢANIRṆAYA

Similar to n° 75.5.

This text contains arguments and quotations from the Āgama-s to determine the

Pradoṣa - the thirteenth day of both the bright and dark halves of the month. The text briefly discusses about the exact time of the worship, etc., of Śiva to be done on that day. The author's name is not given. Since there is no colophon to be found, the text seems to be incomplete.

Beginning

Fol. 182a, l.1. atha samastaśivāgamasmṛtipurāṇādīnyālocya mahāpradoṣakālanirṃayaṃ vaktukāmastatrādau pradoṣanirūpaṇamāha : sūkṣme : trayodaśīdine sāyaṃ kṣīrābdhimathanodbhavam / kabalīkṛtavān rudraḥ kālāgnisadṛśaṃ viṣam / prakṛṣṭadoṣāt tatkāle prāṇino malagauravāt / nidrāṃ vrajanti yattasmāt pradoṣa iti kathyate //

End

Fol. 184Aa, l.4. sarveṣāmupavāsānāṃ prātareva hi pāraṇam / āmadhyāhnikāḥ kriyāḥ kartavyāḥ śambhuśāsanāt //

284.4 KĀLAVIDHĀNA

With commentary.

This contains the complete text of the Kālavidhāna, a work on the fixation of the exact time of various domestic rites and its commentary. The names of the authors of neither the work nor the commentary is given in the text. This text seems to be different from many works of this name mentioned in N.C.C. Vol. IV. pp. 35-36. It may be similar to the Kālavidhānapaddhati by Trivikramabhaṭṭa as mentioned in N.C.C. (ibid.). The text contains 175 verses.

Beginning

Fol. 185a, l.1. oṃ vāgīśādyāssumanasassarvārthānāmupakrame / yannatvā kṛtakṛtyāssyustannamāmi gajānanam / śrīmahāgaṇapataye namaḥ / praṇamya kālātmakamekamavyayaṃ bhavaṃ bhavānīsakhamindubhūṣaṇam / vidagdhamauhūrttikakīrtivṛddhaye karomyahaṃ kālavidhānapaddhatim / kālātmakaṃ kālasvarūpaṃ tathoktaṃ śrutau : kālāyeti / kiñca : kālo muhūrtaḥ tadātmakam / tathoktaṃ śaivapurāṇe : yathākāle muhūrto'pi phalavāneva sādhakaḥ / tathaiva bhagavānīśa iti //

End

Fol. 305b, l.5. śrutvā tacchivadedyavasthitatidhīn datvā / śunima (?) dhravamān (?) bhāgavahnibhirekakenatanayedvābhyāṃ sutākhyena kham / yadinduśukrarāhusyāt garbho va vīkṣate śubhaiḥ / 175 / saṃpūrnam //

285

JĪRṆODDHĀRAVIDHI

RE. 15.533. PL.; 333 fols.; 283 x 30 mms.; 4-8 lines; leaves are of different colours and different writing suggesting the mixing up of fols; not only late in origin but also forming part of some texts not originally belonging to this Ms. The fols. are not uniformly numbered. Grantha and Tamil; old; some fols. have broken edges. Scribes: 1. Parameśvaraguru mentioned in fols. 81a, 112a, 119b, 128b; 2. Śvetāraṇyam Appāswāmi in fol. 186a; 3. Rāmalingatēcika in fol. 192a; & 4. Śivañāṉatēcika in 32b.
The date of the Ms. is given on fol. 327b as Viśvāvasu, Porattāci 10th. There is one unnumbered fol. between 28 & 29. Fol. 19b is numbered as 63 in the margin suggesting that this part belongs to another Ms. which has lost 62 leaves and 45 leaves mixed up with those in the Ms. under notice.
Missing fols.: 2, 4, 30-33, 61, 62, 173, 183, 192, & 224.
Blank fols.: 81b, 228b, 306b.

General contents

1. Fol. 1a-48a: Sahasrāgama: Aṣṭabandhanavidhi; 2. 49a-54b: Muhūrtavidhi; 3. 55a-56a: Pañcāvaraṇārcana; 4. 56b-58a: Devīkumbhaniveśana; 5. 63a-81a: Maṇṭapapūjā; 6. 82a-99b: Agnikārya; 7. 100a-112a: Agnimukha (Vedokta); 8. 113a-119b: Jayādi–homa; 9. 120a-123b: Śāntikumbhaprokṣaṇa; 10. 124a-128b: Sparśāhuti; 11. 129a-130a: Tattvatattveśvarārcana; 12. 130a-149b: Nyāsa-s; 13. 150a-151a: Navadhātu; 14. 151a-152a: Prāṇapratiṣṭhā; 15. 152b-155b: Nyāsa-s; 16. 156a-174a: Vāstupūjā–vidhi; 17. 174a-177b: Mṛtsaṅgrahaṇavidhi; 18. 177b-180a: Aṅkurārpaṇavidhi; 19. 180a-182a: Sadyāṅkura; 20. 182a-183a: Śāntihomavidhi; 21. 184a-186a: Kāraṇāgama: Sakalasamprokṣaṇavidhi; 22. 186b-190b: Samprokṣaṇavidhi; 23. 190b-192a: Harmyasamprokṣaṇavidhi; 24. 193a-195b: Kāraṇāgama: Sakalasamprokṣaṇavidhi; 25. 196a-223b: Gaurīmaṇṭapapūjāvidhi; 26. 225a-228b: Subrahmaṇyamaṇṭapapūjā; 27. 229a-246b: Subrahmaṇyamaṇṭapapūjā; 28. 247-265: Vighneśvaramaṇṭapapūjā; 29. 266a-291b: Jyotiṣaviṣaya; 30. 295a-299a: Maṇḍapa–pūjā; 31. 311a-315b: Śāntikumbhaprokṣaṇa; 32. 319a-327b: Devīsparśāhuti; 33. 329a-343a: Mahāmārīsthāpana.

The flyleaf contains the names of some deities. 59 & 60 contain a list of ingredients for the preparation of some medicine. 292 contains statements to serve as authority for certain practises, 293 & 297 contain the fragment of Kumbhapūjā. 299a contains a fragment of the worship of the weapons of Śiva. 300 cites some authorities in support of the performance of the rituals. 301 mentions some omens and prescribes remedies to overcome their evil effects. 302-306a enumerate some items of the rituals;. 307-308 contain brief description of conducting some festivals. 309 & 310 enumerate some items of the rituals and information on the instruments and their measurements. 316-318 gives brief and incomplete account of Khumbhaprokṣaṇa. 328 contains meagre information on Aṣṭabandhana.

285.1 SAHASRĀGAMA

Aṣṭabandhanavidhi

This text contains the Aṣṭabandhanavidhi (see 118.15 for an account of this), which forms part of the Sahasrāgama, 8th Mūlāgama. This has agreement with T. 34, & 1071 which contain the full text and with T. 162 which has an incomplete text.

Beginning

Fol. 1a, l.1. athātassampravakṣyāmi aṣṭabandhanavidhikramam / aṣṭabandhaṃ yadā hīnaṃ rājā durjayamāpnuyāt // upacārāṇi sarvāṇi niṣphalantu vidhīyate / tasmāt sarvaprayatnena aṣṭabandhanamācaret // prathamaṃ sarvabandhaṃ syāt kramāt bandhaṃ dvitīyakam / parito bandhahīnaṃ syāt dvitīyaṃ bandhanakramam // yavādyaṅguṣṭhavicchinne sadyo bandhanamācaret / nityasnapanavedyāyāṃ śivāgre sthaṇḍilaṃ kṣipet //

End

Fol. 48a, l.3. brāhmaṇān bhojayennityaṃ yathāvibhavavistaram / evameva prakāreṇa prasannaṃ pūjayecchivam // ācāryaṃ pūjayet paścāt vastrahemāṅgulīyakaiḥ / mokṣārthī labhate mokṣaṃ sutārthī labhate sutam // arthārthī cārthamāpnoti jayārthī jayamāpnuyāt / iha loke sukhaṃ vṛtte (prāpya) sonte sāyujyamāpnuyāt // iti sahasrāgame kriyāpāde aṣṭabandhanavidhi (s) samāptaḥ //

285.2 MUHŪRTAVIDHI

Similar to n° **118.42.**

This text contains the methods of fixing the proper time for undertaking installation rituals. Much of the contents here are related to matters of astrological importance.

Beginning

Fol. 49a, l.1. kāraṇe-atha vakṣye viśeṣeṇa liṅgasthāpanamuttamam / dharmyaṃ yaśaskarañcāyurvardhanaṃ putravardhanam // bhuktidaṃ muktida(ṃ) sarvadāna–yajñaphalapradam / ayane dakṣiṇeṣṭaṃ praśastaṃ cottarāyaṇe // sūkṣme / puṣyamāsādiṣāṇmāsandevānāmiti vā smṛtāḥ / tatrāṣāḍhādiṣāṇmāsandevānāntu niśā smṛtāḥ //

End

Fol. 54b, l.3. dvādaśī-jayai-tṛtīyai-aṣṭamī-trayodaśī-riktai-caturthī-navamī-caturdaśī-pūrṇā-pañcamī-daśamī-paurṇamī-amāvāsyai-sūkṣme-sitapakṣe dvitīyā ca tṛtīyā pañcamī tathā / ṣaṣṭhī ca saptamī //

285.3 PAÑCĀVARAṆĀRCANA

This text contains the nāmāvali-s for doing worship of Śiva (or any other deity of Śaivism) in five circles. Written in three columns, this bears slight similarity to n° 111.14, 162.19.

Beginning

Fol. 55a, (col 1), l.1. devīprathamāvaraṇam / umāyai namaḥ / gauryai namaḥ // gaṅgāyai namaḥ / ambīkāyai namaḥ / gaṇāmbikāyai namaḥ //

End

Fol. 56a, (col. 3), l.1. nārācāya namaḥ / ḍamarukāya namaḥ / kapālāya namaḥ / vajrāya namaḥ / vetālāya namaḥ / kṣurikāya namaḥ / pāśāya namaḥ / vajrāya namaḥ //

285.4 DEVĪKUMBHANIVEŚANA

This text indicates how the pitchers are to be kept in particular places for worshipping Devī.

Beginning

Fol. 56b, l.1. śānd(t)imando gaṇeśaśca brāhmī bhānu maheśvarī / vidyā skando mando mahāśāstā kaumārī vāstunāśakaḥ // vaiṣṇavī caramā caiva nivṛtti vṛṣabhastathā //

End

Fol. 58a, l.6. striyaḥ kāmo caret sarvaṃ samṛddhi sahadakṣiṇām / evaṃ śivavidhānoktaṃ munīnāṃ tattvavedinām / sarvavedāgnikaraṃ homaṃ sarvalokeṣu pūjitam //

285.5 MAṆṬAPAPŪJĀ

This text details the way of offering worship to the pavilion. The name of the text is given as Śivamaṇṭapapūjā.

Beginning

Fol. (63)a, l.1. atha yathoktalakṣaṇaṃ yāgamaṇḍapaṃ patākādhvajavitānādibhiralaṃkṛtya gomayālepanādyaiś(ś)uddhiṃ kṛtvā / atha guruḥ kṛtanityāhniko navavastrottarīyahemayajñopavītakuṇḍalāṅguḷīyoṣṇīṣādyaissvadehamalaṃkṛtya pādau prakṣālyācamya yāgaśālāṃ praviśya //

End

Fol. 81a, l.4. pīṭhapādeṣu lokeśān tadastrāṇi śilopari / anantaraṃ vidyeśvarān vinā sārdhamaikyaṃ bhāvayet / naivedyādīṃstoṣayet / sāmānyārghya pātrahastaḥ kuṇḍa–

samīpaṃ gacchet / iti maṇḍapapūjā samāptā parameśvaraguruḥ svahastalikhitam / subrahmavidye sahāyam / śubhamastu //

285.6

AGNIKĀRYA

by Vināyakabhaṭṭa

Same as n° 118.9.

The colophon names the text as Agnimukham of Vināyakabhaṭṭa, see note on n° 118.9.

Beginning

Fol. 82a, l.1. abhīpsitārthasiddhyarthaṃ pūjito yassurairapi / sarvavighnasthite tasmai śrīgaṇādhipate namaḥ // saptajihvānāṃ taṃ raktaṃ pañcāsyaṃ jvalavacchikhaṃ / vāgīśīgarbhasambhūtaṃ śivāgniṃ śivadaṃ bhaje // tatrasthañca sadeśānamāśrayānuguṇānvitaṃ / śarvābhīṣṭapradaṃ vande havirādānatatparam // śivājñāṃ prāpyārghyahasto gururyāgopakaraṇasusambharān divyadṛṣṭyāvalokayan prādakṣa(i)ṇyakrameṇa kuṇḍasya paścimato dakṣiṇato vopaviśya //

End

Fol. 99b, l.4. ahaṃ (n) iśantaddivasoktamantreṇa homañca baliñca kuryāt / karmānte jayāt (d)irabhyādhānañca rāṣṭrabhṛcca hutvā pūrṇāndattvā mūrtipairvinā ācāryapakṣe anyakuṇḍeṣu kuṇḍasaṃskārameva kartavyam / pātrasaṃskārañca na kartavyam / paridhiviṣṭarān vidhāya homañca baliñca kuryāt / iti vināyakabhaṭṭaviracitamagnimukhaṃ samāptaṃ / hariḥ oṃ subrahmaṇyagurave namaḥ //

285.7

AGNIMUKHA(Vedokta)

This text contains the treatment of Agnimukha (Agnikārya) according to the Vedic rules, that is, Kalpasūtra-s.

Beginning

Fol. 100a, l.1. pūrṇāndadyāt / tadyathā - navakuṇḍapakṣe - pradhānakuṇḍe tattadīśvaryāṃśān tattaddikkuṇḍeṣu nikṣipet / guruḥ pradhānakuṇḍe śivaṃ pūjayet / mūrtipāstu svasvakuṇḍeṣvindrāgniyamasthā udaṅmukhāḥ śeṣāḥ prāṅmukhā upaviśya nirīkṣanādi catuṣpathāntaṃ kṛtvā kuṇḍamadhye śivāsanāya namaḥ ityāsanandattvā //

End

Fol. 112a, l.2. mūlaliṇge viśeṣeṇa śāntihomasamanvitaṃ śāntikumbhāmbhasā prokṣyārcayet / pañc(j)arasthitaṃ nirdiṣṭadivasātpūrve sāyaṃ homāvasānake / mūlaliṅgāntikaṃ gatvā śodhayet deśikottamaḥ / parameśvaraguroḥ svahastalikhitam / śubhamastu //

285.8 JAYĀDIHOMA

Same as n° **118.11**.

Beginning

Fol. 113a, l.1. etat karmasamṛddhyarthaṃ jayādihomaṃ hoṣye / cittañca svāhā / cittāyedam na mama / cītiśca + cityā + ākūtañca / ākūtā / ākūtiñca / ākūtyā / vijñānañca / vijñānayea / manśca / manasai / śakvarīśca / śakvaryā / darśaśca / darśāyedam /

End

Fol. 119b, l.7. vasubhyo rudrebhya ādityebhyo viśvebhyo devebhya idanna mama / aditenumaṇgasthāṣṭhadeva savita prāsāvīḥ / śrīpārameśvaraguroḥ svahastalikhitam / śrīgurubhyo namaḥ //

285.9 ŚĀNTIKUMBHAPROKṢṆA

This text prescribes the way for sprinkling the holy water from the Śāntikumbha.

Beginning

Fol. 120a, l.1. homārambhasya pūrve tu śāntihomantu kārayet / svāyambuddevike bāṇe gāṇapaṃ rākṣasam bhavet / ārṣaṃ mānuṣam bhoktam saptadhā liṅgamucyate / aṣṭabandhanayorhīne puna(s)sandhānakaṃ kuru / kumbhākarṣaṇamārabhya uddiśya dinasaṅkhyākaṃ dinaṃ pratidinaṃ hyevaṃ śāntikumbhena prokṣaṇam / pañcagavyena samprokṣya sāmānyaṃ pūjanantataḥ / śubhamastu //

End

Fol. 123b, l.5. nyūnādidoṣaprāyaścittārtham aghoreṇa śataṃ hutvā / pāśupatāstreṇa śataṃ hutvā / śivāstreṇa śataṃ hutvā / homasaṅkhyājapaṃ kṛtvā / brahmāṅgānāṃ japeyuḥ / śubhamastu / brahmavidye sahāyam /

285.10 SPARŚĀHUTI

This text deals with Sparśāhuti, a rite in which the ghee remaining after performing homa, is put in the kumbha for further use like Adhvaṣaṭkanyāsa.

Beginning

Fol. 124a, l.1. tato nāḍīsandhānaṃ kuryāt / ācārya (o) mūrtipaissaha svasvadikṣu kuṇḍasamīpaṃ sthitvā sūtranāḷikeracūtapallavādyalaṃkṛtaśāntikumbhān saṃsthāpya praṇavāsanaṃ sampūjya / oṃ haḥ astragāmbhinyai namaḥ / ityāvāhyābhyarcya naivedyadhūpadīpādikaṃ kṛtvā / astramantraṃ śataṃ japeyuḥ //

End

Fol. 128b, l.5. anādidoṣaprāyaścittārthaṃ mūlena śatam aghoreṇa śataṃ kṣurikāstreṇa śatam juhuyāt / homasaṃkhyājapaṃ kṛtvā / bhramāṅgānāṃ japaṃ kṛtvā / śubhamastu / brahmavidyāyai namaḥ / śvetāraṇyeśvaraguroḥ putrasya parameśvaro svahastalikhitam //

285.11 TATTVATATTVEŚVARĀRCANĀ

This text contains the mantra-s for the worship of the Tattva and Tattveśvara-s. Written in three columns.

Beginning

Fol. 129a, (col.1), l.1. mūrdhādipādaparyantaṃ ṣaṭtriṃśa(t)tattvādhipānāṃ nyaset / śivatattvāya namaḥ / śivatattvādhipataye śivāya namaḥ / śaktitattvāya namaḥ / śaktitattvādhipataye śaktimate namaḥ / sadāśivatattvādhipataye brahmaṇe namaḥ //

End

Fol. 130a, (col.2), l.9. ātmatattvādhipataye brahmaṇe namaḥ / sarvajñatā ca tṛptiranādibodha (s) svatantratā nityama(lu)ptaśaktiśca ṣaḍguṇamiti kathyate //

285.12 NYĀSA-S

Similar to n° 76.2.

This text contains nyāsa-s of various kinds. Writing is on 3 columns in many fols.

Contents

1. Fol. 153: Daśākṣaranyāsa; 2. 153b-154b: Aṣṭatriṃśatkalānyāsa; 3. 155a-157a: Śrīkaṇṭhādimātṛkānyāsa; 4. 157: Mātṛkānyāsa; Antarmātṛkā nyāsa; 5. 158a-171a: Ṣaḍadhvanyāsa; 6. 171b: Gaurīkalānyāsa; 7. 172: Śrīkaṇṭhādinyāsaviniyoga.

Beginning

Fol. 130a, (col.3), l.5. daśākṣaranyāsam / oṃ hām am uṃ kuṃ raṃ vyomavyāpine / oṃ ṇaṃ daśākṣaranyāsam brahma kūrmāsanasthitam / oṃkāraḥprathamaṃ bījaṃ juṃ haṃkārantu dvitīyakam / tṛtīyaṃ bījamūkāraṃ sarvakāraṇakārakam //

End

Fol. 149b, (col.2), l.1. bhārabhūtaye dīrghamukhyai namaḥ / dakṣiṇanāsāpuṭe / ṝṃ / nidhīśāyā gomukhyāyai namaḥ / vāmanāsāpuṭe / ḷaṃ / sthāṇave dīrghajihvāyai namaḥ / dakṣiṇagaṇḍe //

285.13 NAVADHĀTU

This text contains the Tantric treatment of the importance of the nine constituents in the human body.

Beginning

Fol. 150a, l.1. om āṃ krīṃ kroṃ ya ra la va śa ṣa sa ho haṃsah / yaṃ r(ś)ukladhātvātmā nayanadakṣe / mṛte dūtī āgaccha āgaccha / īṃ raktadhātvātmā nayanadakṣe / vaivasvate dūtīṃ āgaccha āgaccha //

End

Fol. 151a, l.2. paṭapratiṣṭhādiṣu citraśrotro.../ navadhātu / vegahṛnmāṃsa medho'sthi / majjā śuklānidhātāraḥ / prāṇajīva iti dvecā (?) navadhātukramaṃ smṛtaṃ / navadhātu samāptaḥ //

285.14 PRĀṆAPRATIṢṬHĀ

Same as n° **91.23**.

Beginning

Fol. 151a, l.4. asya śrīprāṇapratiṣṭhāmahāmantrasya brahmaviṣṇumaheśvara (ā) ṛṣayaḥ / ṛgyajussāmātharvaṇaśchandāṃsi / sakalajagatsṛṣṭikāraṇeśvaraprāṇapratiṣṭhārthe jape viniyogaḥ / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / iśvaraprāṇapratiṣṭhārthe viniyogaḥ / oṃ hrāṃ hrīṃ kroṃ ya ra la va śa ṣa sa ha so'haṃ haṃsaḥ / amuṣya prāṇa //

End

Fol. 152a, l.8. raktāmbodhisthapotollasadaruṇsarojādhirūḍhā karābjaiḥ pāśaṃ kodaṇḍamikṣūdbhavamaliguṇamapyaṅkuśaṃ pañcabāṇān / bibhrāṇāsrakkapālantriṇayanalasitāpīnavakṣoruhāḍhyāṃ devīṃ bālārkavarṇāṃ bhavatu sukhakarī prāṇaśaktiḥ parān()naḥ / prāṇapratiṣṭhā śubhamastu //

285.15 NYĀSA-S

Similar to n° **76.2**.

This text contains (1) Fol. 175b-176a jīvan()nyāsa, (2) 176a-177a: Prāṇapratiṣṭhāmantra and 3. 177b-178a: Śrīkaṇṭhanyāsa. Fols. 154b & 155 are written in three columns.

Beginning

Fol. 152b, l.4. jīvannyāsam / oṃ āṃ kroṃ oṃ hāṃ hrauṃ yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ sam haṃ ḷam kṣaṃ amuṣya prāṇa iha iha prāṇa amuṣya jīva iha sthitā amuṣya

sarvendriyāṇām vāṅmanakarmakāyaśrotratvakcakṣurjihvāghrāṇa ihaivāgatya sukhañcirantiṣṭhantu / sarvalokamukhamevaśamānaya svāhā //

End

Fol. 155b, col.1 l.6. oṃ ḷam asidhārāyai namaḥ yonyagre / oṃ kṣaṃ sarvasiddhigauryai namaḥ / śrīkaṇṭhanyāsaṃ samāptam / śubhamastu //

285.16 VĀSTUPŪJĀVIDHI

Similar to n° 76.7.

Beginning

Fol. 156a, l.1. atha vāstupūjāvidhirucyate / vāstvārambhe / prathameṣṭikāyāṃ garbhanyāse bālālaye sakaḷasthāpane śivaliṅgapratiṣṭhāyāṃ nṛttamaṇṭapaprākāragopurasabhādisthāpanavidhau mahotsavādyutsavārambhe samprokṣaṇaprāyaścittamahāsnapanādbhutaśāntiyajñadīkṣaubhūsuramahīpālagṛhārambhādisamastamaṅgalavidhau vāstupūjā kartavyā / utsavasamprokṣaṇaprāyaścittādigrāmaśāntividhau vāstusīmani vā brahmasthāne vā maṇḍapetareṣāmuktadeśe bhūsuramahīpānanta tadgṛhe kartavyamiti draṣṭavyam//

End

Fol. 174a, l.1. nirṛtidauvārisugrīvapuṣpadantavaruṇāsuraśoṣaṇaroga ityaṣṭau paścime vāyunāgamukhyabhallāṭakasomaṛgaditiditi ityaṣṭau uttare / bahiṣkoṇe śūlacatuṣṭaye īśānādi / carakīvitāripūtanāpāparākṣasī / pūrvādicaturdikṣu vṛtte / skandāryamaṇajṛmbhābalipiñcā evaṃ krameṇa vāstupūjā smāptā //

285.17 MṚTSANGRAHAṆAVIDHI

Similar to n° 12.2.

Beginning

Fol. 174a, l.5. svāmiki anujñai sāyaṅkālasnānasandhyānnirvartya śīvasannidhau praviśya pādau prakṣālyācamya kṛtasakalīkaraṇadehaśuddhiṃ vidhāya / darbhānnālikeradvayacūtapatraṃ gṛhītvā śivaṃ sampūjya tato kadalīphalanāḷikeratāmbūlādyairnivedya dhūpadīpandattvā yatsureśākhyavaro'smābhiḥ paśvanugrahahetave pravartitaḥ / prayātvantamavighnantava sannidhau devadeva jagannātha jagadānandakāraṇa / śivādhvarapravṛtto'yamanujñāṃ kuru te namaḥ / iti prārthya //

End

Fol. 177b, l. paricārairmāheśvaraistrībhirvā uṣṇīṣādyairalaṅkṛtya gaje rathe athavā pādagamanena sarvālaṃkāreṇa mangaḷavādena svasūtroktena śanaiḥ pradakṣiṇaṃ kṛtvā ālaye aiśānyāṃ praviśet / iti mṛtsaṅgrahaṇavidhiḥ samāptaḥ //

285.18 AṄKURĀRPAṆAVIDHI

Similar to n° **118.3.**

Beginning

Fol. 177b, l.3. athāṅkurārpaṇavidhiḥ / pratiṣṭhādikamuddiśya yatra divase adhivāsanakarma kriyate taddinamekaṃ vihāya pūrve navasapta pañcatryekatamāhe sadyo vā śuddhabhūtale prāsādāgre dakṣiṇe uttare vāyudeśe aiśānyāṃ vā uktadeśe pañcapañcasūtreṇa ṣoḍaśadhā vivikte madhyakoṣṭhe catuṣṭaye dhānyapuñjairalaṃkṛte kumbhavardhinyau niveśya //

End

Fol. 180a, l.4. nirdiṣṭadivase udvāsanamācaret / aṅkurāṇi avakrāṇi śubhrāṇi dīrgharūpāṇī snigdhā(ni)śobhanāni vakradhūmravarṇa apūrṇā kuśyāma (?) sasūtra–kubjatiryaggatamūṣikabhakṣaṇādi cet aśubha (ṃ) matvā taddoṣaśamanārthaṃ śāntiṃ kuryāt / astramantreṇa śatasaṃkhyayā juhuyāt / itthamaṅkuravidhi (s) samāptaḥ //

285.19 SADYĀṄKURA

This text gives the procedure for growing the sprouts on a particular day without having to wait to get them in due course.

Beginning

Fol. 180a, l.7. sadyāṅkuram / uktālābhe tvathāsannakāle sadyāṅkurārpaṇaṃ / prasūtannāḷikerasya dūrvāpuṣpākṣatānvitaṃ / kuśapatratilañcaiva kṣireṇaiva tu saṃyutaṃ / prakṣipet pālikāmadhye bīja(mantra)manusmaran / divā na kuryād–devānāṃ narāṇāñcauḷa karmaṇi / divā kūryānniśāvarjamanyeṣu ca niśāṅkuram / vāsare sarvathā varjyaṃ sandhyayorubhayorapi / bījānāmadhipassomastasmādrātrau tu vāpayet //

End

Fol. 182a, l.1. vāmano(ś)śrīdharo viṣṇuḥ padmanābhastathaiva ca / pālikāyāṃ kramāccaiva arcayettu vicakṣaṇaḥ // tryaimūrtiñ(ś)ca trimūrtiñ(ś)ca padmākṣaṃ padmayonikam / caturmukhañca dhātāraṃ pitāmahamajantathā / brahmāṣṭakamidaṃ jñeyaṃ śarāve kramaśo nyaset / śeṣaṃ pūrvavat kṛtvā aṅkurārpaṇamācaret //

285.20 ŚĀNTIHOMAVIDHI

Similar to n° **116.31.**

Beginning

Fol. 182a, l.4. sāntirevaṃ samākhyāta śāntihomo vidhīyate / sa ca dvividha uddiṣṭaeśreṣṭhaḥ pūrvannigamyate / śubhā (ś) svajidveśamaṇḍape samalaṅkṛte /

sthaṇḍilantatra sankalpitammadhye vinyaset ghaṭam / sasūtram sāpidhaṃ kūrcaṃ vastrahemāmbujānvitam / sitacandanadigdhāṅgam phalapallavasaṃyutam / paritaḥ kalaśānaṣṭau sūtrakūrcādisaṃyutam //

End

Fol. 183a, l.4. tatastatkumbhapānīyaiḥ prokṣayedabhitastataḥ / homo vā samidājyānnaiḥ kumbhasamsthāpanaṃ vinā / kartavyaṃ śāntihomo vā śāntyuktadinasaṃkhyayā / iti śāntihomavidhi (s) samāptaḥ //

285.21

KĀRAṆĀGAMA

Sakalasamprokṣaṇavidhi

Same as n° **116.28.**

Beginning

Fol. 184a, l.1. atha vakṣye viśeṣeṇa sakalasamprokṣaṇam param / āyuś śrīkīrtipuṣṭiñca dhanadhānyavivardhanam // prāsāde chinnabhinnacāpatite cāṅgahīnake / pramādādvrddhivaiṣamya(d)urjanasparśanntathantathā//

End

Fol. 186a, l.5. ghṛtaṃ śirorpaṇaṃ kuryāt snāpayettu śivāmbhasā / vidyeśvarān kumbhamuddṛtya svasvamantrābhiṣecayet // prokṣanānte tu snapanaṃ yayā (thā)vittānusārataḥ / gandhapuṣpañca dhūpañca dīpañcaiva hṛdā budhaḥ // kule (kalaśa) kaviṃśamuddhṛtya śivaloke mahīyate / iti kāraṇe pratiṣṭhātantre sakalasamprokṣanavidhipaṭalaḥ / śvetāraṇyagurusūnu appāsvāmi svahastalikhitam //

285.22

SAMPROKṢAṆAVIDHI

This text deals with the procedure for doing samprokṣaṇa. Viśeṣasamprokṣaṇa is the title given in the margin of fol. 209b. This agrees well with T. 308 pp. 42-45.

Beginning

Fol. 186b, l.1. atha samprokṣaṇavidhiṃ vyākhyāsyāmaḥ / tatra prāsādasya śalākra Rūṭa / pañjaranāsikāyāṃ vā caturmūrtiṃ vā aṣṭamūrtiṃvā sthupinā sandhānakṛtyaṃ vā pīṭhabandhasthalakarmasasandhānakṛtyaṃ vā sahasrasaṃvatsarādiśatasaṃvatsaramāsāntaṃ yānakāle patitāyāṃ vā bhūṣaṇādi āyudhānāṃ vā pādapānistha (lā) vāṅgal-ihīna (ṃ) punassandhāna kṛtyaṃ vā gajāśvanarajātamṛtaṃ vā paścāt (c) chaṇḍālasparśanaṃ vā sarvakarmaśāntyarthaṃ prāsādāgre kṛtvā //

End

Fol. 190b, l.1. prāyaścittāmaghoreṇa aṣṭottaraśatāhuti hutvā pūrṇāhutisahitaṃ juhuyāt / agniṃ visṛjya maṇḍapavisarjanaṃ yathāśakti japaṃ niveśya pradakṣiṇanamaskārādīni nivedayet / iti samprokṣaṇapaṭalaḥ //

285.23 HARMYASAMPROKṢAṆAVIDHI

(Kāraṇāgama)

This text shows the way in which harmya, mansions of deities are to be sanctified by samprokṣaṇa when they fall into disuse. This treatment could be traced to the text of the printed Kāraṇāgama.

Beginning

Fol. 190b, l.4. ataḥ paraṃ pravakṣyāmi harmyasamprokṣaṇena ca / sarvaśāntikaraṃ puṇyaṃ sarvadoṣanikṛntanaṃ // prāsādasthūlalingñca sūkṣmantu śivalingakam / bhadraliṅgaṃ mahāpīthantrividhaṃ lingamucyate // harmyāsu jīrnakāle tu kumbhasthāne tu devatām / sudhākarmasamādhāna (ṃ) punaravartanaṃ bhavet //

End

Fol. 192a, l.4. brāhmaṇaṃ bhojayet tatrama (?) cāryaṃ pūjayet kramat / vastrahemāṅgulīyādyai (r) uṣṇīṣañcottarīyakam // śatamardhaṃ tadardhaṃ vā tadardhaṃ kāñcane'pi ca / uttamaṃ śatamevoktam madhyamantu śatārdhakam / tadardharmadhamasyādācaryaṃ pūjayet kramāt / iti kāraṇe pratiṣṭhātantre harmyasamprokṣanavidhipaṭalaḥ / śrīvāgīśvarāya namaḥ / kumārasvāmigurusūno rāmaliṅgadeśikaḥ svaha'stalikhitam /

285.24 KĀRAṆĀGAMA

Sakalasamprokṣaṇavidhi

Same as n° 285.21.

Beginning

Fol. 193a, l.7. atha vakṣye viśeṣeṇa sakalasamprokṣaṇaṃ param / āyu(ś)śrīkīrtipuṣṭiñca dhanadhānyavivardhanam / prāsāde / chinnabhinne vā patite vāṅgahīṇake // pramādāt buddhivaiṣamyāt durjanāmarśanantatha / angahine bhedamiti proktañcaturvidhamihocyate //

End

Fol. 195b, l.5. vidyeśvarān kumbhamuddhṛtya svasvamantrābhiṣecayet / prokṣaṇānte tu snapanaṃ yathāvittānusārataḥ / gandhapuṣpañca dhūpañca dīpañcaiva hṛdā budhaḥ / kulekaviṃṣamuddṛtya śivaloke mahīyate iti kāraṇe pratiṣṭhātantre sakaḷasamprokṣaṇavidhipaṭalaḥ / śrīmadvāgīsvarāya namaḥ /

285.25 GAURĪMAṆṬAPAPŪJĀVIDHI

Similar to n° 116.9.

This is Devīmaṇḍapapūjāvidhi according to the colophon on fol. 246a. In the margin of fol. 219a, the title is given as Gaurīvedoktamaṇṭapapūjai. The source for this treatment is not known.

Beginning

Fol. 196 (63)a, l.1. atha gaurīmaṇḍapapūjāvidhirucyate / ṣoḍaśastambhasamyuktāṃ dvādaśastambhayutāṃ dvādaśahastāyatat(ad)vistārāṃ prapāṃ kṛtvā tanmadhye vedikoparinivāraṇakūṭaṃ saṅkalpya / vitānadhvajapatākaistambhaveṣṭanatoraṇakadalīpūgastambhairnānāvidhavicitravastrādyairvicitrakusumadarbhamāladyaira-laṃkṛtya caturdvārpūrṇakumbhairdīpāṅkurādyai(r)aṣṭadiggajadaśāyudhāṣṭa-maṅgalavarṇacihnādyairāvṛte maṇṭape //

End

Fol. 223 (90)a, l.3. āvaraṇadevatānāṃ mūrtimantrair hutvā aśeṣāṇi dravyāṇyathoktavajjuhuyāt / jayādipariṣecanāntaṃ pūrvavat juhuyāt / devīmaṇḍapapūjāvidhi(s)samāptā(aḥ) / śrībrahmavidyāyai namaḥ //

285.26 SUBRAHMAṆYAMAṆṬAPAPŪJĀ

Similar to n° **230.11**.

This text gives the procedure for worshipping the pavilion of Subrahmaṇya. This is different from **111.6 & 118.7.**

Beginning

Fol. 225a, l.1. atha yāgapūjāvidhirucyate / pūrvoktavat maṇḍapanirmāṇaṃ vidhāya tada vadā (?) kārasthapatistāpako snātyo (tvā) uṣṇīṣottarīyābharaṇālaṅkārairalaṅkṛtvā nityāhnikadvayaṃ karma (ā)bhinirvṛtya / ālayaṃ praviśya āgneyyamaiśānyāṃ pūrvadakṣiṇapaścimāyāṃ diśi //

End

Fol. 228, l.4. sarvābharaṇairalaṅkṛtya nāḷikeraphalairāmraphalai(r)mātulaṅgaphalā dinikṣipya kūrcadvayañca nikṣipet //

285.27 SUBRAHMAṆYAMAṆḌAPAPŪJĀ

This text contains the procedure for worshipping the pavilion of Subramanya. This is different from Nos. **111.6, 118.7 & 285.26.**

Beginning

Fol. 229 (91)a, l.1. atha guruḥ bhasmadhāraṇācamanakṛtasakalīkaraṇasaṃkalpapuṇyāhārthaṃ bhūsurānāhūya puṇyāhaṃ vācayitvā maṇḍapaṃ prokṣya bhuvi indrānalayormadhye nityavat sūryapūjāṃ kṛtvā āvāhanādisarvopacāraissampūjya sūryamūla(man)traṃ śatañjaptvā nivedya bahirnirgacchet //

End

Fol. 246 (108)b, l.5. sumukhāya / mahāvallyai / senāpataye / mayūrāya / gajāya devasenāpataye sumitrāya / caturthāvaraṇam / ityādi / viṣṇave / pañcāvaraṇaṃ vajrādin ca (ā)tmāya namaḥ / cakrāya namaḥ / iti sampūjayet / oṃ śubhamastu / subrahmaṇyagurave namaḥ //

285.28 VIGHNEŚVARAMAṆṬAPAPŪJĀ

(Vināyakatantra)

Same as n° 230.1.

Beginning

Fol. 247 (113)a, l.1. kāmike - yāgārthamaṇḍapaṃ kuryāt tadagre tasya pārśvayoḥ pratarbhāmīśa (?) deśe tu maṇḍapañcaturaśrakam / kāraṇe / dharmarandhrāṣṭahastaṃ vā kalāhastambhasamanvitam / maṇḍapantu triyāgavāmārdhabhage tu vedikā //

End

Fol. 265 (134)b, l.3. svāmin agnikāryaṃ tu karomīti vijñāpyānujñāpya ṛtva(ig)-bhissārdhannavāgnikuṇḍāni homamācaret / iti vināyakatantre vighneśvaramaṇṭapa-pūjāvidhissamāptaḥ //

285.29 MUHŪRTANIRNAYA

This offers the procedure by which a suitable day may be fixed for undertaking a ritual.

Beginning

Fol. 266a, l.1. ekādaśī ca tithayaḥ pratipat paurṇamāsyāpi / ajite śuklapakṣe dvitīyā ca tṛtīyā pañcamī tathā / ṣaṣṭhī ca saptamī cāpi daśamī ca trayodaśī tithaya(ś)-śubhadāḥ //

End

Fol. 291b, l.4. jāto na jīvati vivā bhavati vināśe yātra na siddhisamaye tu viniṣphalañcakāra / sarvadhāri va paṅguniyile muttata ... luti niutanacu //

285.30 MAṆḌAPAPŪJĀ

This texts gives in brief the mantra-s for worshipping the various parts of the pavilion. This is different from Nos. 137 & 247.

Beginning

Fol. 295a, l.1. dvārapaścimakumbhe vināykāya namaḥ / dvārapūrvapatākāyāṃ parjanyāya namaḥ / dvārapaścimapatākāyāṃ jayantāya namaḥ / sarvebhyo arghyan–dattvā //

End

Fol. 299a, l.3. vināyakāyai namaḥ / īśānapaścimakumbhe saptagurubhyo namaḥ / paścāt vedikopari //

285.31

ŚĀNTIKUMBHAPROKṢAṆA

This text gives the procedure and mantra to do prokṣaṇa with the pitcher used for śāntikarma.

Beginning

Fol. 311a, l.1. homārambhasya pūrve tu śāntihomantu kārayet / svāyam bhuṅkte vike (?) bāṇe gāṇavaṃ rākṣasaṃ bhavet / ārṣaṃ mānuṣaṃ karma proktaṃ saptadhā liṅgamucyate / aṣṭabandhanayorhīne punarbandhanakaṃ kuru / kumbhākarṣaṇam–ārabhya uddiśya dinasankhyakarmadīnaṃ pratidinaṃ hyevaṃ śāntikumbhena prokṣaṇaṃ pañcagavyena samprokṣya sāmānyaṃ pūjanaṃ tataḥ //

End

Fol. 315 (5)b, l.3. varmaṇāvakuṇṭhya nirudhya śivavidyātattvādhipānāṃ śrāvayet / vidyātattvaśivo brahman yāvat doṣasamucchritaṃ liṅgaṃ tāvattvayātraivāsthātavyaṃ sannidhānataḥ //

285.32

DEVĪSPARŚĀHUTI

Same as n° 285.10.

This text deals with Sparśāhuti to be done in honour of Devī.

Beginning

Fol. 319a, l.1. tato nāḍīsandhānaṃ kuryāt / ācāry (o) mūrtipaissaha svasvadikṣu sthitvā sūtranālikeracūtapallavādyalaṃkṛtaśāntikumbhām(n)saṃsthāpya praṇavāsanaṃ sampūjya oṃ hraḥ astu gāmbhiṇyai namaḥ / hutvāsanamūrtimūlaṃ sampūjya gandhapuṣpādibhirabhyarcya//

End

Fol. 327 (9)b, l.2. kṣurikāstreṇa śataṃ juhuyāt / homasaṃkhyājapaṃ kṛtvā brahmāṅgānāṃ japaṃ krtvā / vicuvāvacu va... poraṭṭāci m... 10 teti yeḻuti–muṭiñcatu / muttukurukkal civañānatecikan svahastalikhitaṃ karakṛtam //

285.33

MAHĀMĀRĪSTHĀPANA

(Rudrayāmala)

This text deals with the installation of Mahāmārī. This is not traceable to the printed text of the Rudrayāmala.

Beginning

Fol. 329a, l.1. atha vakṣye viśeṣeṇa mahāmāryāśca sthāpanam / uttarāyaṇakāle tu śuklapakṣe śubhe (di) ne // devālaye prakartavyaṃ mahāmāryāstu sthāpanam–

uttamam / pūrvamāsādiṣāṇmāsaḥ uttama. . . . dhīyate // ka(ā)rttika(ā)dim ṣaṇmāsamadhyamantu vidhīyate / uttamaṃ puṣyavaiśākhaṃ madhyamaṃ śr. . jam //

End

Fol. 343 (16)a, l.2. utsavaberaṃ grāmapradakṣiṇaṃ tu kṛtva / ālayaṃ praviśya / nityotsavaṃ . . . yet / paścādācāryāya pūrṇā(ṃ) dakṣiṇāndattvā acāryāya namaskāraṃ kṛtvā gṛhaṃ prati santoṣya tṛptaḥ / iti rudrayāmale pratiṣṭhātantre mahāmārīsthāpanavidhipaṭalaḥ //

286

Stotra-s

RE 15.534. PL.; 129 fols.; 265 x 30 mms.; 6-7 lines; Grantha; very old and many leaves damaged at the edges; origin: Tirukkataiyur.
Missing fols.: 5-8 (between 3 & 4).
Blank fols.: 5b, 122b. 10 fols. after 13, 78-84 (between 80 & 81); 129-175 (between 122 & 123).

General Contents

1. Fol. 6a-7b: Āḻvārdaśaka; 2. 8a-9b: Gaurīdaśaka; 3. 10a-13b: Ambāstava; 4. 14a-15b: Kalyāṇavṛṣṭistava; 5. 15b-24a: Mātṛkāstava; 6. 24a-29a: Gāyatrīhṛdaya; 7. 29a-30a: Gāyatrīkavaca; 8. 31b-45a: Saundaryalaharī; 9. 45b-51a: Devīkavaca; 10. 52a-53b: Kanakadhārāstava; 11. 53b-57b: Laghustava; 12. 58a-60a: Navaratnamālikā; 13. 60: Pañcaratna; 14. 61a-62b: Āḻvārdaśaka; 15. 62b-63b: Gaurīdaśaka; 16. 64a-65b: Dakṣiṇāmūrtidaśaka; 17. 66a-73b: Śivakavaca; 18. 74a-80b: Śivamahimnas–stotra; 19. 81a-83b: Śivastotra; 20. 85a-88b: Devībhujaṅga; 21. 89a-90b: Mṛtyuñjayatryambakamantra; 22. 90b-91b: Mṛtyulāṅgalamantra; 23. 92a-93a: Indrākṣīstotra; 24. 93b-95a: Ambāṣṭaka; 25. 95a-96a: Navaratnamālāstuti; 26. 96a-97a: Candraśekharāṣṭaka; 27. 97: Mārkaṇḍeyastotra; 28. 98Aa-99b: Śivanāmāṣṭottaraśataka; 29. 100a-113b: Nītiśloka-s; 30. 114a-115a: Gaṇeśāṣṭaka; 31. 115a-117b: Durgāstotra; 32. 117b-119a: Rāmakavaca; 119b-120a: Navagrahastotra; 34. 120b-122a: Aparādhadaśaka; 35. 123a-129b: Śivamahimnasstotra with commentary.

One damaged leaf at the beginning has fragments of Śivāṣṭottaraśatanāmastotra, the next one, fragments of Gaurīdaśaka. Fol. 1 & 2 contain fragments of Ambāstava. Fol. 3 contains fragments of Gaurīdaśaka and fol. 4 fragments of Śyāmalādaṇḍaka... Fol. 5a contains some verses in praise of Gaṇeśa.

286.1 ĀḺVĀRDAŚAKA

This text has twelve verses in praise of Siva. From the account given in the 11th & 12th verses, the author may be taken to be Haradatta, who, born in a Vaiṣṇava family, established the superiority of Śiva over all other gods. According to the Descriptive Catalogue of Tamil Manuscripts in Dr. U.V. Swaminathaiyar Library, Vol. II, pp. 30-31, Haradatta is also known as Kañcanūr Āl̲vār. Probably these verses are composed by him and hence the name of the text. Some verses are found in Daśaślokīstuti. (Vide: Complete Works of Śaṃkarācārya, Vol. I. pp. 92-94, Samata Books, Madras 1981.

Beginning

Fol. 6a, l.1. viṣṇvādyāśca puratrayaṃ suragaṇā jetuṃ na śaktāssvayaṃ yaṃ śaṃbhuṃ bhagavān vayantu paśavo'smākantvameveśvaraḥ / tena tvāṃ śaraṇāgatān varada naḥ pāhītyavocaddhruvantasmin me hrdayaṃ sukhena ramatāṃ sāmbe parabrahmaṇi / 1 //

End

Fol. 7 (2)b, l.6. yathārthameva śrutisārasaṃbhavaṃ bhṛśaṃ bruvāṇassa vaco mahāvaṭoḥ / tadābhavat satyabalena pīḍito hutāśanaścandanapaṅkaśītalaḥ / 12 // ityāl̲vārdaśakaṃ samāptam /

286.2

GAURĪDAŚAKA

Śaṃkara

This text contains 11 verses in praise of Devī. This is the same as that found in pp. 431-32 of the Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925 and V.S.11. pp. 254-256. In the text under notice, one verse from the Kanakadhārāstotra is written at the end.

Beginning

Fol. 8 (3)a, l.2. līlārabdhasthāpitaluptākhilalokāṃ lokātītairyogibhirantaściraṃ mṛgyām / bālādityaśreṇisamānadyutipuñjāṃ gaurīmambāmamburuhākṣīmahamīḍe //

End

Fol. 9 (4)b, l.1. vācāṃ siddhiṃ saṃpadamuccaiḥ śivabhaktiṃ tasyāvaśyaṃ parvataputrī vidadhāti / oṃ hariḥ om / iti gaurīdaśakaṃ samāptaḥ (m) / iti śaṅkarācāryaviracitaṃ gaurīdaśakaṃ saṃpūrṇam / śrutyai namo'stu śubhakarmaphalaprasūtyai ratyai namo'stu ramaṇīyaguṇāśrayāyai / śaktyai namo'stu śatapatraniketanāyai puṣṭyai namo'stu puruṣottamavallabhāyai //

286.3

AMBĀSTAVA

by Śaṃkara

Same as n° 105.1.

The first verse is not found in the printed book. It contains 29 śloka-s and is incomplete.

Beginning

Fol. 10a, l.1. kundasmitaṃ kuṭilakuntalaminducūḍañcandaśśikhābharaṇacārupadāravindam / kandarpadarpakrū (?) kaḷa māṃ kur (u?) kālameghamantaḥpuraṃ purariporavalokayāmi / yāmāmananti munayaḥ prakṛtiṃ purāṇīṃ vidyeti yāṃ śrutirahasyagiro gṛṇanti / tāmardhapallavitaśaṅkararūpamudrādevīmananyaśaraṇaśśaraṇaṃ prapadye //

End

Fol. 13 (4)b, l.5. nā (ya) ddevayānapitṛyānavihārameke kṛtvā manaḥ karaṇamalasārvabhaumam / yāne niveśya tava kāraṇapañcakasya parvāṇi pārvati nayanti nijāsanatvam //

286.4 KALYĀṆAVṚṢṬISTAVA

Same as n° 69.25.

First four verses are lost and the text as such starts with the second half of 5th verse. In the margin fol. 15b, it is written Mātṛkāpuṣpamālai.

Beginning

Fol. 14 (11)a, l.1. re triṇetre tvatsaṃsmṛtau yamabhaṭādibhayaṃ vihāya dīvyanti nandanavane saha lokapālaih / 5 /

End

Fol. 15 (12)b, l.2. tasya kṣoṇībhujo bhavanti vaśagā lakṣmīssthirasthāyinī vāṇī nirmalasūktibhārabharitā jāgarti dīrghaṃ vayaḥ / 16 //

286.5 MĀTṚKĀPUṢPAMĀLĀ

This stotra is in praise of Devī. Each stanza begins with each letter of the Sanskrit Alphabet. This is similar to GOML. D. 9616, except at the beginning. It contains fifty-two verses.

Beginning

Fol. 15 (12)b, l.3. hariḥ om / śrīmanta var (a) dandvipānanamadhodyau pālakaṃ (?) bālakaṃ vanditvā maṇipāduke ca mahite devasya devīyujaḥ / amba tvāṃ bahuvarṇavargavapuṣañcinmātṛkāṃ mātṛkāmaceyaṃ (?) stavanaissuvṛttamadhuraissādhvīṃ svarādika (kra ?) māt / 1 / akṣayye ajapātmike akaluṣe akṣādivarṇākṛte abhyāsātiśayānubhāvyavibhave atyadbhute'bhīṣṭade / adhvātītapade anādinidhane atyucchritārthaprade avyāmāmata (?) nṛbhirakṣivalayairavyājahavyāvahe / 1 /

End

Fol. 24 (21)a, 1.2. kṣayyatryakṣapadaikalakṣaṇavidhikṣodaprāṇekṣaṇi tryakṣālakṣayiyakṣu dakṣadamanikṣiptāntirikṣakṣaye kṣantavyaṃ kṣitibhṛte nu vacaḥ kṣudraṃ madīyantvayā / 52 / iti girivaraputrīpādarājīvabhūṣā bhuvanamamalayantī kīrtisaurabhyasāraiḥ / śivarasamakarandanimannibaddhā madayatu kavibhṛṅgān mātṛkāpuṣpamālā / harih om / śubhamastu / mātṛkāpuṣpamālā samāptā / coragaṇeśāya namaḥ //

286.6 GĀYATRĪHṚDAYA

This text contains the stotra on Gāyatrī called Gāyatrīhṛdaya in which the Goddess is invoked by the devotee to protect his limbs. This is the same as GOML. D. 6222; Printed - Telugu 1918.

Beginning

Fol. 24 (21)a, 1.5. namaskṛt (ya) bhagavān yājñavalkyaḥ svayaṃbhuvaṃ paripṛcchati tvaṃ brūhi brahman gāyatryā utpattiṃ śrotumi (cchāmi) brahmajñānotpattiṃ prakṛtiṃ paripṛcchāmi / brahmovāca: praṇavena vyāhṛd(t)ayaḥ pravartante tamasastu paraṃ jyotiḥ kaḥ puruṣassvayaṃbhūrviṣṇuriti //

End

Fol. 29 (26)a, 1.6. idannityamadhīyāno brāhmaṇaḥ prayataśśuciḥ sarvapāpaiḥ pramucyate / brahmaloke mahīyate brahmaloke mahīyata ityāha bhagavān yājñavalkyaḥ / oṃ hariḥ om / gāyatrīhṛdayaṃ samāptam śubhamastu / coragaṇeśāya namaḥ / abhirāmi sahāyam //

286.7 GĀYATRĪKAVACA

Similar to n° 59.20.

This text contains the gāyatrīkavaca which protects the devotee as an armour. This is the same as GOML. D. 6177 except at the beginning. The printed text (Gāyatrīpuraścaraṇapaddhati. pp. 67-68 Anandasrama Series 73) has a slightly different version.

Beginning

Fol. 29 (26)a, 1.8. asya śrīgāyatrīkavacamahāmantrasya brahmaviṣṇumaheśvarā ṛṣayaḥ ṛgyajussāmātharvavedāśchandāṃsi parabrahmarūpiṇī gāyatrī devatā / ṇiṃ bījaṃ / paṃ śaktiḥ / naḥ prāṇaḥ yāt kīlakam / niratiśayavidyaiśvaryadvārā brahmalokāvāptyarthe viniyogaḥ //

End

Fol. 30 (27)a, 1.8. japārambhe ca hṛdayaṃ japānte kavacaṃ paṭhet / gostrībrahmavadhāmitrabhrūṇahatyādi (akhila) pātakaiḥ / mucyate sarvapāpebhyo parabrahmādhigacchati / iti gāyatrīkavacaṃ samāptam / om / śubhamastu //

286.8 SAUNDARYALAHARĪ
by Śaṃkara

Same as n° 47.3.

Beginning

Fol. 31 (28)b, l.2. śivaśśaktyā yukto yadi bhavati śaktaḥ prabhvituṃ na cedevaṃ devo na khalu kuśalasspanditumapi / atastvāmārādhyāṃ hariharaviriñcādibhirapi praṇantuṃ stotuṃ vā kathamakṛtapuṇyaḥ prabhavati / 1 //

End

Fol. 45 (42)a, l.2. pradīpajvālābhirdivasakaranīrājanavidhiḥ sudhāsūteścandropala-jalalavairarghyaracanā / svakīyairambhobhissalilanidhisauhityakaraṇantvadīyābhirvāgbhistava janani vācāṃ stutiriyam / 100 / mātarnamaste mahite namaste śobhe namaste subhage namaste nāthe namaste naline namaste śive namaste tripure namaste / iti saundaryalaharīstotraṃ samāptam / coragaṇeśāya namaḥ / abhirāmīśvaryai namaḥ / śrīmattripurasaundaryai namaḥ / hariḥ om //

286.9 DEVĪKAVACA

This is the same as n° 143.3 with slight variations.

Beginning

Fol. 45 (42)b, l.1. asya śrīdevīkavacastotramantrasya brahmaviṣṇumaheśvarā ṛṣayaḥ anuṣṭup chandaḥ śrīmahālakṣmī (r) devatā / śrīṃ bījaṃ / hriṃ śaktiḥ / klīṃ kīlakam / dharmārthakāmamokṣārthe jape viniyogaḥ / oṃ brahmatejo (j) jvalajvālā–mālinīpāvake oṃ hvāṃ hṛdayāya namaḥ //

End

Fol. 51 (48)a, l.7. devyāsstotraṃ paraṃ nāma kavacantviti viśrutam / 66 / śrutvā smṛtvā japenaiva siddho bhavati śāśvatī / kavacaṃ kāmdaṃ devyāḥ kavacaṃ pārijātakam / kavacandevatāvāsaḥ kavacaṃ vajrapañjaram / kavacaṃ śrīkarandevyāḥ kavacañjanarañjanam / kacacaṃ mātṛvaddevyāḥ kavacaṃ pitṛvat sadā rakṣate sarvadā sarva sarvasmindurghaṭe bhaye / bandhuvadbhāgyadannityaṃ mitravat sukhadaṃ sadā / iti mārkaṇḍeyapurāṇe brahmaproktaṃ devīkavacaṃ saṃpūrṇam //

286.10 KANAKADHĀRĀSTAVA
by Śaṃkara

This stotra is a prayer to Goddess Lakṣmī so as to remove one's poverty. It is printed in Bṛhatstotraratnahāra, Gujarati Printing Press, Bombay, 1925. (pp. 432-34) and VVS. 11. pp. 276-280. The text under notice contains verses 1-12 and 18 from these editions.

Beginning

Fol. 52 (49)a, l.1. aṅgaṃ hareḥ pulakabhūṣaṇam āśrayantī bhṛṅgāṅganeva mukulābharaṇaṃ tamālam / aṅgīkṛtākhilavibhūtirapāṅgalīlā māṅgalyadāstu mama maṅgaladevatāyāḥ //

End

Fol. 53 (50)b, l.2. stuvanti ye stutibhiramūbhiranvahaṃ trayīmayīntribhuvanamātaraṃ ramām / guṇādhikā gurudhanadhānyabhāgino bhavanti te bhava–manubhāvitāśayaḥ / 13 / kanakadhārāstavaṃ saṃpūrṇam / hariḥ om /śubhamastu / coragaṇeśāya namaḥ //

286.11 LAGHUSTAVA

This text contains the stotra in praise of Goddess. The printed edition B.R. Vol. II. pp. 206-208 contains 21 verses whereas the text under notice has 22 verses, the last one being the additional śloka.

Beginning

Fol. 53 (50)b, l.5. aindrasyeva śarāsanasya dadhatī madhye lalāṭaṃ prabhāṃ śauklīṃ kāntim anuṣṇagoriva śirasyātanvatī śarvaśaḥ / eṣāsau tripurā hṛdi dyutirivoṣṇāmśoḥ sadāhassthitā chidyānnassahasā padaistribhiraghaṃ jyotirmayī vāṅmayī / 1 //

End

Fol. 57 (54)b, l.7. ānandodbhavakampapūrṇanayanannidrāṭṭahāsādbhutam / vedavyākaraṇāvagāhanakarakṣobhādisiddhyaṣṭakaṃvaśyākarṣapurapraveśakalitātarkoktimuktipradā laghvīmapyamitaṃ karotu satataṃ yogī mahīmaṇḍale / hariḥ om / śubhamastu / 22 //

286.12 NAVARATNAMĀLIKĀ

by Śaṃkara

Same as n° 32.6.

This stotra is in praise of Goddess. The text contains 13 verses while the printed editions Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925, (pp. 461-63) & VVS. 11. pp. 246-248 have 10 verses. This text is complete. The śloka-s in the text under notice are different from those in the printed text.

Beginning

Fol. 58 (55)a, l.3. kundasundaramandahāsavirājitādharapallavāminduni bhānanāmaravindacāruvilocanām ¢andanāgarupaṅkarūṣitatuṅgapīnapayodharāñcandraśekharavallabhāṃ praṇamāmi śailasutāmumām // 1 /

End

Fol. 60 (57)a, 1.2. nityameva niyamena japyatāṃ bhuktimuktiphalabhogasiddhaye / śaṃkareṇa racitāṃ sadā japennāmaratnanavaratnamālikām / hariḥ om / coragaṇeśāya namaḥ / śubhamastu //

286.13 PAÑCARATNA

This text contains 5 verses in praise of Goddess. This is the same as n° 44.4 where the title is given as "Bālādidhyāna" and which contains some additional verses in the end. It is written as "Pañcaratnam" on the margin of Fol. 60a.

Beginning

Fol. 60 (57)a, 1.4. āyī ānandavallī amṛtakaratalī ādiśaktiḥ parāyī māyī māyāsvarūpī sphaṭikamaṇimayī mahāmataṅgī ṣaḍaṅgī / jñānī ñānārtharūpī nalinaparimalī nāda oṅkāramantrī bhogī yogāsanasthī bhuvanavaśīkarī sundarī aiṃ namaste / 1 //

End

Fol. 60 (57)b, 1.5. āḍhyāḍhyānātmarūpī asurabhayakarī ātmanāpāsyayogī pratyakṣī pīṃ maulī pralayajaladharī brahmaviṣṇurudrī kartrī śuddhī śuddhātmarūpī svayamiva bhavaśaktī sṛṣṭisthityantamūrtī tripurabhairavī sarvadevī namaste / 5 / hariḥ om / pañcaratnam samāptam coragaṇeśāya namaḥ om //

286.14 ĀḺVĀRDAŚAKA

Same as n° 286.1.

Beginning

Fol. 61 (58)a, 1.1. viṣṇvādyāśca puratrayaṃ suragaṇā jetuṃ na śaktāssvayaṃ yaṃ śaṃbhuṃ bhagavān vayantu paśavo'smākaṃ tvameveśvaraḥ / tena tvaṃ śaraṇāgatān varada naḥ pāhītyavocaddhruvaṃ tasmin me hṛdayaṃ sukhena ramatāṃ sāmbe parabrahmaṇi / 1 /

End

Fol. 62 (59)b, 1.2. yathārthameva śrutisārasaṃbhavaṃ bhṛśaṃ bruvāṇassa vaco mahāvaṭoḥ / tadābhavat satyabalena pīḍito hutāśanaścandanapaṅkaśītalaḥ // hariḥ om / śubhamastu //

286.15 GAURĪDAŚAKA
by Śaṃkara

Same as n° 286.2.

Beginning

Fol. 62 (59)b, l.A. līlārabdhasthāpitaluptākhilalokāṃ lokātītairyogibhirantaściraṃ mṛgyām / bālādityaśreṇīsamānadyutipuñjāṃ gaurīmambām amburuhākṣīmahamīḍe / 1 //

End

Fol. 63 (60)b, l.7. vācāṃ siddhiṃ saṃpadamuccaiḥ śivabhaktiṃ tasyāvaśyaṃ parvataputrī vidadhāti / coragaṇeśāya namaḥ / hariḥ om / śubhamastu //

286.16

DAKṢIṆĀMŪRTIDAŚAKA

by Śaṃkara

Same as n° 143.5.

This text has been śloka-s and is identical with the Dakṣiṅāmūrtyaṣṭaka of Śaṃkara. Vide: -V.V.S. 11. pp. 102-104.

Beginning

Fol. 64 (61)a, l.1. viśvaṃ darpaṇadṛśyamānanagarītulyaṃ nijāntargataṃ paśyannātmani māyaṝa bahirivodbhūtaṃ yathā nidrayā / yassākṣātkurute prabodhasamaye svātmānamevādvayaṃ tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye // 1 //

End

Fol. 65 (62)b, l.6. sarvātmatvamahāvibhūtisahitaṃ syādīśvaratvaṃ svatassidhyet tatpunaraṣṭadhā pariṇataṃ caiśvaryamavyāhatam / 10 / iti śaṃkarācāryaviracitaṃ dakṣiṇāmūrtidaśakaṃ samāptam // hariḥ om / śubhamastu //

286.17

ŚIVAKAVACA

(Skandapurāṇa)

Same as n° 34.1 with slight variations in the beginning.

Beginning

Fol. 66 (63)a, l.3. om asya śrīśivakavacabrahmavidyāmahāmantrasya brahmā ṛṣiḥ gāyatrī chandaḥ śrīrudro devatā / rāṃ bījaṃ rīṃ śaktiḥ rūṃ kīlakam / śrīrudraprasādasiddhyarthe jape viniyogaḥ / oṃ namo bhagavate śrīrudrāya jvala jvala jvālāmāline hrīṃ śrīṃ klīṃ śrīrudrāya hṛdayāya namaḥ //

End

Fol. 73 (70)b, l.4. prāpya siṃhāsanaṃ pitryaṃ goptāsi pṛthivīmimām / iti bhadrāyuṣaṃ saṃyaganuśāsya smātrakam (?) / tābhyāṃ saṃpūjitassotha yogī svairagatiryayau / iti brahmottarakhaṇḍe śivakavacakathanannāma caturviṃśo'dhyāyaḥ / om / hariḥ om / śubhamastu / coragaṇeśāya namaḥ //

286.18 ŚIVAMAHIMNASSTOTRA

by Puṣpadanta

Same as n° 106.2.

This text is incomplete, breaking off in śloka 33 which is found in the Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925. The text under notice breaks off in śloka 36. There is an additional śloka n° 34.

Beginning

Fol. 74 (71)a, l.1. mahimnaḥ pārante paramaviduṣo yadyasadṛśī stutirbrahmādīnāmapi tadavasannāstavayi giraḥ / athāvācyassarvassvamatipariṇāmāvadhi gṛṇan mamāpyeṣa stotre hara nirapavādaḥ parikaraḥ / 1 /

End

Fol. 80 (77)b, l.5. asurasuramunīndrairarcitasyendumauleḥ prathitaguṇamahimno nirguṇasyeśvarasya / sakalasuravariṣṭhaḥ puṣpadantābhidhāno ruciramalaghuvṛttaṃ stotrame (taccakāra) //

286.19 ŚIVASTOTRA

This text contains a stotra in praise of Śiva. It seems to be rare and since the beginning portion is lost and no colophon is there its name and source are not known.

Beginning

Fol. 81 (85)a, l.1. nāśaikahetuṃ maheśaṃ nirvāṇānādibhūminnirupamamajarantvāṃ sadā saṃśrayāmi / 2 / yaṃ prāgārādhya viṣṇuryajana phalamidaṃ labdhvāniṣṭacakam (cakram) saṃgrāme dānavānāṃ sakalamapi balaṃ saṃjigāyāmbujākṣaḥ //

End

Fol. 83 (87)b, l.2. romāvalīviṣadharastavanābhirandhrānniryāti vaktraśaśinaṃ kila kāṅkṣamāṇaḥ / 4 / doṣaṃ vinaiva bhavatā taruṇendumaule kasmāitvayamapi(t)nihita (ā)ḥ kariyāthanāthaḥ / tvatpīvarastananirākṛtakumbhakāntirjīvanmṛto mayi varāṅgi mṛṣāpavādaḥ / 5 //

286.20 DEVĪBHUJANGA

by Śaṃkara

This stotra is in praise of Devī written in the metre called Bhujaṅgaprayāta. It is published in pp. 442-45 in Bṛhatstotraratnahāra Gujarati Press, Bombay, 1925 and VVS. 11. pp. 151-158 contain 28 verses while the text under notice has 27 verses.

Beginning

Fol. 85 (89)a, l.1. viriñcādibhiḥ pañcabhirlokapālaissamūḍhe mahānandapīṭhe niṣaṇṇam / dhanurbāṇapāśāṅkuśaprotahastaṃ mahastraipuraṃ śaṅkarādvaitamavyāt / 1 /

End

Fol. 88 (92)b, l.5. iti premabhāreṇa kiñcinmayoktanna budhyaiva tattvantvadīyaṃ madīyam / vinodāya bālasya mauḍhyaṃ hi mātastadetat pralāpastutiṃ me gṛhāṇa 27 / iti śaṅkarācāryaviracitāyāṃ devībhujaṅgaṃ samāptam / hariḥ om //

286.21 MṚTYUÑJAYATRYAMBAKAMANTRA

This text has the mantra called Mṛtyuñjayatryambakamantra along with the nyāsa, etc. This mantra is the famous Vedic mantra "tryambakam yajāmahe . . . . . but using it in this way with some additions and nyāsa-s, etc, according to the Tantric method, seems to be rare. It is similar to GOML. D. 6358 in the beginning.

Beginning

Fol. 89 (93)a, l.1. asya śrīmṛtyuñjayatriyambakamahāmantrasya maitrāvaruṇaputro vasiṣṭha ṛṣiḥ anuṣṭup chandaḥ mṛtyuñjayatriyambakarudro devatā / om bījaṃ hrīṃ śaktiḥ mṛtyuñjayaprītyarthe jape viniyogaḥ / oṃ bhūrbhuvassuvaḥ aṅguṣṭhābhyānnamaḥ / triyambakaṃ yajāmahe tarjanībhyāṃ namaḥ //

End

Fol. 90 (94)b, l.3. tarpaṇam: tripādantarpayāmi bhasmapra - - haṇantarpayāmi triśirasantarpayāmi raktalocanantarpayāmi / mṛtyuñjayatriyambakaṃ samāptam / hariḥ om / śubhamastu /

286.22 MṚTYULĀṄGALAMANTRA

This is similar to GOML. D. 6955 where the mantra is called "Mṛtyulāṅgūlamantra".

Beginning

Fol. 90 (94)b, l.5. mṛtyulāṅgalamahāmantrasya ulūkhalāṅgala ṛṣiḥ anuṣṭup chandaḥ kālāgnirudro devatā / kauṃ bījaṃ klīṃ śaktiḥ sauṃ kīlakam / mṛtyuprītyarthe jape viniyogaḥ / athāto yogajihvā me madhuvādinī ahameva kālo nāhaṃ kālasya ṛtaṃ satyaṃ varavṛṣabhāya . . . kapālāya paśupataye namo namaḥ //

End

Fol. 91 (95)b, l.5. aṣṭau brāhmaṇān grāhayitvā aparimitamāyurbhavati / brahmasāyujyaṃ gacchati / na ca punarāvartate na ca punarāvartate / mṛtyulāṅgalaṃ samāptam / śubhamastu / coragaṇeśāya namaḥ //

286.23 INDRĀKṢĪSTOTRA

Same as n° **37.3** and complete.

Beginning

Fol. 92 (96)a, l.1. indrākṣīstotramahāmantrasya purandara ṛṣiḥ anuṣṭup chandaḥ indrākṣī devatā indrākṣī bījaṃ bhuvaneśvarī śaktiḥ māheśvarī kīlakam indrākṣīprasādasiddhyarthe jape viniyogaḥ //

End

Fol. 93 (97)a, l.5. āvartayan sahasrantu labhate vāñchitaṃ phalam / sarvamaṅgalaṃ śive sarvārthasādhake / śaraṇye triyambake devi nārāyaṇi namo'stu te / indrākṣīstotraṃ samāptam / hariḥ om / śubhamastu / candraśekharan //

286.24 AMBĀṢṬAKA

This text contains a stotra in praise of Devī. Verses 2, 3, 4, 5 are found in the Ambāṣṭaka printed in the Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925. pp. 393-95. This is different from n° **146.5**.

Beginning

Fol. 93 (97)b, l.1. kūlādigāmibhayatṛlā (?) valījvalana kīlānijasa . . . vidhā kolāhalakṣapitakālāmarākuśalakīlālapoṣaṇanabhāḥ / sthūlā kuce jaladanīlā kace kali talīlākadambavipa(i)ne / śūlāyudhapraṇataśīla vibhātu hṛdi śailādhirājatanayā / 1 //

End

Fol. 95 (99)a, l.3. jambhārilokamaṇirambhādipīnakucakumbhātimohanaparirambhānubhāvabhṛśasaṃbhāvanāpaṭimasambhāradāyinayanā / śumbhāsurapramukhaḍambhāpahārinayagumbhārasammayiśukī / ḍambhādupaitu nijadambhāvakomal(i)tapuṃbhāvaśambhuragajā / 9 / hariḥ om / śubhamastu /

286.25 NAVARATNAMĀLĀSTUTI

This text has nine verses in praise of Devī and it is the same as published in pp. 438-39 of Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925. This is ascribed to Kālidāsa or Śaṃkara. See NCC. IX. p. 400.

Beginning

Fol. 95 (99)a, l.6. oṃkārapañjaraśukīmupaniṣadudyānakelikaḷakaṇṭhīmāgamavipinamayūrīm āryāmantarvibhāvaye gaurīm / 1 /

End

Fol. 96 (100)a, l.1. mecakamāsecanakamityādṛṣṭāntamadhyabhāgāntaṃ mātasvasvarūpaṃ maṅgalasaṅgītasaurabhaṃ vande / 9 / navaratnamālyametadracitaṃ mataṅga–

kanyakābharṇaṃ yaḥ paṭhati likhitasatataṃ sa bhavedvāgīśvarīśvarassākṣāt / hariḥ om / śubhamastu //

286.26 CANDRAŚEKHARĀṢṬKA

Same as n° 119.6.

Beginning

Fol. 96 (100)a, l.4. ratnasānuśarāsanaṃ rajatādriśṛṅganiketanaṃciñcinī (śiñjīni) / kṛtapannageśvaramacyutānila (nala?) sāyakam / kṣipradagdhapuratrayaṃ tridaśālayairabhivanditañcandraśekharamāśraye mama kiṃ kariṣyati vai yamaḥ / 1 /

End

Fol. 97 (101)a, l.3. viśvasṛṣṭividhāyinaṃ punarevapālanatatparaṃ saṃharantamatha prapañcamaśeṣalokanivāsinam / kī (krī) ḍayantamaharniśaṃ gaṇanāthayūthasamāvṛtaṃ candraśekharamāśraye mama kim kariṣyati vai yamaḥ / 8 / om //

286.27 MĀRKAṆḌEYASTOTRA

Same as n° 266.2 and complete.

Beginning

Fol. 97 (101)a, l.6. rudraṃ paśupatiṃ sthāṇuṃ nīlakaṇṭhamumāpatim / namāmi śirasā devaṃ kiṃ no mṛtyuḥ kariṣyati / 1 //

End

Fol. 97 (101)b, l.5. mārkaṇḍeyakrtaṃ stotraṃ yaḥ paṭhecchivasannidhau / tasya mṛtyubhayaṃ nāsti satyaṃ satyaṃ vadāmyaham / hariḥ om //

286.28 ŚIVANĀMĀṢṬOTTARAŚATAKA

Similar to n° 172.11 & 162.11.

This contains the introductory as well as the portion which speaks about the result of reciting the stotra. The first folio is broken in the middle and thus one half of it is lost.

Beginning

Fol. 98A (103)a, l.1. pārvatyuvāca: śarīrārdhaṃ kathaṃ . . . . stotraṃ śīghraphalapradam / nārāya . . . . śambhorahaṃ pravakṣyāmi . . . sya īśvara ṛṣiḥ / anuṣṭup . . .

End

Fol. 99 (104)b, l.1. anyeṣāñcaiva mantrāṇāṃ phalaṃ vaktuṃ ka īśate / iti śivanāmāṣṭottaraśatakaṃ samāptam / amṛtaghaṭeśvarāya namaḥ /

286.29 NĪTIŚLOKA-S

This text contains moral verses. It has divisions, such as Namaskārapaddhati, Vidvatpraśaṃsāpaddhati, Duṣṭatyāgapaddhati, Dvaitanindāpaddhati, Śikṣāpaddhati, Viṣādapaddhati and the seventh one abruptly ends as the folios are lost. In the margin of fol. 100a, it is written as "lokokti". The author's name, etc, are not found. The work seems to be a very late one.

Beginning

Fol. 100 (105)a, l.1. śarcchaśalakṣmavalakṣa (?) bṛhattaramūrtilasatbhujagaṃ mataṅgajavaktram avighnakaraṃ mama mānasaśṛṅkhalitam / kapolagalanmadavārivilolamadhuvṛatahatyupalairalaṃkṛtakarṇamahaṃ kalaye'niśamīśasutaṃ gaṇapam / mānyaissadbhirmatkṛtiḥ prekṣaṇīyā sā cet sādhvī taistadāṅgīkriyatām / nindeyurvā te na me syādviṣādo mātrākāntaḥ kinnu paṅ (g) kutvameti / 1 /

End

Fol. 113 (118)b, l.6. kinno duḥkhaharaṃ sukhañca tanute kiṃ veti cintākulā mā bhūtādyajanāya tadhama (?) niśaṃ sarvātmanā muktaye / sāyujyā yadi sā bhaveddhi

. . . .

286.30 GAṆEŚĀṢṬAKA

Same as n° 225.3.

Beginning

Fol. 114 (120)a, l.1. yāvadvīcītaraṅgā vahati suranadī jāhnavī puṇyatoyā yāvadvākāśamārge patati himakaro bhāskaro lokapālāḥ / yāvadvajrendranīlasphaṭikamaṇiśilā vartate meruśṛṅge tāvattvaṃ putrapautraissvajanaparivṛto jīva śambhoḥ prasādāt / yāvad bhāgīrathī gaṅgā yāvaddevo maheśvaraḥ / yāvat prakāśate bhānustāvattvaṃ vijayī bhava / iti āśīrvādaḥ / girisvāmikanyāvarāṅke vasantaṃ surasvāminaṃ kelirūpaṃ vahantam laghusvo(j)jvala . . . . . . sadakṣaṃ sadānandarūpam gaṇeśaṃ bhaje'ham / 1 /

End

Fol. 115 (121)a, l.5. amoghaṃ sureśaṃ maheśānamīśaṃ sadānandarūpaṃ gaṇeśaṃ bhaje'ham / 8 //

286.31 DURGĀSTOTRA

This stotra, in praise of Goddess Durgā, is recited by Arjuna before the commencement of the Bhārata war. The model of this stotra seems to be the Ādityahṛdaya found in canto 105 yuddhakāṇḍa of Vālmīkirāmāyaṇa (NS.edn.) This stotra occurs in the 23rd Adhyāya, Bhīṣmaparvan of Mahābhārata, Chitraśala Press, Poona, 1931.

Beginning

Fol. 115 (121)a, l.6. sañjaya uvāca: dhārtarāṣṭrabalandṛṣṭvā yuddhāya samupasthitam / arjunasya hitārthāya kṛṣṇo vacanamabravīt / bhagavānuvāca: śucirbhūtvā mahābāho saṃgrāmābhimukhe sthita(ḥ) / parājayāya śatrūṇāndurgāstotramudīraya / sañjaya uvāca: evamukto'rjunassaṃkhe (khye) vāsudevena dhīmatā avatīrya rathātpārtha(s)stotramāha kṛtāñjaliḥ / arjuna uvāca: namaste siddhasenānukūle mandāravāsini / kumāri kālike bāle kṛṣṇe kapilapiṇgale //

End

Fol. 117 (123)b, l.1. tava putrā durātmānassarve manyuvaśānugāḥ / prāptakālamidaṃ v(p) rātyaṃ (?) kālapāśena kuṇṭhitāḥ / dvaipāyano nāradaśca kaṇvo rāmastadānagha / apārayantava sutanna cāsau tadgṛhītavān / yatra dharmādyutiḥ kīrtiryatra hrīśrīstathā matiḥ / yato dharmastataḥ kṛṣṇo yataḥ kṛṣṇastato jayaḥ / durgāstotraṃ sampūrṇam //

286.32 RĀMAKAVACA

This stotra which protects the devotee as an armour is said to have been composed by sage Viśvāmitra. This is almost similar to GOML.D. 7023.

Beginning

Fol. 117 (123)b, l.5. asya śrīrāmakavacastotramahāmantrasya viśvāmitra ṛṣiḥ anuṣṭup chandaḥ śrī rāmacandro devatā / indīvaraśyāmalamāyatākṣaṃ dhanurdharan–nīlajaṭāvacūḍam / pārśvadvaye lakṣmaṇamaithilībhyāṃ niṣevyamāṇaṃ praṇato'smi rāmam / dhyātvā nīlotpalaśyāmaṃ rāmaṃ rājīvalocanam / jānakīlakṣmanopetaṃ jaṭāmakuṭamaṇḍitam / sāsitūṇīdhanurbāṇapānim naktañcarāntakam / svalīlayā jagattrātumāvirbhūtamajaṃ vibhum / rāmarakṣāṃ paṭhet prājñaḥ pāpaghnīṃ sarvakāmadām / jetumicchāsti yasyaitajjagatsarvamayatnataḥ / viśvāmitrarṣiñcaivānuṣṭup chanda itīritam / devo rāmaśca deveśo devatā jānakīpatiḥ / śiro me rāghavaḥ pātu phālaṃ daśarathātmajaḥ //

End

Fol. 119 (125)a, l.6. vajraṃ pañjarakāmedaṃ (?) yo rāmakavacaṃ smaran / avyāhatājñaḥ sarvatra labhate jayamaṅgalam / ādiṣṭavān yathā svapne rāmarakṣāmimāṃ hariḥ / tathā likhitavat pūtaḥ prabuddho budhakauśikaḥ / coragaṇeśāya namaḥ //

286.33 NAVAGRAHASTOTRA

Same as n° 59.1.

Beginning

Fol. 119 (124)b, l.3. japākusumasaṃkāśaṃ kāśyapeyaṃ mahādyutim / tamoriṃ sarvapāpaghnaṃ praṇato'smi divākaram / 1 //

End

Fol. 120 (125)a, l.5. palāladhūmrasaṃkāśaṃ tārakāgramamastakam / raudraṃ rudrātmajaṃ ghoraṃ taṃ ketuṃ praṇamāmyaham / 9 navagrahastotraṃ saṃpūrṇam //

286.34 APARĀDHADAŚAKA

by Śaṃkara

Same as n° 32.4.

Beginning

Fol. 120 (126)b, l.1. ādau karmaprasaṅgāt kalayati (?) kaluṣaṃ mātṛkukṣau sthitassan tanmūtrāmedhyamadhye vyathayati nitarāṃ jāṭharo jātavedāḥ / yadgatvā tatra duḥkham viṣayati viṣamaṃ śakyate kena vaktuṃ kṣantavyo me'parādhaśśiva śiva śiva bho śrīmahādeva śambho / 1 /

End

Fol. 122 (128)a, l.3. nāsāgre nyastadṛṣṭirviṣayabhavabhaya . . . tmaniṣṭhaḥ kadācit kṣantavyo me'parādhaśśiva śiva śiva bho śrīmahādeva śambho / 10 / aparādhadaśakaṃ saṃpūrṇam //

286.35 ŚIVAMAHIMNASSTOTRA

with commentary

This text contains the commentary on the Śivamahimnasstotra. The author of the commentary is not known. The text as we have contains the commentary only upto the 8th verse and breaks off in the middle of 9th verse. It is different from the commentaries mentioned in the GOML. D. 11119-11124 and those in the Adyar Library, Des. Cat. Stotra-s II 1019, 1041-1042, 1045-1046.

Beginning

Fol. 123 (176)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasanna–vadanandhyāet sarvavighnopaśāntaye / śivannatvā gurūn paścādanyānapi mahāt–manaḥ / puṣpadantamahimnākhyaṃ vyākhyāsye stavamuttamam / atha tatra bhagavān (bhavān?) puṣpadantākhyaśśivayogī lokānugrahārthaṃ stutivyājena śiva-svarūpaṃ darśayāmāsa / śivatvasya yatkiñcit jñaturapi śivastutiṃ na dūṣanāye-tyādyena ślokenāha - mahimna iti //

End

Fol. 129 (182)b, l.2. idaṃ sakalañjagat adhruvaṃ brūte paraḥ kaṇabhugādiḥ jagati vyastaviṣaye vyastau vyavasthitau viṣayā yayoste dhrauvyādhrauvye . . .//

287

Prayoga, Nyāsa and Pūjā

RE. 15.535. PL.; 258 fols.; 243 x 27 mms.; 5-8 lines; many leaves are injured and with broken ends; Grantha; old; Scribe: Trikūta-Pātimūrti.
Missing fols.: 2, 31.
Blank fols.: 30b, 108b, 118b, 119b, 121b, 137b, 138, 139, 145, 146, 174b.

General contents

1. Fol. 1a-86a: Sahasrāgama: Aṣṭabandhanavidhi; 2. 87a-89b: Aṣṭabandhanahoma; 3. 90a-104a: Jātakarma; 4. 105a-107b: Jātakarmahoma; 5. 109a-111b: Dakṣiṇāmūrtinavaratnamālikā; 6. 113a-118a: Caturmukhadakṣiṇāmūrtidhyāna; 7. 120a-121a: Kārttikeyadhyānaśloka-s; 8. 122a-125b: Gaurīkalānyāsa; 9. 126a-135a: Prāsādacandrikā; 10. 140a-167a: Siddhāntasārāvali; 11. 168a-170b: Jīrṇoddhāra; 12. 170b-174a: Cūrṇotsavavidhi; 13. 175a-211a: Kāraṇāgama (uttara); 14. 214a-238a: Śivapūjāvidhi; 15. 239a-240a: Mantragrahaṇa; 16. 240a-243b: Mantradevatādhyāna; 17. 244a-264b: Śivapūjāvidhi.

Fol. 108 contains the names of some Vedic sūkta-s. Fol. 112 contains pūjākrama of some deity. Fol. 119a contains a śloka of didactic kind, 135a-137a on akṣara-ṣ; 211b-213b: miscellaneous topics.

287.1

SAHASRĀGAMA

Aṣṭabandhanavidhi

Same as n° 285.1.

Though this text forms part of the Sahasrāgama like 285.1, this varies slightly from the latter by not having the same passages. The date of this text, as given at the end, is Parābhava, Māśi 19 date, Bhaumavāram, Daśamī.

Beginning

Fol. 1a, l.1. sahasratantre - athātassampravakṣyāmi aṣṭabandhanavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham // rāja rāṣṭravivar (ṛ) dhyarthaṃ sarvalokaśubhapradam / sarvadoṣanivṛttyarthamaṣṭabandhanamācaret // aṣṭabandhaṃ (e) yadā hīne rājā durjayamāpnuyāt / yakṣarākṣasapaiśācai (r) lokapīḍā prajāyate // aṣṭabandhanahīne tu pūjā naivedyameva vā / balinityotsavañcaiva namaskāra–pradakṣiṇam // nṛttagītañca vādyañca nityanaimittikantathā / upacārāṇi sarvāṇi niṣphalantu vidhīyate // pūrve tu kalahaṃ vidyāt āgneyyāmagnidāhakam / yāmye tu vyādhipīḍā ca nairṛtyāṃ grāmanāśanam // vāruṇyāṃ varṣanāśaṃ syāt vāyavyāṃ sarvanāśanam / saumye tvarthanāśaśca aiśānyāṃ putranāśanam //

End

Fol. 86a, 1.1. mokṣārthī labhate mokṣaṃ putrārthī labhate sutam / arthārthī cārthamāpnoti jayārthī jayamāpnuyāt // iha loke sukhaṃ prāpya so'nte sāyujyamāpnuyāt / iti sahasratantre kriyāpāde aṣṭabandhanavidhi (s) samāptaḥ / śri gurumūrtaye namaḥ / hariḥ om / śubhamastu / coragaṇeśāya namaḥ / abhirāmīśvaryai namaḥ / parābhava varṣa māśi m. 19 teti bhaumavāsaraṃ daśamī yintaśubhadinattile aṣṭabandhanavidhi eḻutittu yitu . . . tirukūṭa prātrumūrtiṅ(s)vahastalikhitam / grantham 759 //

287.2 AṢṬABANDHANAHOMA

This contains the procedure for performing homa in connection with the act of Aṣṭabandhana. This is incomplete having neither the beginning nor the end. It may be a manual for the priests.

Beginning

Fol. 87a, 1.1. dhyānañca pūrvavat tattatkuṇḍe samāvāhya tattanmantreṇa homayet / evaṃ pañcavidhaṃ proktaṃ śeṣaṃ pūrvavadācaret / kalpayedye (e) kuṇḍañcet yathāvittānusārataḥ //

End

Fol. 89b, 1.4. īś(as)sadāśivaḥ proktaḥ rūpadhyānañca pūrvavat / pañcāvaraṇamārgeṇa pū /

287.3 JĀTAKARMA

This text deals with the ritual called Jātakarma which a man has to perform for the male child as soon as it is born. Incidentally, the process of doing it to the female child is also dealt with here.

Beginning

Fol. 90 (1)a, 1.1. śrutvā kumāraṃ jātantu sacelassnānamācaret / āgatya tu gṛhaṃ paścāt jātakarma samācaret // jātaṃ kumāraṃ jātakarmaṇā saṃskariṣya iti saṃkalpya mṛtyuḥ prīyatāmiti puṇyāham / atha kumāramabhimantrayate / adbhyassambhūta ityanuvākena adbhyassambhūtaḥ pṛthivyai rasācca viśvakarmaṇassamavartatādhi / tasya tvaṣṭā vidadhadrūpameti / tatpuruṣasya viśvamājānamagre / vedāhametaṃ puruṣaṃ mahāntam /

End

Fol. 104 (15)b, l.3. strīṇāñjātādicaulāntaṃ sarva (ṃ) kuryādamantrakam / aṅkurañca pratisaraṃ puṇyāhañca samantrakaṃ karma grahayajñañca nāndīñca kuryānmantravi (a?) deva hi / pāṇigrahamārabhya samantreṇa pariścaret / kanyākriyā samāptā //

287.4 JĀTAKARMAHOMA

This text deals with certain homa-s that are to be performed while the jātakarma is to be attended to .

Beginning

Fol. 105 (16)a, l.1. prajāsaṃrakṣaṇārtham aupāsanādekadeśagrahaṇaṃ kariṣya iti saṃkalpya aupāsanādekadeśaṃ praṇavenāhṛtya bhūrbhuvassuvaromiti sthaṇḍile nidhāya //

End

Fol. 107 (18)b, l.5. nāmādiprāśanāntānāṃ hutaśeṣapradānakarma / mantrācāśvattha–parṇādijātakarmavadācaret / aśvanīnakṣatre me //

287.5 DAKṢIṆĀMŪRTINAVARATNAMĀLIKĀ

This text contains 10 sloka-s, the tenth śloka giving the phalaśruti. These śloka-s are in praise of God Dakṣiṇāmūrti. This is printed in the Vavilla Press, Madras 1955, and in the Bṛhatstotraratnākara Part II. p. 31-32.

Beginning

Fol. 109a, l.1. oṃ tejaḥ kiñcit kāñcanaṭaṅkikapiśāpān bibhradbabhrūnudbhaṭa-kāpadakalāpān / bhasmālepasmeralalāṭaṃ vaṭamūle dṛṣṭaṃ duṣṭāpasmṛtihāris-marahara //

End

Fol. 111 (3)b, l.1. etāṃ mālāṃ navamaṇirūpāmādiguroḥ bhaktyā nityaṃ paṭhati yo'jāṭh(ḍ)yaḥ (?) vimuktaḥ / aṣṭācatvāriṃśanmunisāhasraṃtvā samyak jñāna–mupaityeva sa dhanyaḥ // śrīgurumūrtaye namaḥ / hariḥ om //

287.6 CATURMUKHADAKṢIṆĀMŪRTIDHYĀNAM

Though in the margin of fol. 113a it is written as Caturmukhadakṣiṇāmūrti-dhyāna the text contains the measurements of Vedī, etc. It also contains dhyāna of Dakṣiṇāmūrti (though half the folio is lost), Somāskanda, Māriyamman, etc.

Beginning

Fol. 113 (1)a, 1.1. ṣaṭtriṃśāṅgulasammitasūcirasairviṃśāṅgulai (r) hatodaisyā (?) daṇḍa iha trivedakalavedādya ramātgaṇḍikā / arṭaikā kagasavedikāgaḷamukhaṃ vṛttaṃ śrutistriṃśaṅgulam khātancāṅgulamekhalaṃ maṅgaḷamukhe triṃśena vedyāstateḥ //

End

Fol. 118 (6)a, 1.2. iti śrīkalaśaṃ vāmahastena / adhomukhaṃ dakṣiṇakare gośṛṅgāgrapramāṇena lingocce caturaṅgulam / svakasāṃlesyati (?) yathā dodhūyenumivādarāt / tañca liṅgañca pīṭhañca śodhayet kūrcakāgrataḥ //

287.7 KĀRTTIKEYADHYĀNAŚLOKA-S

This text contains some Dhyānaśloka-s in honour of Kārttikeya.

Beginning

Fol. 120a, 1.1. apāre saṃsāre nijabhajanadūre jaḍadhiyā bhramaṃ mamāndhaṃ paramakṛpayā pamā (pātum) citam / madanyaḥ ko dīnastava kṛpaṇastvadanyam ko vā me trijagati śaraṇyaḥ paśupate //

End

Fol. 121a, 1.2. abhayakaratalādibhirmaṇḍitaṃ divyavaktram abhisurapadavandyaṃ kārttikeyaṃ namāmi //

287.8 GAURĪKALĀNYĀSA

Similar to n° 116.13.

Beginning

Fol. 122a, 1.1. madravāṇī sarvāṇī adhidevāḥ prakīrtitā (ś) ca jananī janakeśvaro rakṣatu / śubhamastu / ādhāre liṅganābhau hṛdayavīkasije tālumūle lalāṭe dve patre ṣoḍaśāre dvidaśadaśadalai(r)dvādaśārdhe catuṣke / vāsānte sāladīptaṃ sakala–kalayutaṃ varṇarūpaṃ namāmi //

End

Fol. 125b, 1.1. oṃ hrīṃ dayāyai namaḥ / vāmahaste / oṃ sarasvatyai namaḥ / dakṣiṇahaste / oṃ hrīṃ dūtyai namaḥ / vāmahaste I oṃ hrīṃ sāvidyayai namaḥ / dakṣiṇahaste / iti gaurīkalānyāsaḥ / śubhamastu / hariḥ om //

287.9 PRĀSĀDACANDRIKĀ

by Aruṇadeva

This text contains śloka-s and is wanting in the last three śloka-s, which are found on fol. 93a.

Beginning

Fol. 126 (83)a, l.1. śrīmatprāsādamantrastu devadevena bhāṣitaḥ / sakṛtsmaraṇamātreṇa sarvapāpakṣayo bhavet // śuddhākhyāyāḥ / prāsādaśabdasyācchivajñānaṃ sā śabdagatirucyate daśasābdo matsvarūpaṃ syāt prāsādamabhidhīyate //

End

Fol. 135 (92)a, l.5. prākjātyudīraṇāddevi prāyaścittī naro bhavet / dinatrayantu rudrasya pañcāhaṃ keśavasya ca // pitāmahasya pakṣaikaṃ narake pacyate tu saḥ / janakī sa bhavet paścāt yadīccheduttamāṃ gatiḥ (m) //

287.10 SIDDHĀNTASĀRĀVALI

by Trilocanaśivācārya

Similar to n° 145.1.

This text has slight difference from the printed text (CP) in Grantha with Tamil meaning in respect of the readings.

Beginning

Fol. 140 (95)a, l.1. . . . . . .na jaga. . . carācaramidaṃ protañca sarvaṃ sadā cocyate paśavo'pi pāśanikarādyasya prasādena tat / omityādimanūccaradhvanigataṃ jyotiṣmatāṃ dyotakaṃ vyomavyāpi paraṃ śivākhyamakalaṃ jyotiḥ prapadye dhiyā / (1) //

End

Fol. 167 (119)a, l.4. śrīmacchaivamatārthasāranicitā siddhāntasārāvalī vai jñānadhiyā / trilocanaśivācāryeṇa kḷptāṃ śubha(ā)m // 165 // iti trilocanaśivācāryakṛtasiddhāntasārāvalissamāptā / hariḥ om / śubhamastu / vicuvavacu var-āni m. 18 d siddhāntasārāvali subrahmaṇyaśarmaṇaḥ svahastalikhitaṃ (ā) //

287.11 JĪRṆODDHĀRAVIDHI

This text contains the ten śloka-s of Jīrnoddhāradaśaka of Nigamajñānadeva. What follows then seems to be an incomplete gloss whose identity and authorship are not known.

Beginning

Fol. 168 (120)a, l.1. śrīmacchambhumahīpālagopurādyaṅgabhūṣaṇaṃ / devaṃ karikaragrahī deyāt bhūyaśśubhaṃ(āni) naḥ // natvā śivaṃ paśupatiṃ svagurūm devīṃ vācāmanantaśa (m?) bhavāśvibhavapradātrīm / nānāgamārtha ottha vacanairvibudhābhinandyāṃ jīrṇoddhṛtiṃ viracayāmi śubhāya daivīm // 1 // brahmādidu(r)grahamapīha śivāgamārthajālañjighṛkṣumapi mānna sahanti santaḥ / kinnimnagā

jalataraṅgacandrabimbādānaprasāritakaraśśiśureti nindām // 2 // yassaṃsāravimuktimān savapuṣassaṃsāravimuktimān / sa puruṣassaṃsāravicchittaye / tyaktvānyat paśudharmajālamakhilaṃ seveta devaṃ śivam // kuryādvā samayāṣṭaṣaṣṭiṣu mākṣetreṣu devasya tadbhaktārādhanatatsamarcana tadāvāsādi jīrṇoddhṛtiḥ // 3 // ityupodghātaḥ //

End

Fol. 170 (122)b, l. 1. kālaikaṃ yugalaṃ trayaṃ dinaniśaṃ tat pañca tadvadva ke garbhasyācca vighnakarṃ akaluṣam kāle dvikālārcanam / śāntyā homagapañcagavyanavabhi (ḥ) kumbhaiśca śāntyāhutiṃ snānairmūrtikahavyavidhidiśāhomairjalaprokṣaṇaiḥ //

287.12 CŪRṆOTSAVAVIDHI

Similar to n° 188.3.

This text gives the procedure for performing Cūrṇotsava, as part of the funeral rites. Nine śloka-s are cited and at their end the colophon (fol. 172b) reads iti candrajñānoktacūrṇotsavaślokapaṭalaḥ . . Many of these are found in Aghoraśivacārya's Kriyākramadyotikā - Antyeṣṭi . pp. 6-9 SIAA. edn. There are 15 śloka-s in fol. 172b-174 which are stated to form part of curṇotsavadevatādhyāna. Of these the first śloka alone is found in T. 500 p. 95.

Beginning

Fol. 170 (122)b, l.3. cūrṇotsavam / caturhastapramāṇaṃ gomayenopalipya tanmadhye'ṣṭadroṇaśālinnikṣipya tadardhataṇḍulairbhūṣyāṣṭadalapadmamālikhya darbhānāstīrya tatpurve bherīṃ saṃsthāpya taduttare caturdalapadmāsanaṃ saṃveśya tadupari ulūkhalamusalamastre(ṇa) saṃkṣālya navavastraṃ vā cūtapallava-darbhān baddhvā //

End

Fol. 174 (126)a, l.3. tatpātrakam māṅgalavādyabṛndaṃ praveśitaṃ śaṅkaradhāmamadhye / pātraṃ samṛjyet / nayāśasena gītaṃ samuccārya bhujaṅganṛttaḥ // 14 // chatrañcāmaradarpaṇaṃ vyajanakaṃ lāvaṇyapu(a?)ṇyastriyā dvārāt bāhya ca śākhayorubhayatossāryañca śobhākaraṃ / ārādhye nṛpamāryabhūsurayutaṃ dakṣottare saṃsthitaṃ madhye maddaḷatālakāhaḷayutaṃ padmāratiṃ kārayet / 15 /

287.13 KĀRAṆĀGAMA (UTTARA)

This text contains the following paṭala-s, which according to the colophons, form part of the Kāraṇāgama (uttara): - 1. Fol. 175a-176b: ch. 86. Dvārapālapratiṣṭhāvidhi; 2. 176b-177b: ch. 87. Vṛṣabhapratiṣṭhāvidhi; 3. 177b-178a: ch. 88. Balipīṭhapratiṣṭhāvidhi; 4. 178a-179a: ch. 89. Bhadraliṅgapratiṣṭhāvidhi; 5. 179a-181a: ch. 101. Śivabhaktapratiṣṭhāvidhi; 6. 181a-182b: Kūpapratiṣṭhāvidhi; 7.

182b-183b: Taṭākapratiṣṭhāvidhi; 8. 183b-184b: ch. 102: Dhvajasthāpanavidhi; 9. 184b-185b: ch. 103. Udyānalakṣaṇavidhi; 10. 185b-189b: Snapanapūjādidravyāṇi; 11. 194a-200a: Nityaprāyaścittavidhi; 12. 200a-202b: Śatopacāravidhi; 13. 202b-204b: Muktilakṣaṇa; 14. 204b-205a: Prāyaścittavidhi; 15. 205: Mukhaliṅga-pratiṣṭhā; 16. 205b-207a: Śmaśānaliṅgasthāpanavidhi; 17. 207a:Pacanālayapratiṣṭhā; 18. 207b-209a: Indrādisthāpanavidhi; 19. 209a-211a: Vāstunirṇaya.

This text contains 19 chapters from the Kāraṇāgama (uttara). Of these, except ch. 86, 87, 88, 89, 101, 102, & 103, the other twelve chapters are not traceable to the printed edn. of the Uttarakāraṇāgama (CP). The topic Snapanapūjādidravyāṇi contains śloka-s, which form part of the Kāraṇāgama but they are not arranged to form part of any particular chapter. Fols. 190-193 intervene the chapters of the Kāraṇāgama, treating mudrā and other topics. But for these four fols., there is continuity among the fols. There are seven lines in fol. 211 a & b which contain dhyānaśloka-s on some divine forms.

Beginning

Fol. 175 (127)a, l.1. athātassampravakṣyāmi dvārapālārcanaṃ param / pūjāvighna-nivāraṇārthaṃ pratiṣṭhākramamuttamam / garbhagṛhasyadvāre ca bhiṇḍimuṇḍākhya-mīritam / dvibhujā ca triṇetrā ca jatāmakuṭaśobhitam //

End

Fol. 211 (151)a, l.2. sarvāpasavyamārgeṇa prādakṣiṇyanna kārayet / hṛṣīkeśālayaṃ yatra prathamāvaraṇe'pi vā / nāpasavyaṃ prakurvīta pratyutsavannakā . . . . t / ityuttarakāraṇe. . . . . tantre vāstunirṇayapaṭalaḥ //

287.14 ŚIVAPŪJĀVIDHI

Similar to n° 130.2.

This contains the treatment of the worship of Śiva. This is a manual for the priests. It has neither the beginning nor end.

Beginning

Fol. 214a, l.1. dhūpadīpavyajanārghyandattvā stotrābhistoṣayitvā paścāt sāmānyārghyapātrahastaḥ pradakṣiṇakrameṇa kuṇḍasamīpaṃ gacchet / tatrānāmikaṅguṣṭhābhyāṃ nyastamūlena cakṣuṣā kuṇḍanirikṣaṇam //

End

Fol. 238 (15)a, l.3. sūkṣmaṃ sarvagataṃ . . . . . . raṃ / sarvatattvāśrayaṃ devaṃ praṇato'smi sadāśivam / . . . . śrīadhikābhāmbāsametaśrī gānalāsa-maheśvara //

287.15 MANTRAGRAHAṆA

This text offers, in brief, the procedure to receive the mantra-s from the preceptor.

Beginning

Fol. 239a, l.1. raktāṃ vai vāmavaktṛke kṛṣṇā vai ghoravaktrantu suvubhrāpū . . . ne atiraktāya . . hutvā bahurūpā ka(gh)nakucordhvavaktṛke . . . tvā / mūlenavavema śvārhyam . . anyuhṛdayādinyāsaṃ pādyācamanārghyagandhapuṣpairabhyarcya / śavaraṇamabhyarāya / dhūpadīpandatvā / śivavaktrāgnivaktrayoḥ sandhānaṃ kṛtvā //

End

Fol. 240a, l.1. oṃ hoṃ īśānamūrdhāyasvāhetyādyaikaikayā hutvā / tarpaṇam / oṃ hoṃ īśānamurdhāya huṃ phaḍitityādityayā hutvādi vanam / śubhamastu //

287.16 MANTRADEVATĀDHYĀNA

This text contains the Dhyānaśloka-s of certain deities presiding over the Mantra-s.

Beginning

Fol. 240a, l.4. dvimukhañcaiva hṛdayañcatuḥśrotrandvināsikāvaktrasya dvayañca ṣaṇṇo catuśśṛṅgaṃ vṛṣārūḍham / bālādityasamaprabham / upavītasamāyuktañ–jaṭāmakuṭamaṇḍitam / savyabhāge caturhastaṃ trihastamapasavyake //

End

Fol. 243b, l.4. ahimsā prathamaṃ puṣpam dvitīyamindriyanigrahaṃ(ḥ) kṣāntipuṣpaṃ dayāpuṣpaṃ jñānapuṣpantathaiva ca / tapaḥpuṣpaṃ satyapuṣpaṃ bhāvapuṣpamathāṣṭakam / ya etānyaṣṭapuṣpāṇi buddhidharmasvarūpaṇi . . //

287.17 ŚIVAPŪJĀVIDHI

Similar to n° 130.2.
This text deals with the procedure for worshipping Śiva. This is incomplete.

Beginning

Fol. 244a, l.1. oṃ ganeśāya namaḥ / indrāgnyormadhye nīḍavat śivaśūryau sampūjya / athācamya sakaḷīkṛtya sāmānyārghyaṃ saṅkalpya pūrvāditoraṇe astreṇa samprokṣya kavacenāvakuṇṭhya toraṇaśākhayoḥ / oṃ hāṃ śāntitoraṇāya namaḥ / oṃ hāṃ ṛgvedāya namaḥ / triśūleṣu oṃ haḥ pūṣṇe namaḥ / oṃ hāṃ dātre namaḥ //

End

Fol. 264 (23)b, l.4. pāśassaptaphalopetamūrdhānaṃ paścimaṃ bhaje / oṃ hāṃ pāśāya huṃ phaṇṇamaḥ / vāyavyaṃ puruṣākāraṃ varadaṃ hasitānamam / prapadye vāyudigbhāge dhvajamūrdhvapaṭānvitam / oṃ dhvajāya huṃ phaṇṇamaḥ / uttare / gadāpītaprabhākanyāṃ supīnañjaghanasthalām / gadā . . .

288

Kalpapūjā

R.E. 15. 536. PL.; 176 fols.; 205 x 25 mms.; 4-5 lines; Grantha & Tamil; very old and edges damaged; owner and scribe: Lokanāthan, son of Dakṣiṇāmūrti; origin: Peruñcēri (See. fol. 128b).
Blank folios.: 1b, 23b, 24b, 88b, 100b, 111b, 114b, 153b.

General contents

1. Fol. 2a-22b: Vīnāyakakalpa; 2. 25a-36a: Durgāpūjāvidhi; 3. 37a-45a: Lakṣmīpūjāvidhi; 4. 45b-61a: Sarasvatīpūjākalpa; 5. 63a-74a: Gaurīpūjā; 6. 75a-86b: Varalakṣmīvrata; 7. 89a-95a: Varalakṣmīvratakathā; 8. 96a-98b: Kedāravratnirṇaya; 9. 101a-111a: Śivarātrinirṇaya; 10. 115a-120b: Yamunāpūjā; 11. 121a-128b: Anantavratapūjā; 12. 129a-145a: Anantavratakathā; 13. 146a-150b: Kṛṣṇajayantīvratakalpa; 14. 151a-153a: Skandaṣaṣṭhīnirṇaya; 15. 154a-175b: Kedāravratodyāpana.

Fol. 1a & 24a have the verse "śuklāmbaradharam ... Fol. 62 contains the fragments of Kedāravratakalpa. Fol. 87a-88a have the fragments of Varalakṣmīvratakathā and in 99a-100a there is written some portions of Kedāravrata whose impression is not clear. Fol. 112 & 113 contain fragments in vague impression. Fol. 175b-176b have nāmāvalī-s of Śiva.

288.1

VINĀYAKAKALPA
(Skandapurāṇa)

Similar to n° 29.5

The text contains both the procedure of worship of Vināyaka and the legend there-of. The colophon states that it forms part of Skandapurāṇa.

Beginning

Fol. 2a, 1.1, ekadantaṃ śūrpakarṇaṃ gajavaktrañcaturbhujam / pāśāṅkuśadharandevaṃ dhyāyet siddhivināyakam / dhyānaṃ samarpayāmi / vighnarāja namste' stu gaurīgarbhasamudbhava / imāṃ mayā kṛtāṃ pūjāṃ gṛhāṇa gaṇanāyaka //

End

Fol. 22 (10)b, 1.3, siddhyanti sarvakāryāṇi siddhidasya prasādataḥ / iti skānde purāṇe siddhivināyakavratakathā sampūrṇā / vināyakāya namaḥ / gurubhyo namaḥ / śubhamastu / bṛhaśreṇīpuranivāsaśrīdakṣiṇāmūrtigurusūnulokanāthan svahastalikhitaṃ saṃpūrṇam / hariḥ oṃ / vāgīśeśvarāya namaḥ / svāntaranāyakyai namaḥ //

288.2 DURGĀPŪJĀVIDHI

This text contains the brief procedure for the worship of Durgā. It is different from n° 88.9.

Beginning

Fol. 25 (50)a, 1.1, śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujaṃ prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // hemaprabhām indukhaṇḍāntamauliśaṅkhañcakrābhaya ... dāntriṇetrāṃ hemābjasthāṃ pītava ... prasannāṃ devīndurgāṃ divyarūpā ... padmāsanāṃ padmahastāṃ padmakiñjalkasanni ... padmapatraviśālākṣīṃ dhyāyet govindavallabhām / dhyānaṃ samarpayāmi /

End

Fol. 36 (61)a, 1.4, viśvarakṣāyai namaḥ śrotrau pūjayāmi / kumāryai namaḥ śiraḥ pūjayāmi / sarvalokamātre namaḥ sarvāṅgaṃ pūjayāmi / hariḥ om / śubhamastu / gurubhyo namaḥ //

288.3 LAKṢMĪPŪJĀVIDHI

This text deals with the worship of Lakṣmī briefly. This may be a handbook prepared for the priests.

Beginning

Fol. 37a, 1.1, śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / caturbhujāṃ mahālakṣmīṃ gajayugmavirājitāṃ / dhyāye mṛgākṣīṃ varadāntathābhayapāninīṃ / yā sā padmāsanasthā vipulakatitatī() padmapatrāyatākṣīgambhirāvārtanābhistanabharanamitāśubhravastrotta-rīyā/

End

Fol. 45 (70)a, 1.2, maṅgalāyai namaḥ netrāṇi pūjayāmi / durgāyai namaḥ śiraḥ pūjayāmi / śrīmahālakṣmyai namaḥ sarvāṃ (sarvāṅgaṃ) pūjayāmi / hariḥ om //

288.4 SARASVATĪPŪJĀKALPA

This text gives the procedure for the worship of Sarasvatī. The śloka occuring here at the beginning is found in Vratacūḍāmaṇi, Grantha - p.143. Kumbakonam 1935. This has slight similarity to GOML. D. 8725.

Beginning

Fol. 45 (70)b, 1.2, vidyātmānamaśeṣalokajananīṃ devīmimāṃ siddhidāṃ kalpākalpavibhūṣaṇāṃ triṇayanāṃ vande'navadyāṃ sadā / bhaktyānamrasurāsurendramakuṭapratyuptaratnāṅkurāṃ chāy(ā)rañjitapādapīṭhakamalāmiṣṭārthadāṃ siddhidām / dhyānaṃ samarpayāmi /

End

Fol. 61 (86)a, 1.2. puṣpāñjaliṃ pradāsyāmi suprītā varadā mama / iti pruṣpāñjaliḥ / sarasvatīpūjāvidhissamāptaḥ / śubhamastu / gurubhyo namaḥ / śrīmatlokanāthan pustakaṃ saṃpūrṇam / hariḥ om / śivāya namaḥ //

288.5 GAURĪPŪJĀ

This text contains the procedure for the worship of Goddess Gaurī. It is stated at the beginning that the worship is to be begun on the day of the star Mūla and concluded on the day of the star Śravaṇa in the month of Aśvayuj (September-October). The colophon calls this as Lakṣmīpūjāvidhi. This is a rare text, perhaps a manual for the priests.

Beginning

Fol. 63 (87)a, 1.1, śṛṇu pārvati vakṣyāmi bhāratīpūjanaṃ mahat / āśvayukmāsi saṃprāpte śuklapakṣe dine śubhe / mūlādau pūjayeddevīṃ śravaṇānte visarjayet / śucirbhūtvā mahādevi dantadhāvanapūrvakaṃ nadyāntaṭāke kūpe vā snānaṃ kṛtvā tu mantrataḥ / devān pitṝṃśca saṃtarpya ṛṣīṃśca susamāhitaḥ //

End

Fol. 74 (98)a, 1.2, evaṃ kṛtāni karmāṇi matkṛtāni maheśvari / nyūnāni cātiriktāni kṣamasva vijayaṃ kuru / iti śrīlakṣmīpūjāvidhissamāptaḥ / hariḥ om / śubhamastu / śrīmatlokanāthan / gaurīpūjai samāptaḥ(ā) / śrīgurubhyo namaḥ //

288.6 VARALAKṢMĪVRATA

This is similar to n° **143.6** but the mantra-s are different.

Beginning

Fol. 75 (99)a, 1.1, om evaṃguṇaviśeṣaṇaviśiṣṭāyāṃ śubhatithau mama sarvābhīṣṭasiddhyarthaṃ varalakṣmīdevatāmuddiśya varalakṣmīdevatāprītyarthaṃ prativarṣaprayuktasya varalakṣmīpūjāṃ kariṣye / oṃ padmāsane padmakare sarvalokaikapūjite / nārāyaṇapriye devi suprītā bhava sarvadā / dhyānam /

End

Fol. 86 (109)b, 1.2, navasūtradhāraṇam: navasūtraṃ dhārayiṣyāmi navatantuguṇānvitam / navagranthisamāyuktaṃ mama sannihito bhava / jīrṇadoravisarjanam / iti pūjāvidhānaṃ saṃpūrṇam //

288.7 VARALAKṢMĪVRATAKATHĀ

This is similar to n° 128.2 and complete.

Beginning

Fol. 89 (1)a, 1.1, kailāsaśikhare ramye nānāgaṇaniṣevite / mandāraviṭapiprānte nānāmaṇivibhūṣite / ratnapīṭhe sukhāsīnaṃ śaṃkaraṃ lokaśaṃkaram / papraccha gaurī santuṣṭā lokānugrahakāṅkṣayā / bhagavan sarvalokeśa sarvabhūtahite rata / yadrahasyamidaṃ puṇyaṃ tadācakṣuṃ (cakṣva) mamānagha /

End

Fol. 95 (7)a, 1.4, ya idaṃ śṛṇuyānnityam varamedvā (?) samāhitaḥ / siddhyanti sarvakāryāṇi manasā cintitānyapi / iti bhaviṣyottarapurāṇe umāmaheśvarasaṃvāde varalakśmīvratakalpamkathai saṃpūrṇam / hariḥ om / gurubhyo namaḥ / śrīvāgīśeśvarāya namaḥ / guru //

288.8 KEDĀRAVRATANIRṆAYA

This text briefly states various views concerning the actual day on which the Kedāravrata should be performed. Ajita, and Yogaja are some of the āgama-s quoted for support.

This is a rare text.

Beginning

Fol. 96a, 1.1, kanyāyāmarkasañcāre kṛṣṇapakṣe viśeṣataḥ / caturdaśyāntithau pūrve dinaṃ saptatrayantu vā / saptadvayaṃ vā sapta vā (?) taddinaṃ vā samācaret / evaṃ caturvidhaṃ proktaṃ bhūtapūrvantu parvaṇi / māsi bhādrapade śukle navamyādi samārabhet //

End

Fol. 98b, 1.1, ekamāse dvipakṣe vā cāntya eva samācaret / vāradvaye tu saṃprāpte pare'hani vratādiṣu //

288.9 ŚIVARĀTRINIRṆAYA

Similar to n° 75.9.

This text deals with the fixation of actual day on which the Śivarātri is to be observed. It quotes various Āgama and Purāṇa texts like Cintya, Yogaja, Aṃśumat, Śivadharma, etc., It seems to be a compilation for the use of the priests and devotees.

Beginning

Fol. 101a, 1.1, saurañcāndramasañcaiva dvividhaṃ parikīrtitam / meṣādimīnapañcamāgachet sauramāsakam / tithyādi vasatiścandraścāndramāsamiti smṛtam /

bhūmerdakṣiṇabhāge tu sauramāsaṃ praśastakam / uttare bhūmibhāge tu cāndramāsaṃ praśastakam /

End

Fol. 112a, 1.1, śivarātririti khyātaṃ sarvajñānottamottamam / tasyāṃ śivacaturdaśyāṃ śivaṃ saṃpūjayedṛti(dhṛdi ?) iti yogaje //

288.10 YAMUNĀPŪJĀ

Similar to n° 29.6.

This text gives the procedure for the worship of river Yamunā. This is almost similar to GOML. D. 8419.

Beginning

Fol. 115 (1)a, 1.1, śrīyamunāyai namaḥ / kṣīrodārṇavasaṃbhūte indranīlasamaprabhe / tvatprasādānmahādevi viṣṇupatnyai namo'stu te / śrīyamunāyai namaḥ / dhyānam / yamune te namastubhyaṃ sarvakāmapradāyane (ke) / sarvasaubhāgyaṃ me dehi yamunāyai namo'stu te /

End

Fol. 120 (6)b, 1.3, nīrājanaṃ kariṣyāmi stu (?) bhaktyānāṃ (?) kāmyārthaṃ tatparāyaṇā nighnenāśca medhāntu yamunāyai namo namḥ / yamunāpūjā samāptā / oṃ hariḥ om / śubhamastu //

288.11 ANANTAVRATAPŪJĀ

This text deals with the Anantavrata in which Viṣṇu is worshipped. It is celebrated on the 14th day of the bright fortnight of the Bhādrapada (Sept.-Oct.). The text under notice is the same as printed in Vratacūḍāmaṇi, Pub. by Subrahmaṇya Sāstrin, Madras, 1905, pp. 217-222, and is almost similar to GOML. D. 8180.

Beginning

Fol. 121 (7)a, 1.1, kṛtvā darbhamayandevaṃ vārānnīdhisamanvitam / phaṇasaptāṅkitaṃ devaṃ piṅgalākṣañcaturbhujam / dakṣiṇāgrakare padmaṃ śaṅkhaṃ dadyā(t?) prathaḥ (pṛthak ?) kare / chatramūrdhvakare vāme gadāñcaiva prathaḥ (pṛthak?) kare / tatastu mūlamantreṇa pratip(a?)dya caturbhujam / navāmrapallavābhāsaṃ piṅgabhrūśmaśrulocanam / pītāmbaradharaṃ devaṃ divyaratnavibhūṣitam /

End

Fol. 128 (14)b, 1.1, anantastārakobhābhyām anantāya namo namaḥ / iti pūjāvidhānaṃ samāptam / hariḥ om / śrīgurave namaḥ / peruñcēri lokanāthan grantham //

288.12 ANANTAVRATAKATHĀ

(Bhaviṣyottarapurāṇa)

This text deals with the legend of the Anantavrata. According to the colophon, this forms part of the Bhaviṣyottarapurāṇa. This is printed in Vratacūḍāmaṇi, Pub. by Subrahamanya Sāstrin, Madras, 1905, pp. 222-233. It is almost similar to GOML. D. 8167

Beginning

Fol. 129a, 1.1, araṇye vartamānāste pāṇḍavā duḥkhakarśitāḥ / kṛṣṇaṃ dṛṣṭvā mahātmānaṃ praṇipatya yathākramam / yudhiṣṭhira uvāca: ahaṃ duḥkhīha sañjātaḥhbrābhiḥ (bhrātṛbhiḥ) parivāritaḥ / kathaṃ muktirvadāsmākam anantā(a) duḥkhasāgarāt / śrīkṛṣṇa uvāca: anantavratamasta(?) syāt sarvapāpaharaṃ śubham /

End

Fol. 145 (31)a, 1.3, ye śṛṇvanti satataṃ ye paṭhanti ca mānavāḥ / te sarvapāpanirmuktā yāsyanti ca parāṃ gatim / iti bhaviṣyottarapurāṇe śrīkṛṣṇayudhiṣṭhirasaṃvāde śrīmadanantavratakalpaṃ saṃpūrṇam / hariḥ om / śubhamastu //

288.13 KṚṢṆAJAYANTĪVRATAKALPA

This text briefly gives the procedure for the worship of Kṛṣṇa on Kṛṣṇajayantī. The procedure is very much similar to GOML. D. 8266.

Beginning

Fol. 146 (32)a, 1.1, atasīpuṣpasaṅkāśaṃ caturbāhuṃ kirīṭinam / devakīnandanaṃ kṛṣṇaṃ cintaye garuḍadhvajam / dhyānam: āgaccha jagadādhāra kāruṇyāmṛtasāgara / nāthāya satyapataye govindāya namo namaḥ / āvāhanam: suvarṇaratnakhacitaṃ divyamāṇikyaśobhitam / āsanantu mayā dattaṃ gṛhāṇa kamalekṣaṇa /

End

Fol. 150 (36)b, 1.1, devakīgarbhasaṃbhūta bhaktānāmabhayaprada /gṛhāṇārghyaṃ jagannātha prasīda puruṣottama / iti kṛṣṇārghyamantram(aḥ) / iti pūjāvidhānaṃ saṃpūrṇam / hariḥ om / śubhamastu / śrīvāgīśeśvarāya namaḥ //

288.14 SKANDAṢAṢṬHĪNIRṆAYA

This text states different views concerning the celebrations of Skandaṣaṣṭhī. It is very brief and seems to be a manual for priests.

Beginning

Fol. 151a, 1.1, tulāmāse tu saṃprāpte prathamāyāntithau śucau / kartavyaṃ ṣaṇmukhasyāsya pūjā ṣaṣṭhyantamuttamam / āśvayukśuklanandāntaṃ vrataṃ kuryāt vratotsavam /

End

Fol. 153a, 1.1, tulāmāse samārabhya kṛttikāyāṃ samāpayet / madhyamantviti vijñeyaṃ kanyasaṃ kṛttikā(ṃ ?)yajet //

288.15 KEDĀRAVRATODYĀPANA

This text contains the procedure for the conclusion of the Kedāravrata. It seems the procedure is based on the Āgama-s. It is complete.

Beginning

Fol. 154 (153)a, 1.1, athātassaṃpravakṣyāmi kedāravratamuttamam / sarvakāmyārthasiddhyarthaṃ sarvayajñaphalapradam / sarvalokahitaṃ puṇyaṃ tatsāyujyaphalapradam / kedāravratayāgantu vakṣye gauryāśritaṃ vratam / kanyāyāh(ṃ)karma(arka)sañcāre kṛṣṇapakṣe viśeṣataḥ/

End

Fol. 175 (174)b, 1.2, mantrahīnaṃ kriyāhīnaṃ dravyahīnaṃ tu yatkṛtam / akṛtañcāpavāyattu yadvā tat kedāram saphalaṃ kuru / hariḥ om //

289

Mahotsavavidhi

R.E. 15.537. PL.; 82 fols.; 4-6 lines; 200 x 27 mms.; not very old; good condition; Grantha; abounds in profuse scribal errors.

General contents

1. Fol. 1a-13b: Brahmayajña; 2. 14a-23a: Brahmayajña; 3. 24a-28b: Bherītāḍana; 4. 30a-62b: Devatāvāhana; 5. 63a-82b: Sandhyāvāhana.

The two flyleaves contain prayers addressed to Vināyaka.

289.1 BRAHMAYAJÑA

This text deals with Brahamayajña and has many scribal errors.

Beginning

Fol. 1a, 1.1, brahmayajñena yakṣye vidyudasi vidya me pāpmānamṛtātsatyamupaimi / oṃ bhūḥ tatsavitu(r)vareṇyaṃ bha(r)go devasya dhīmahi / oṃ suvaḥ dhiyo yo naḥ pracodayāt /

End

Fol. 13b, 1.2, ūrjaṃ vahantīramṛtaṃ khīlaṃ payaḥ kīlālaṃ parisrutaṃ / svaśātarvayata me pitrm (svadhāstha tarpayata me pitṝn-) /

289.2 BRAHMAYAJÑA

This text gives the procedure for performing Brahmayajña, Kāṇḍarṣitarpaṇa and others.

Beginning

Fol. 14 (1)a, 1.1, brahmayajñena yakṣye vidyudasi vidya me pāpmā(n)amṛtāt satyamupaimi / oṃ bhū(ḥ) tatsavitur (var) eṇyaṃ bhargo devasya dhīmahi / oṃ bhuvaḥ dhiyo yo naḥ pracodayāt /

End

Fol. 23 (10)a, 1.4 amātyām + amātyapatnīṃ + sarvān + sarve (?) dhānamastarpayānuk / ūrj'am vahantīramṛtanā khilaṃ payaḥ kīlālaṃ parisṛutaṃ spaśa ... tarpayata me pitṝn. taṛpyata tṛpyatāṃ ācamya //

289.3 BHERĪTĀḌANA

This text contains śloka-s which are to be recited, during Mahotsava, when the kettle-drum is sounded announcing the commencement of the festival.

Beginning

Fol. 24 (1)a, 1.1. svakaṭataṭagalitasitamadajalapānen(o)nmattamadhukarakulā / kolāhalāganapati(r)vighnaṃ karotu kaṭhomyomakṣitisvargatalaṃ sthitānā(?) /

End

Fol. 28 (5)b, 1.1. dhūtipaṭasāsichadaprītayukpatigaṇḍacaṇḍaṃ kharamahipadaminātattāt paraśumahipatinām iti bherīsaṅḍārṭya (bherīm santāḍya?) / 13 / hariḥ oṃ //

289.4 DEVATĀVĀHANA

Similar to n° 19.8.

Beginning

Fol. 30 (7)a, 1.1, śaśikalitasitakalitamaulinam / śūlinaṃ vimalarūpakamalajalapātukamapāṇinaṃ pramathaganaguṇakathitaśobhanaṃ śobhitaṃ paraśudharavararahitapāṇinaṃ pāṭukaṃ gajavadanamadakṣitapaulakaṃbālakaṃ praśūlabhujasarasindyaviṣākaṃbhūṣaṇam...

End

Fol. 62 (29)b, 1.2. kumbhacaṇḍaśakticaṇḍate(ja?)ścaṇḍaādicaṇḍadhvani caṇḍeśvaro'dhikasānnidhyaṃ kṛtvā prasādaṃ karotu / 28 / Devatāvāhanam //

289.5 SANDHYĀVĀHANA

Similar to n° 19.8.
There is slight agreement with T. 366 & 623.

Beginning

Fol. 63 (30)a, 1.1, gaṇḍasthalīparīkaḷaṃ madavāridhārā gaṇḍa bhramāvibhramalolakarṇam / gandharvayakṣasurakinnarasevyamānaṃ gaṅgādharaśca(sya) tanayaṃ śaraṇaṃ bhajāmi // 1 // (śrīmat)vaktrāra / vindaśrutinigamamadhuasandohsi(rasa)nandavidbhṛṅgāya gaṅgāhimakari vilasatpakṣahaṃsaddvayāyā(dhvajāya) / bhāṣāyoṣindipriyāya praṇatakṛtaśivaprīṇināya praṇāmaṃ kurmo dharmaikadhāmne vayamakhilajagatkarmaṇe brahmaṇe te // 2 //

End

Fol. 82 (49)a, 1.4. mukundaśitānandādibṛndārakabṛndavyāptiprabhāvako uddhāddho (?) gatimūlasitāsitakarmabhalavigr(b)eṇa pi …

290

Pratiṣṭhāvidhi

R.E. 15.540. PL.; 82 fols.; 248 x 41 mms.; 9-11 lines; fairly good condition; Grantha; old.
Missing fols.: 31 (acc. to marginal writing) between fols.58 & 59; 40 (ibid) between fols.68 & 69.
Blank fols.: 80b; 81b; 82b.

This Ms. contains 23 texts, most of which are in verse. The texts with nos. 5, 7, and 9-24 are addressed to Guha. However the name Guha or Skanda does not occur in nos. 18, 20 & 24 but are evidently addressed to this deity on fol. 30b as 'Guha' and as is borne out by the address 'vatsa'. Also the texts 11 & 12, 14 & 15, & 20 & 21 are interrelated in as much as one in each of these groups refers to the matter dealt with in the other. In all likelihood, the texts 5-23 form part of some Āgama but the identity of the Āgama cannot be ascertained.

The texts which begin on fol. 37a and bear the nos. 5-23 are in all probability the condensed versions of the topics taken from various Āgama-s. All these are related to Pratiṣṭhā. Invariably, they are addressed to Ṣaṇmukha and may therefore belong to the Kālottarāgama. Vide: pratiṣṭhānukramaṃ vakṣye saṅgṛhya sakalāgamān (fol.1).

General contents

1. Fol. 1a-27b: Sahasratantra: Aṣṭabandhanavidhi; 2. 28a-30b: Āvartādipratiṣṭhāvidhi; 3. 31a-34b: Pratiṣṭhānukramaṇī; 4. 35b-36b: Devapūjā; 5. 37a-38a: Vighneśvarapūjana; 6. 38a-40b: Dravyavibhāgakrama; 7. 40b-41a: Madhuparkakrama; 8. 41a-42a: Snānavidhi; 9. 42a-43a: Viśeṣatarpaṇa; 10. 44: Praveśabali; 11. 44b-46a: Grāmaśāntividhi; 12. 46a-47a: Ratnanyāsavidhi; 13. 47a-48a: Nayanonmīlana; 14. 50a-53a: Pratiṣṭhāvidhi; 15. 53a-59a: Yāgavidhi; 16. 59a-62a: Vāstuśānti; 17. 62b-63b: Mṛttikāsaṅgraha; 18. 64a-65b: Aṅkurārpaṇa; 19. 65b-66b: Rakṣābandhana; 20. 70b-71b: Mūrtihoma; 21. 71b-72a: Nāḍīsandhānahoma; 22. 72b-73b: Ākarṣaṇavidhi; 23. 73b-74a: Yātrāhoma; 24. 75a-80a: Yāgapūjāvidhi.

There are two fols. with nos. 14 and 49 written in the margin. They are not, in any way, connected with any text in this Ms. Of these, fol. 49a deals with Prasannapūjā and fol. 49b with Kumbhālaṅkāra. Fol. 43b & 44a contain a brief treatment of Rakṣoghna. Fol. 48a-50a deal with Bimbaśuddhi, Jalādhivāsa, Dhānyādhivāsa, Pīṭhasthāpana, Jaṭibandhana and Bimbasthāpana; 69a-70a treat Śivakumbha and Kūrcalakṣaṇa; 74a-75a treat Yātrādānā.

290.1 SAHASRATANTRA
Aṣṭabandhanavidhi

Same as n° 285.1.

Beginning

Fol. 1a, 1.1. athātassampravakṣyāmi aṣṭabandhavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham // rājarāṣṭravivṛdhyarthaṃ sarvalokaśubhapradam / sarvadoṣanivṛttyartham aṣṭabandhanamācaret //

End

Fol. 27b, 1.3. mokṣārthī labhate mokṣaṃ putrārthī labhate sutam / arthārthī cārthamāpnoti yajā(jayār)thi yaja(jaya)māpnuyāt // ihaloke sukhaṃ prāpya so'nte sāyujyamāpnuyāt / hariḥ om / iti sahasratantre kriyāpāde aṣṭabandhanavidhipaṭalaḥ catvāriṃśo'dhyāyaḥ //

290.2 ĀVARTĀDIPRATIṢṬHĀVIDHI

This text deals with the kinds of installation and consecration. The kinds are Āvarta, Anāvarta, Punarāvarta and Antarita. The definitions of these and the process of their consecration are contained in the Kāraṇāgama (Pūrva) ch. 137. 1-11; &

Śivaliṅgapratiṣṭhāvidhi, pp. 30 & 31 - printed edn. Grantha Paruttitturai 1953. All the kinds except Antarita are dealt with here.

Beginning

Fol. 28 (1)a, 1.1. srīpārvatīkucābhogakuṃkumāṅkitavakṣasam / vande'haṃ devadeveśaṃ śaṃkaraṃ lokanāyakam // caturvidhapratiṣṭhā tu proktā munivarairdhruvam / kāmikādyāgamoktena vidhinātha pradarśyate / āvartaṃ (anāvarta?) punarāvartamanukramāt / paścādantaritañceti caturdhā procyate budhaiḥ //

End

Fol. 30 (3)b, 1. 4. bālālayavimānasya vimānayojanaṃ bhavet / abhāve tu paṭādau vā yathāyuktaṃ samācaret // ityuktaṃ punarāvartapratiṣṭhāsaṅgrahaṃ guha / iti punarāvartapratiṣṭhāvidhis(s)amāptā(aḥ)//

290.3 PRATIṢṬHĀNUKRAMAṆĪ

This text contains the order of the items of the ritual of installation.

Beginning

Fol. 31 (4)a, 1.1. kailāsanilayaṃ śambhuṃ bhaktavatsalam / viṣṇvādyarcitapādābjaṃ vande'haṃ tu sarvadā śivam // pratiṣṭhānukramaṃ vakṣye saṅgṛhya sakalāgamān / yajamānastu santuṣṭo dhānyasamṛddhimān //

End

Fol. 34 (7)b, 1.4. nayanonmīlanañcaiva ratnanyāsa(s)tathaiva ca / grāmapradakṣiṇañcaiva jaladhānyādhivāsanam // etatkarmacatuṣkantu punarāvartakarmaṇi / nāstīti munayassarve vadantyāgamamahovidā(a)ḥ // pratiṣṭhānukramaṇī samāptā / śubhamastu //

290.4 DEVAPŪJĀ

This text gives a brief account of doing the worship of Śiva.

Beginning

Fol.35 (8)b, 1.6. svarṇādinirmitapātre taṇḍulānuḍusannibhān nālikeraphalaṃ ramyaṃ (kaṭākrtisambh) kuṃkumaṃ ratnasannibhaṃ(āni)phalāni puṣpadāmāni tāmbūlaṃ rajanī(ṃ)tathā sadarbhān salakṣaṇān cūtapallavān pūrṇavān tathā gandhapuṣpasuvarṇādidukūladvayameva ca dravyāṇyetāni saṃgṛhya...

End

Fol. 36 (9)b, 1.9. he brāhmaṇamahābhāgāḥ vedavedāntapāragāḥ / śrutismṛtipurāṇajñā(s)sarvaśāstreṣu śikṣitāḥ / śivadīkṣāsampūtāgāḥ śivapūjāpārāyaṇaśiva(ā)-

dhvarakarturme hyanujñānda(ā)tt(t)umarhatha / bruyāddevaṃ brāhmaṇāśca deśikaṃ pratisatvaram / śivādhvañca kartuñca yogyasiddhirastviti //

290.5 VIGHNEŚVARAPŪJANA

Similar to n° 162.37.
This text deals with the worship of Vināyaka and is probably a manual.

Beginning

Fol.37 (10)a, 1.2. athātassampravakṣyāmi vighnarājasya pūjanam / avighnasamāptyarthaṃ tattatkarmasu pūjayet // vighneśvarālayaṃ gatvā cāstrarājasamanvitam / puṇyāhaṃ vācayettatra brāhmaṇairvedapāragaiḥ // gavyaṃ snapanahomañca prakuryāddeśikottamaḥ / dvāradevān samabhyarcya garbhāvaraṇa–pūjanam //

End

Fol. 38 (11)a, 1.7 phalādīni yathāvidhi niveditāni sarvāṇi vighneśāya puraiva hi / tatsarvaṃ brahmacāribhyo dadyāddakṣiṇayā saha / tataḥ pradakṣiṇaṃ kṛtvā vighneśaṃ varadaṃ guruḥ / dharmādhikārirājñe ca deyaṃ dravyaṃ yathāvidhi //

290.6 DRAVYAVIBHĀGAKRAMA

This text prescribes the way in which the offerings made to a deity should be apportioned among the priests, Brahmins and others. This is a manual.

Beginning

Fol.38 (11)a, 1.9. dhanikaścettathaivāsau deyāt śaktyānurodhataḥ / aśaktaścedyācayitvā deyāddravyantu dha(ā)rmikaḥ / dhaniko vā daridrovā vittaśāṭhyaṃ na kārayet / vittaśāṭhye kṛte karma niṣphalaṃ bhavati dhruvam / śivadharmaṃ samuddiśya dh(d)ātāro yācakasthāya(stathā) / sādhakā bodhaka(ā)ścāpi modakāśca naraṃ lapi (?) /

End

Fol. 40 (13)b, 1.1. brahmasantarpaṇāyekabhgastu parikīrtitaḥ / mahābhiṣekāya coktaṃ prasanne cabhiṣecane / tathaivātrābhiṣekepi / sampradāya(s)samīritaḥ / brahmasantarpaṇe pūrvaṃ yo vidhiḥ parikīrtitaḥ / tadvadatrāpi kurvīta brahmasantarpaṇe sudhīḥ //

290.7 MADHUPARKAKRAMA

This text deals with the preparation and using madhuparka which means offering of honey by way of honouring great persons. Madhuparka is a mixture of honey with curds, ghee, water and grains. For details see P.V. Kane: History of Dharmaśāstra Vol. II P. I. pp. 542-546. This is a manual.

Beginning

Fol. 40 (13)b, 1.3. madhuparkakramaṃ vakṣye yathāśāstraṃ yathāvidhi / bodhakastu prakurvīta madhuparkaṃ gurorgṛhe // puṇyāhavācanaṃ pūrvaṃ śālibhi(s)taṇḍulaṃ caret / vilikhya nalinaṃ tatra bodhako su(bu)ddhimānnyaset / śarāvaṃ karṇikāmadhye ka(da)līphalapūritam /

End

Fol. 41 (14)a, 1.2. tattvamantreṇa vidhivadācāryebhyo yathāvidhi / badarīphalamātrantu deyā tat sodh(d)aka(ṃ) svayam // tat prāśanaṃ prakurvīta ācāryāṃśca trivārakam / pañca(ścā)dācamanaṃ kuryāt / madhuparkakramo hyayam //

290.8 SNĀNAVIDHI

This text gives an account of the ten kinds of bath indicating the fruits for each. It is of 3, 6, 7, & 16 kinds according to the Smṛti-s and Purāṇa-s cited in the Śabdakalpadruma II pp. 452-455.

Beginning

Fol. 41 (14)a, 1.4. athocyate snānavidhi(āś)samāhitamanaśṛṇu / nirīkṣaṇādibhistailaṃ saṃskṛtya vidhivadguruḥ // tāmbūlacarvaṇaṃ kuryāttailābhyañjanamācaret / snānamuṣṇodakaiḥ kuryādathavā śītavāribhiḥ //

End

Fol. 42 (15)a, 1.1 snānaṃ syāt pañcagavyakam / rājābhiṣekamantroktaṃ manodoṣanivṛttaye // kumbhābhiṣekamantroktaṃ śivabhāvaikyasiddhaye / pañcagavyaprāśanena vākśuddhi(s)samudīritā // evandaśavidhaṃ snānaphalamuktaṃ vicakṣaṇaiḥ / tasmāt sarvaprayatnena snānandaśavidhañcaret //

290.9. VIŚEṢATARPAṆA

This text contains the procedure for performing a specific kind of tarpaṇa. The Śaiva kind of tarpaṇa must be performed after doing the Vaidīka kind.

Beginning

Fol. 42 (15)a, 1.3. viśeṣatarpaṇaṃ vakṣye śṛṇu ṣaṇmukha vistarāt / vaidikantu puraḥ kṛtvā paścāt śaivaṃ samācaret // anantaraṃ viśeṣākhyaṃ tarpaṇaṃ kartum ārabhet / ācamya prathamaṃ paścāt sakalantu samācaret //

End

Fol. 43 (16)a 1.9. anyācāryai(ḥ)kārayitvā trīṇi kāryāṇi deśikaḥ / trīṇācāryān tataḥ paścāt deśikastu parityajet // etāni trīṇi kāryāṇi na kuryāddeśikassvayam / prāyaścitta(ṃ)prakurvīta(karediyatikārayeddeśikaḥ)//

290.10

PRAVEŚABALI

Similar to n° 92.38.

Beginning

Fol. 44 (17)a, 1.5. praveśabalimārabhe vaktumadya ṣaḍānana / guruṇā yo vṛtaḥ pūrvaṃ praveśabalikarmaṇe sa calā yadvinirgatya cāstradeve da nadeśikaḥ (cālayādvinirgatyacāstradevena deśikaḥ?) / paridhāya navaṃ vastraṃ gītavāditrasaṃyutaḥ //

End

Fol. 44 (17)b, 1.2. kṛtvā devālayaṃ gatvā snāyādācāryasattamaḥ niśīthe khalu kartavyaṃ praveśabalikarma tat / praveśabalyakaraṇe rakṣasāṃ sādhakā muhuḥ / yāgavighno bhavettasmāt praveśabalimācaret //

290.11

GRĀMAŚĀNTIVIDHI

This text deals with the methods to be adopted for maintaining the security of the villages from evil forces. This is different from GOML.D. 3716. This is a manual.

Beginning

Fol. 44 (17)b, 1.4. grāmaśāntikramaṃ vakṣye sarvadevapriyaṃ guha / ālayāt paścime bhāge grāmaśāntiṃ samācaret // vidhiñcābhidhāsyāmi sāvadhānamanāś-(śṛṇu) / bhūmiṃ samatalaṃ kṛtvā nimnonnatavivarjitam //

End

Fol. 46 (19)a, 1.3. astreśāya tataḥ paścāt prāyaścittaṃ samācaret / grāmaśāntivihīne tu pīḍā syāt //

290.12

RATNANYĀSAVIDHI

Similar to n° 118.12.

Beginning

Fol. 46 (19)a, 1.5. ratnanyāsavidhiṃ vakṣye śṛṇu tārakamardana / dvividhaṃ vakṣyate ratnanyāsamāgamakovidaiḥ // aṅgaratnanyāsamekamihānya jatiratnakam / jatiratnamataḥ paścāt vakṣyate bandhanāt purā //

End

Fol.47 (20)a, 1.1. tattatkumbhāntattadaṅgeprokṣayedgururādarāt / dhūpa-dīpādikan ādattvā tāmbūlañca nivedayet // etat bimbaṃ ratnamayaṃ / dhyāyeddeśikasattamaḥ / ratnanyāsavidhiḥ prokto netronmīlanamucyate //

290.13 NAYANONMĪLANA

This text deals with Nayanonmīlana, a ritual for marking the eyes on the icons.

Beginning

Fol. 47 (20)a, 1.2. ratnanyāsavidhiḥ prokto netronmīlanamucyate / bimbasya purataḥ kuryāt puṇyāhaṃ tatra deśikaḥ // triṇetrāṇāntu devānām kalaśatritayaṃ nyaset / dvinetrāṇāntu devānāṃ trata / ? / syāt kalaśadvayam // mukhasaṃkhyā na kāryā triṇetrasaṃkhyaiva kāraṇam / netra(tra)ye ca bhūsūryapāvakān pūjayet kramāt //

End

Fol. 48 (21)a, 1.3. śilābereṣu sarvatra navanītaṃ vilepayet / lohabereṣvañjanena lepanaṃ kārayet budhaḥ // evaṃ saṃśodhya berāṇi yathāvidhi guru(s)svayaṃ / gṛhyaṃ na doṣaberañca sadoṣantu parityajet //

290.14 PRATIṢṬHĀVIDHI

This text lays down, in brief, the procedure for performing installation. In fact, jīrṇoddhāraṇa, pañcabandhana, aṣṭabandhana and others, together with the materials that are to be used while performing these are treated here. This is a manual prepared for the use of priests.

Beginning

Fol. 50 (23)a, 1.6. pratiṣṭhāyāvidhiṃ vakṣye śṛṇu ṣaṇmukha vistarāt / trividhāyāḥ pratiṣṭhāyā bhedaḥ pūrvoktayeva hi // idānīntadvidhiṃ vakṣye samāhitamanā(ś)śṛṇu / brahmotsavo yatra (nāsti) pakṣotsavo'pi ca // yatra nāsti śivārcanāpi tatra ne(o)buddhimān vaset / grāme jīrṇālayo nāsti purāṇo vāpi nūtanaḥ //

End

Fol. 53 (26)a, 1.5. citralekhanamatrāhuḥ paṭherdhyānantu odhataḥ / atra pūjāvidhau kaścit viśeṣo'sti sa kathyate // citrāṇāmabhiṣekastu kuryā(d)bhāvanayā sudhīḥ // bālālayapratiṣṭhā tu dvādaśāstāntameva(?)hi //

290.15 YĀGAVIDHI

This text gives a brief account of the preparations for doing a sacred rite. Building the hall for yāga, Daśa(s?)ūtrakrama, Kuṇḍalakṣaṇa, Sruksruvalakṣaṇa and Yāgaśālālaṅkāra are treated here.

Beginning

Fol. 53 (26)a, 1.7. lakṣaṇaṃ yāgaśālāyā vakṣyate śṛṇu ṣaṇmukha / yāgāya maṇḍapantatra prāsāde vātha pārśvayoḥ // aindre vā pāvake vāpi yāmye vā rākṣase'pivā /

vāruṇe vāyubhāge vā some ceśānake(e)'pi vā // ālayasya koṇe vā yāgakṣetraṃ praśasyate / devi(ī)yāgapradeśo'pi pūrvoktenaiva vartmanā //

End

Fol. 59 (32)a, 1.6. alaṃkṛtya sudhīstatra paścādyāgaṃ samācaret / dhanabhūṣaṇa-vastrādyai(s)stoṣayitvā śilpinam // teṣu hutvā tu tatpaścāt vāstuśāntiṃ samācaret /

290.16 VĀSTUŚĀNTI

This text deals with the acts of controlling the evil forces on the vāstu.

Beginning

Fol. 59 (32)a, 1.8. atha vakṣye viśeṣeṇa vāstuśāntimanuttamam / pratiṣṭhāprokṣaṇakāle cotsave'nyatra maṅgale // sarvadoṣanivṛtyarthaṃ vāstuśāntiṃ samācaret / gopurātbāhyadeśe tu pīṭhāgre'tha yāgamaṇḍape // eteṣu yatra kutrāpi vāstuśāntyarthamādarāt // nirmāya maṇṭapaṃ tatra vāstuśāntiṃ samācaret //

End

Fol. 62 (35)a, 1.10. agnimūrtiñca bhāṇḍeṣu ye(ā)jayeddeśikassvayam / śilpidoṣanivṛttyarthaṃ vimānaṃ mūlaliṅgakam // anyānyapi ca berāṇi purvoktai(ḥ)kumbhavāribhiḥ / pañcagavyena ca śuddhirabhiṣekaṃ samācaret //

290.17 MṚTTIKĀSAṂGRAHA

Similar to n° 12.2.

Beginning

Fol. 62 (35)b, 1.9. ataḥ paraṃ pravakṣyāmi mṛttikāsaṅgrahaṃ guha / uttamaṃ prāgudīcisyānmadhyamaṃ paścimā smṛtā // adhamaṃ dakṣiṇāḥ proktāḥ mṛtsaṅgrahaṇakarmaṇi / nadītīre taṭāke vā kedāre darbhamūlake // goṣṭhe vā parvate valmīkārāmayorapi / anyatra śuddhadeśe vā gṛhṇīyā(n)mṛttikāṃ sudhīḥ //

End

Fol. 63 (36)b, 1.9. nikṣipya mṛttikāṃ vidvān kuśenāspṛśya deśikaḥ / pradakṣiṇakrameṇaiva devālayamathāviśet // ācaryoyāgāśālāyāṃ gatvāpuṇyāhamācaret / saṃskāramaṣṭādaśadhākuryācchalyāpanuttaye//

290.18 AṄKURĀRPAṆA

Similar to n° 118.3.

Beginning

Fol. 64 (37)a, 1.1. bījāvāpakramaṃ vakṣye śṛṇu vatsa samāhitaḥ / aṅkurārpaṇam–ārabhya yāgārambhaḥ prakīrtitaḥ // aṅkurādi pratiṣṭhāntaṃ dinasaṃkhyā trayodaśa /

ayamuttamayāgasyādityāgamavido jaguḥ // navāhaṃ madhyamaṃ proktaṃ saptāhamadhamaṃ bhavet / adhamādhamamityāhu(s)tryahaṃ pañcāham /

End

Fol. 65 (39)b, 1.2. oṣadhimantrajaptṛbhyaḥ brāhmaṇebhyo yathāvidhi / sumaṅgalībhyaśca tathā ta(tatas)tāmbūlaṃ dakṣiṇāmapi // sarvebhyo brāhmaṇebhyaśca dattvā tāmbūladakṣiṇām / yāgānte somamudvāsya cāṅkurānnikṣipejjalaiḥ //

290.19 RAKṢĀBANDHANA

This text deals with the rite of tying a thread around the wrist of an icon or chief priest when an important ritual is undertaken.

Beginning

Fol. 65 (38)b, 1.4. rakṣābandhanakarme oṃ kārttikeyādhunā śṛṇu / vinyasya vāruṇaṃ kumbhaṃ tatsūktaṃ japamācaret // homānte tanmantrataḥ kṛtvā rakṣāśuddhiṃ samācaret / rakṣāṅguṣṭhānāmikābhyāṃ tu vāmahastasya deśikaḥ rakṣāmūlantu saṃgrhya bhasmanā mārjaye (nāmā)caret / rakṣāṅguṣṭha(ā)nāmikābhyāṃ namo vaḥ kuri(kiri?)mantrataḥ // rakṣāmūrdhvamukhīṃ kṛtvā hṛdayena visarjayet / tāmbulaṃ nālikerañca phalaṃ bhasmañca taṇḍulam //

End

Fol. 66 (39)b, 1.1. niṣphalataḥ kuryāt rakṣāṃ deśikasattamaḥ / rakṣā(ṃ) svarṇamayīṃ kuryā(t) sarpavaddeśikottamaḥ / athavā rājatenaiva / sapucchasaphaṇaṃ kuryāt sarvaṃ deśikottamaḥ / ardhāṅgulaṃ tathāyāmaṃ maṇibandhasamaṃ bhavet //

290.20 MŪRTIHOMA

This homa is an expiatory rite. The deities that are invoked in jars are propitiated to ward off the influences of the evil forces.

Beginning

Fol. 70 (42)b, 1.9. mūrtihomamidaṃ vakṣye śṛṇu vatsa kautukam / puṇyāhaṃ vācayedvidvān saṃkalpya ca tataḥ param // nityāgnihomaṃ kurvīta mūrtimūrtīśvarārcanam / navadhā vā pañcadhā vā ekameva vā //

End

Fol. 71 (43)b, 1.1. pūjayitvā mūrtimūrtīśvarānapi / śivatattvaṃ samārabhya dharāntaṃ pūjayed guruḥ // pūrvoktenaiva mārgeṇa piṇḍikāyāñca pūjayet //

290.21 NĀḌISANDHĀNAHOMA

Nāḍi means vein. During installation of liṅga or icon the priest, fire and liṅga or icon are connected with threads, sometimes made of gold, to infuse power in the liṅga or icon through the threads.

Beginning

Fol. 71 (43)b, l.2. nāḍisandhānahomākhyaṃ karma vakṣyāmi te guha / uttama(ā) svarṇanāḍī syāt madhyamā rajatā tathā / kārpāsanirmitā nāḍī adhamā kathyate budhaiḥ / liṅgāgre lambakūrcantu kumbhāgre?pi tathaiva ca //

End

Fol. 72 (44)a, 1.9. tamā(o)mohañjayāghorāniṣṭā mayā tathā / rudrā cetyaṣṭadhā proktāḥ piṇḍikāśaktayastvimāḥ // evamevaphrakāreṇa sparśāhutimathācaret / pūrṇāhutantatḥ kuryāt / dhūpadīpaṃ samācaret // kuṇḍasthadevatāmūrtiṃ mūlaliṅge suyojayet / paścādagnintu saṃrakṣya sāvadhānantathā guruḥ //

290.22 ĀKARṢAṆAVIDHI

Similar to n° 53.2.

Beginning

Fol. 72 (44)b, 1.2. ākarṣaṇavidhiṃ vakṣye sāvadhānamanā(ś)śṛṇu / pūrvāhne cātha madhyāhne karṣaṇantu samācaret / sāyāhne vā niśāyāṃ vā naiva karṣaṇamācaret // sadyo'dhivāsane mātraṃ divārātrantu karṣaṇam // bālālayaṃ karṣaṇañca caralagne samācaret //

End

Fol. 73 (45)b, l.7. sṛṣṭinyāsaṃ prakurvīta upacārān tataścaret / tatpaścāt liṅgam–ācchādya sāvasā(?) deśikassvayam // kumbhadevañca(vaṃśca)samprārthya yātrāhomaṃ samācaret / jñānato'jñānato vāpi mayā karmādhunā kṛtam // nyūnādhikakṛtaṃ vāpi kṣamasva karuṇaunidhe / iti samprārthya deveśaṃ yātrāhomaṃ samācaret //

290.23 YĀTRĀHOMA

Similar to n° 92.36.

Beginning

Fol. 73 (45)b, 1.10. yātrāhomakarmedaṃ vakṣyate śṛṇu ṣaṇmukha / liṅgādākarṣaṇātpaścāt yātrāhomamācaret budhaḥ //

End

Fol. 74 (46)a, 1.5. ye te devāśca sādhakāḥ / atassarvaṃ pṛthaktvena yātrāhomaṃ sudhīścaret /

290.24 YĀGAPŪJĀVIDHI

This text deals with the worship of the sacrifice (yāga). The items in the yāga are also described. The text is of unknown authorship and is incomplete.

Beginning

Fol. 75 (47)a, 1.7. yāgapūjāvidhiṃ vakṣye śṛṇu vatsa viśeṣataḥ / ācārye ṛtvijaścaiva sāyaṃ snātvā samāhitāḥ // praviśyātha yāgaśālāntu nityapūjāṃ samācret / nityapūjāvidhiścātra kuryāt puṇyāhamādarāt // snapanaṃ pañcagavyañca nirmālyasya visarjanam / nāḍīsandhānamārgeṇa darpaṇe kūrcayogataḥ //

End

Fol.80 (52)a, 1.4. viśeṣatarpaṇañcāpi kuryātpūrvavadeva hi durnimittādidoṣāṇāṃ yathāśakti hunet guruḥ // pavitrakaraṇārthantu mūlamaṣṭottaraṃ hunet / paścāt pūrṇāhutiṃ kuryāt tarpaṇaṃ dīpanañcaret / evaṃ kuṇḍākhyapakṣe tu mūlāhutīritāścatussahasrahomantu sa pañcaśatakaṃ smṛtam //

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Stotra-s

R.E. 15.541. PL.; 159 fols.; 215 x 33 mms.; 8 lines; Grantha & Tamil; old but well preserved; good handwriting; scribe: Parameśvaran (see. fol. 151b) origin: Svetāraṇyam (Tiruveṇkāṭu), Tamilnadu. Missing fols.: 126-130.
Blank fols.: 13b, 29b, 125b, 157b.

General contents

1. Fol. 1a-3a: Pañcadaśākṣarīstotra; 2. 3a-6b: Tripurasundarīstotra; 3. 7a-13a: Lalitātriśatīstotra; 4. 14a-29a: Lalitāsahasranāmastotra; 5. 31a-125a: Devīmāhātmya; 6. 131a-151b: Lalitāsahasranāmāvalī; 7. 152a-157b: Lalitātriśatīnāmāvali.

In fol. 30, there is Navākṣarīvidhāna consisting of Navākṣarīmantranyāsa, etc,. Fol. 125a contains in Tamil "Appākurukkaḷ lalitāsahasranāmam & Srībrahma–vidyāmbāsahāyaḥ, śvetāraṇyam, Appākurukkaḷ, lalitāsahasranāmam yettevivāḍu yanni veval all written in Telugu. Fols. 158-159a contain instructions in Tamil to prepare some medicine.

291.1 PAÑCADAŚĀKṢARĪSTOTRA

This is the same as n° 69.25, which is also called Kalyāṇavṛṣṭistava whose author is Śaṃkara.

Beginning

Fol. 1a, 1.1. kalyāṇavṛṣṭibhirivāmṛtapūritābhi(r)lakṣmīsvayaṃvaraṇamaṅgaladīpikābhiḥ / sevābhiramba tava pādasarojamūle nākāri kiṃ manasi bhāgyavatāṃ janānām /

End

Fol. 3a, 1.2. hrīṃkāratrayasaṃpuṭena mahatā mantreṇa sandīpitaṃ stotraṃ yaḥ prativāsaraṃ tava puro mātarjapenmantravit / tasya kṣoṇibhujo bhavanti vaśagā lakṣmīssthirasthāyinī vāṇī nirmalasūktibhārabharitā jāgarti dīrghaṃ vayaḥ / 16 / śrībrahmavidyāyai namaḥ //

291.2 TRIPURASUNDARĪSTOTRA

This stotra is on Goddess and each verse begins with each of the letters of the Ṣoḍaśākṣarīmantra like n° 291.1. The text under notice seems to be rare.

Beginning

Fol. 3a, 1.6. brāhmikālasamādisāndrakaruṇaṃ saubhāgyavidyāpradaṃ brahmaviṣṇuśivasvabhāvamaniśaṃ brahmāṇḍadīpāṅkuraṃ bāhyāntassphuraṇaprakāśavaraṇaṃ bāhyāṣṭakālaṃkṛtaṃ somādyaṣṭagrahairyutatriṇayanaṃ sauraṃ bhaje bhairavam / 1 / kalyāṇojjvalakārmukānvitakarāṃ kundendumandasmitāṃkāruṇyāṅkuśapañcabāṇakalitāṃ kandarpadarpānvitāṃ kāmyotkarṣaṇadivyapāśabharitāṃ bālārkakoṭiprabhāṃ kādikṣāntatanutrayāntriṇayanāṃ dhyāyecchivāṃ śāmbhavīm // 2 //

End

Fol. 6b, 1.3. hrīṃkāriśivatattvamadhyanilayāṃ vidhyātmatattvātmikāṃ / hrīṃkāratrayavāgbhavādimanubhiḥ saṃśodhya tattvatrayām japtvā hādikasādikādimanubhirnatvā punaḥ śāmbhavīṃ / stutvā śaṅkaravallabhāṃ triṇayanāmudvāsayāmyīśvarīm //

291.3 LALITĀTRIŚATĪSTOTRA

Same as n° 162.12 but contains the phalaśruti in full.

Beginning

Fol. 7a, 1.1. asya śrīmahātripurasundarīmahāmantrasya dakṣiṇāmūrtiṛṣiḥ paṅktiśchandaḥ mahātripurasundaryambā devatā / śrīṃ aiṃ bījam / śrīṃ klīṃ śaktiḥ / śrīṃ sauṃ kīlakam / mama sarvābhīṣṭasiddhyarthe mahātripurasundarīprasādasiddhyarthe jape viniyogaḥ / mahātripurasundaryambāsarvajñāyai aṅgu + namaḥ /

End

Fol. 13a, 1.2. iti hayamukhagītaṃ stotrarājaṃ niśamya pragalitakaluṣoghacittaparyāptametya nijagurumatha natvā kumbhajanmā taduktaiḥ punaradhikarahasyaṃ jñātumevaṃ jagāda / śrībrahmavidyāyai namaḥ //

291.4 LALITĀSAHASRANĀMASTOTRA

Same as n° **51.1** except in the nyāsa portions.

Beginning

Fol. 14a, 1.1. om asya śrīlalitādivyasahasranāmastotramahāmantrasya hayagrīva ṛṣiḥ / anuṣṭup chandaḥ / śrīlalitāparameśvarī devatā / aiṃ bījam / klīṃ śaktiḥ / sauṃ kīlakam / lalitāparameśvarīprasādasiddhyarthe jape viniyogaḥ / bālāmantreṇa ṣaḍaṅganyāsaḥ /

End

Fol. 29a, 1.3. śrīcakrarājanilayā śrimattripurasundarī śrīśivā śivaśaktyaikyarūpiṇī śrīlalitāmbikā / śrī hariḥ om / iti lalitāsahasranāmāvalī saṃpūrṇā / śrībrahmavidyāyai namaḥ / śītāṃśumauliramaṇīṃ śvetāraṇyanivāsinīm / brahmādidevajananīṃ brahmavidyāmahaṃ bhaje / śrīlalitādevyai namaḥ //

291.5 DEVĪMĀHĀTMYA

Same as n° **61.1.**

This text contains the Devīmāhātmya in full along with Argalastotra, etc, and along with Pārāyaṇavidhi. For printed editions see note on n° **35.2.**

Beginning

Fol. 31a, 1.1. mātarme madhukaiṭabhaghni mahiṣaprāṇāpahārodyame helānirmitadhūmralocanavadhe he caṇḍamuṇḍārdini / niśśeṣīkṛtaraktabījadanuje nitye niśumbhāpahe śumbhadhvaṃsini saṃharāśu duritaṃ durge namaste'mbike / uttaptojjvalakāñcanena racitottuṅgāgraraṅgasthalaṃ śuddhasphāṭikamauktikāvilasitaisstambhaiśca hemaiśśubhaiḥ / muktājālavilambimaṇḍapayutairmantraiśca sopānakairmāṇikyojjvaladīpadīpitakaraiḥ pakṣe viśālāsph(p)adam / dhyāyenmaṇḍapamarcaneṣu sakaleṣvevaṃ vidhiṃ sādhakaḥ / karanyāsamaṅganyāsaḥ /

End

Fol. 124b, 1.8. ekaiva cādya mahālakṣmī caṇḍikā ca sarasvatī / iti mārkaṇḍeyapurāṇe sūryasāvarṇike manvantare devīmāhātmye mantrarahasyaṃ nāma ekonaviṃśo'dhyāyaḥ / mahākālīmahālakṣmīmahāsarasvatīcaṇḍikāśrīdurgāmbāyai namaḥ / śrībrahmavidyāyai namaḥ / visargabindumātrāṇi padapādākṣarāṇi ca / nyūnāticātirik-

tāni kṣamasva parameśvarī / akṣaraṃ yat paribhraṣṭaṃ mātrāhīnantu yadbhavet / kṣantumarhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ / brahmavidyāyai namaḥ //

291.6 LALITĀSAHASRANĀMĀVALI

Same as n° 47.7. Writing is on 2-3 columns.

Beginning

Fol. 131a, col.1, 1.1. śrīmātre namaḥ / śrīmahārājñyai namaḥ / śrīmatsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasaṃbhūtadevakāryasamudyatāyai namaḥ / udyadbhānusahasrābhāyai namaḥ /

End

Fol. 151b, col.2, 1.5. śrīmattripurasundaryai namaḥ / śrīśīvāyai namaḥ / śivaśaktyaikyarūpiṇyai namaḥ / śrīlalitāmbikāyai namaḥ / śrībrahmavidyāyai namaḥ / śrīlalitāsahasranāmārcanaṃ saṃpūrṇam / śubhamastu / parameśvaran svahastalikhitam //

291.7 LALITĀTRIŚATĪNĀMĀVALI

Same as n° 27.2. Writing is on 3 columns.

Beginning

Fol. 152a, col.1, 1.1. kakārarūpāyai namaḥ / kalyāṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kalyāṇaśailanilayāyai namaḥ / kamanīyāyai namaḥ / kalāvatyai namaḥ /

End

Fol. 157a, col.2, 1.1. hrīṃkāramantrasarvasvāyai namaḥ / hrīṃkāraparasaukhyadāyai namaḥ / śrītripurāmbikāyai namaḥ / śrībrahmavidyāmbāyai namaḥ / triśatī saṃpūrṇam(pūrṇā?) / om //

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Śaivism

R.E. 15.542. PL.; 155 fols.; 247 x 28 mms.; 6-7 lines; old and slightly damaged; Grantha and Tamil.
Missing fols.: 86-96.
Blank fols.: 130b, 146b, 166b.

General contents

1. Fol. 2a-83b: Śataratnasaṃgraha; 2. 84a-85b: Śataratnasaṃgraha; 3. 97a-129b: Śivajñānabodhopanyāsa; 4. 131a-146a: Śivajñānabodha with Tamil gloss; 5. 147a-166b: Śivayogaratna.

Fol. 1 deals with Brahmāṇḍakaṭāhalakṣaṇa.

292.1

ŚATARATNASAṂGRAHA

by Umāpatiśivācārya

This text contains the Śataratnasaṅgraha of Umāpati Śivācārya with a commentary in Tamil. Umāpati Śivācārya is the compiler of verses from the Śaiva Āgama-s like Mataṅga, Mṛgendra, Kiraṇa and others. The work is in 100 sūtra-s in Sanskrit embodying this treatment. (the śloka-s contain the best treatment of these topics and hence the title). The authorship of the Tamil commentary is not known. For further information, see note on Ms. n° 8197, Tanjore Library. This text with his own commentary has been published in Tantric texts, Calcutta 1922 and the text with a Tamil translation has been published by TSM Library 1976, and with an English translation by the Madras University.

Beginning

Fol. 2a, 1.1. śivaṃ praṇamya paramannidhaneśamataḥ param / jñānadīkṣe pravakṣyāmi te śṛṇudhvaṃ samāhitāḥ // inta svāyambhuvasūtraṃ iṣṭadevatānamaskāramuṃ vastunirdeśamuṃ paṇṇintu śivanaṃ(śivam?) śivaṉai praṇamya namaskarittu paramaṃ mēlāyuḷḷavataṉai nidhaneśaṃ nidhaneśadevaṉai /

End

Fol. 83b, 1.2. inta jñānattai eṉṉuṭaiya bhaktarkaḷukku prakācippāyāka vallātōr kkutteriyāvakai varuttattōṭe karkappaṭumateṉ pōlaveṉṉilakkaḷavānimittamāka dhanamāṉatu pakṣikkappaṭumāppōl eṉṟavāṟu / inta sūtraṃ patiṉoṉṟum jīvanmuttar nilai / śataratnasaṃgrahaṃ samāptam / bindudurlipivisargavīthikāśṛṅgapaṅkti padabhedadūṣanam / hastavegamabuddhipūrvakaṃ kṣantumarhanti samīkṣya sajjanāḥ / śubhamastu //

292.2

ŚATARATNASAṂGRAHA

by Umāpatiśivācārya

This contains the text of the Śataratnasaṅgraha. It is incomplelte and contains 17 śloka-s only. Fols. 86-96 are missing, probably containing the remaining 83 śloka-s.

Beginning

Fol. 84a, 1.1. śivaṃ praṇamya paramannidhaneśamataḥ param / jñānadīkṣe pravakṣyāmi te śṛṇudhvaṃ samāhitāḥ // 1 // athātmamalamāyāpi karmabandhavimuktaye / vittaye ca śivatvasya śivatjñānaṃ pravartate // 2 //

End

Fol. 85b, 1.1. mūrtāssāvayavā ye'rthanānārūpaparicchadāḥ / sthūlāvayavasṛṣṭi(a)tvāt buddhimadhye tu pūrvakāḥ // ato'smi buddhimān kaścidīśvarassamavasthitaḥ / 16 / mṛgendrasūtram / jagajjanmasthitidhvaṃsatirobhāvavimuktayaḥ / kṛtyaṃ sakārakaphalaṃ jñeyamasyai tadeva hi // jagajjanmasthitidhvaṃsatirobhāvavimuktayaḥ // 17 //

292.3 ŚIVAJÑĀNABODHOPANYĀSA

by Nigamajñānadeśika

This text contains a brief exposition in Sanskrit of Śivajñānabodha, which is stated here, as included within the Rauravāgama. The author is Nigamajñāna of Chidambaram and a pupil of Vedajñāna also known as Nigamajñāna.

Beginning

Fol. 97a, 1.1. vighātapāta()daponmūlalīlānubhavalipsayā / vande mātaṅgabhāvena krīḍantaṃ gaṇanāyakam // sadāśivapadoccasthacidambarasabhāntare / bhāvayāmaḥ parañjyotiḥ paramānandadāyakam / saṃsārasāgarāvartabhrāntānāmuḍupāyitam / cinnaṭaṃ paśyatāṃ puṃsām adbhutānandadāyakam / iha khalu dvādaśasūtrātmake śrīmadrauravatantrāntarbhūte śrīśivajñānabodhe mūlasūtre śaivasiddhāntasarvasvasaṃgrahe prathamaṃ sūtradvayena pratipadārtho nirūpyate //

End

Fol. 129b, 1.1. śivajñānasya śivaśāstrasya bodho yena tasmin tantrasāre śivajñanabodhanāmake granthe evamuktaprakāreṇa śaivārthānāṃ śivaśāstrapratipādyānāṃ patipaśupāśalakṣaṇānāṃ padārthānāṃ nirṇayanirṇāyakatarkasaṃghaṃ vidyāt jānīyāt / rśaktipātapavitritaśśāstrasidho(o'?)adhikārīti sarvaṃ bhadram / śrīdakṣiṇāmūrtaye namaḥ / dakṣiṇāmūrtikṛpayā nigamajñānadeśikaḥ sundaranaroktyā sivajñānabodhopanyāsamuktavāniti / iti bālaprabodhanāya sundaranāthaprār(?)thayo vyāghrapuranivāsīnigamajñānadeśikaviracitaśśivajñānabodhopanyāsassamāptaḥ / aghoraśivāya namaḥ //

292.4 ŚIVAJÑĀNABODHA

with Tamil gloss

Similar to n° 167.4.

The author of the commentary is not known. The text and commentary are complete.

Beginning

Fol. 131a, 1.1. strīpunnapuṃsakādītvājjagataḥ kāryadarśanāt / asti kartā sa hṛtvaitat sṛjatyasmāt prabhurharaḥ // strīpunnapuṃsakatvāt / jagataḥ / kāryadarśanāt / asti /

kartā saḥ / hṛtvā / etat / sṛjati / asmāt / prabhuḥ / haraḥ / padapporuḷ / strīpunnapuṃsakādi / eṉkaiyālē / avan / avaḷ / atu / eṉkiṟatu mutālakaiyālē / jagataḥ / jagattuku / lokattukku / kāryadarṣanāt / kāryadarśanattālē paṇṇappaṭuvatākaiyālē / asti uṇṭu / kartāvāṉavaṉ / paṇṇukiṟavaṉ / saḥ avaṉ / hṛtvā / saṃharittu / etat / ittai / inta lokattai / sṛjati sṛṣṭiyā niṉṟāṉ / paṇṇā niṉṟāṉ /

End

Fol. 146 (a), 1.1. śivājñayā bhajet śivajñānabodhe śaivārthanirṇayamevaṃ vidyāt anvayapporuḷ muktiyiṉ poruṭṭu sattukkaḷāṉa pērai aṭaintu anta sattukkaḷāṉa mahātmākkaluṭaiya śrīveṣattaiyuṃ śrīmadālayattaiyuṃ aṭaivāṉ / śivajñānabodhattilē vidhiyaiyaṭaiya poruḷiṉṟutippāṭṭai ippaṭi yaṟivāṉ / śivajñānabodhakamūlagranthaṃ sampūrṇam / śubhamastu /

292.5 ŚIVAYOGARATNA

by Jñānaprakāśa

This text deals with the Yoga principles and practices of the Śaiva system by Jñānaprakāśa of Sri Lanka. The author lived in the 16th century A.D. The text is complete. This is in print with French Translation by Tara Michael. IFI. N° 53.

Beginning

Fol. 147 (104)a, 1.1. namaśśivāya śaktyai ca bindave śāśvatāya ca / gurave ca gaṇeśāya kārttikeyāya dhīmate / śrīśālivāṭīpurīnivāsījñānaprakāśācāryavaryeṇa śivabhāvanāpāṭhakaśivabhāvanāphalasākṣātkārapāṭhakasārthabodhakagranthagranthasaṃgrahaḥ kriyate /

End

Fol. 165 (122)b, 1.4. parārthasvārthasarvārthapratyakṣaviṣayanirvikalpālpasavikalpajñānakriyāpravṛttikaṃ svaparaprakāśadvirūpaikarūpacicchaktirūpaṃ saccidānandasarvajñatādiguṇarūpaṃ śivatvantatsvarūpalakṣaṇaprabodhakaṃ śivayogaratnaṃ sampūrṇam / śubhamastu //

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Prayoga and Pūjā

RE 15.543. PL.; 145 fols.; 250 x 33 mms.; 6-7 lines; Grantha; old and well preserved; owner & scribe: Piccu kurukkaḷ; origin: Mayuram (fol. 56b).
Missing Fol.: 57 (according to marginal writing).
Blank fols.: 76b, 118b, 120b, 133b.

General contents

1. Fol. 1a-56b: Sahasrāgama: Aṣṭabandhanavidhi; 2. 57a-66a: Devīpūjāvidhi; 3. 66a-76a: Skandapūjā; 4. 77a-88a: Śivapūjā: Maṇṭapapūjā; 5. 88a-95b: Gaṇapatipūjā; 6. 96a-112a: Agnikārya; 7. 115a-117a: Kuṇḍalakṣaṇa; 8. 121a-132a: Māriyammanmaṇḍapapūjā; 9. 134a-145b: Haṅkāḷīpūjāvidhi.

There is an unnumberd leaf between fols. 56 & 57 containing Kaṭha upaniṣat 5.2.

In fol. 113 there are stray verses enumerating the weapons of various deities; fol. 114 contains some verses giving the list of various rituals connected with the temple-renovation. In fol. 118a some miscellaneous verses are there. Fol. 119 contains fragmentary verses about the duties of a Śaiva and fol. 120a has a fragmentary sentence about some ritual. In fol. 133a it is written "Haṅkāḷī-Māri amman".

293.1 AṢṬABANDHANAVIDHI

(Sahasrāgama)

Same as n° 287.1.
It is the same as IFI. T. 34 (pp. 1-141).

Beginning

Fol. 1a, l.1. sahasratantre: athātassampravakṣyāmi aṣṭabandhanavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham / rājārāṣṭravivṛddhyarthaṃ sarvalokaśubhapradam / sarvadośanivṛttyartham aṣṭabandhanamācaret / aṣṭabandhaṃ yathā hīnaṃ rājā durjayamāpnuyāt / yakṣarākṣasapaiśācairlokapīḍā prajāyate //

End

Fol. 56a, l.4. arthārthī cārthamāpnoti jayārthī jayamāpnuyāt / ihaloke sukhaṃ prāpya so'nte sāyujyamāpnuyāt / iti sahasrakriyāpāde aṣṭabandhanavidhissamāptaḥ / hariḥ om / śubhamastu / śrīgurubhyo namaḥ / abhayāmbikā sahāyam / viḷambi kumbhamāse tu sudine cāṣṭame tathā / aṣṭabandhavidhiproktaṃ barhipuryāṃ nivāsinā śivasvāmiguruṇā nānāvidhiṃ guṇārṇavam abhayāmbikāpādabhaktena likhyate sudhīyate (?) piccu kurukkaḷ //

293.2 DEVĪPŪJĀVIDHI

Similar to n° 47.17.
This text contains the procedure for the worship of Goddess in the temple. It seems to be a manual for the use of the priests. The Āgama on which it is based is not known.

Beginning

Fol. 57a, l.1. śuklāmbaradharamiti / sāmānyārghyaṃ saṃkalpya dvāramastreṇa saṃprokṣya / paścimadvāre saṃprokṣya / oṃ hāṃ gaṇapataye namaḥ / oṃ hrīṃ jayāyai namaḥ / vāmapārśve: om hrīṃ vijayāya namaḥ / ūrdhve oṃ hrīṃ mahālakṣmyai namaḥ taddakṣiṇe nirma narma (?) dāyai //

End

Fol. 66 (10)a, l.1. oṃ hrīṃ pāśāya huṃphaṇṇamaḥ pañcāvaraṇaṃ saṃpūjya aṣṭapuṣpamabhyarcya dhūpadīpanaivedyapādyācamanārghyaṃ dattvā agnikāryaṃ kuryāt / abhayapradāmbikāyai namaḥ //

293.3 SKANDAPŪJĀ

This text contains the procedure of worshipping Skanda. In the margin of fol. 66a, it is written "kumāratantre" which may mean that this manual is based on Kumāratantra. The text under notice contains the worship of Vallī & Devasenā upto the weapons of Skanda and hence seems to be incomplete.

Beginning

Fol. 66 (10)a, l.4. kumāratantre: sāmānyārghyaṃ saṃkalpya paścimadvāre gaṇapataye namaḥ sarasvatyai namaḥ / oṃ hāṃ mahālakṣmyai namaḥ / sudehāya namaḥ / oṃ hāṃ dīptāya namaḥ / mayūrāya namaḥ / astradvārapālāya namaḥ / vāstv–adhipataye brahmaṇe namaḥ //

End

Fol. 76 (20)a, l.1. oṃ khaḍgāya huṃ phaṇṇamaḥ / oṃ pāśāya huṃ phaṇṇamaḥ / oṃ aṅkuśāya huṃ phaṇṇamaḥ / oṃ gadāyai huṃ phaṇṇamaḥ / oṃ triśūlāya huṃ phaṇṇamaḥ / oṃ padmāya huṃ phaṇṇamaḥ / nairṛte oṃ hāṃ cakrāya huṃ phaṇṇamaḥ / naivedyadhūpadīpārghyandattvā agnikāryaṃ kuryāt //

293.4 ŚIVAPŪJĀ

Similar to n° 65.3.

This text deals with the procedure for the worship of Śiva. It seems to be a manual for the use of priests.

Beginning

Fol. 77 (21)a, l.1. śuklāmbaradharamiti / puṇyāhaṃ vācayitvā sarvatra prokṣya tataḥ sāmānyārghyaṃ sādhayitvā karanyāsam aṅganyāsaṃ dehaśuddhiṃ vidhāya candane lalāṭatilakaṃ dattvā śivo'hamiti bhāvya viśeṣārghyañca kṛtvā //

End

Fol. 87 (31)a, l.4. oṃ khaḍgāya namaḥ oṃ pāśāya namaḥ oṃ dhvajāya namaḥ oṃ gatāya (gadāyai) namaḥ / oṃ triśūlāya namaḥ oṃ śūlasya dakṣiṇe padmāya namaḥ nairṛte uttare oṃ cakrāya namaḥ naivedyadhūpadīpārghyandattvā agnikāryaṃ kuryāt / abhayāmbikāyai namaḥ //

293.5 MAṆṬAPAPŪJĀ

Similar to n° 137.
This text contains the procedure for the worship of Gaṇapati.

Beginning

Fol. 88 (32)a, l.1. vighneśvarapūjāṃ kṛtvā puṇyāhaṃ vācayitvā sāmānyārghyaṃ saṃkalpya sūryapūjāṃ kuryāt / tataḥ pūrvadvārakumbhe śāntikalādvārāya namaḥ / suprabhūtāya namaḥ / suvaktrāya namaḥ / āsanamūrtimūlenābhyarcya naivedyadhūpadīpārghyaṃ dattvā dakṣiṇadvāre vidyākalādvārāya namaḥ //

End

Fol. 95 (39)a, l.4. musalāya huṃphaṇṇamaḥ nairṛtyāṃ vetālottare oṃ hāṃ khaṭvāṅgāya huṃphaṇṇamaḥ agnikāryaṃ kuryāt abhayāmbikāyai namaḥ / śubhamastu //

293.6 AGNIKĀRYA

This text is almost the same as n° **116.3** and is complete.

Beginning

Fol. 96 (40)a, l.1. . . . praṇamya bhagavan agnikāryārthamadhyeṣan labdhānujño'rghyapātramādāyapradakṣiṇasaṃbhāraṃ yāgopakaraṇaṃdivyadṛṣṭyāvalokayan kuṇḍasākāśamadhye kuṇḍanābhiṃ puraskurvan pūrvāsyo vā saumyāsyopaviśan tatrānāmikāṅguṣṭhābhyāṃ nyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇam //

End

Fol. 112 (56)a, l.7. pañcāvaraṇadevatānāmekaikaṃ maṇḍapādhisthita (pādhiṣṭhita ?) devatānāmekaikaṃ hunet / abhayapradāmbikāyai namaḥ / piccu kurukkaḷ agnikāryavidhissamāptaḥ / hariḥ oṃ / śrīgurubhyo namaḥ //

293.7 KUṆḌALAKṢAṆA

This is very much similar to n° **140.7**.

Beginning

Fol. 115 (60)a, l.1. kuṇḍalakṣaṇam: śrutyaśraṃ yonikhaṇḍaṃ du (?) tryaśraṃ vṛttameva ca ṣaḍaśraṃ padmamaṣṭāśraṃ saptāśram aṣṭadigdalam / caturdalandu (tu?) bhūtāśraṃ dvādaśaṃ kuṇḍamucyate / prāksūtrañca nyaset pūrvaṃ madhyantu dakṣiṇottare / kuryāt paścimapūrve tu yāvat kuṇḍasya visṛtam (vistṛtam?) //

End

Fol. 117 (62)a, l.3. tasya vṛtte cāṣṭadikṣu lāñcanāṣṭā prakalpayet / kṣetravādapramāṇena dantardalaṃ prakalpayet / iti kuṇḍalakṣaṇavidhissamāptaḥ / hariḥ om //

293.8 MĀRIYAMMANMAṆḌAPAPŪJĀ

This text offers the procedure for the maṇḍapapūjā for the installation of the Māriyamman also called Śītalādevī, Reṇukādevī etc,. The procedure is similar to those found in IFI. T. 963, 965 and is incomplete.

Beginning

Fol. 121 (1)a, l.1. tataḥ snānādikaṃ nittya (nirvartya?) kṛtanityāhnikadvayo yāgamaṇḍapaṃ gomayālepitaṃ vitānadarbhamālātoraṇapatāka(ā)dhvajā(a)kadalīpūgādyairbhūṣitamāsādya sāmānyārghyaṃ sādhayitvā puṇyāhaṃ vācayitvā sāmānyārghyamādāyapūrvadvāratoraṇamastreṇasaṃprokṣya//

End

Fol. 132 (12)a, l.4. naivedyadhūpadīpau pradāpayet / prathamāvaraṇaṃ saṃpūjya dvitīyāvaraṇe pūrvādīśānāntam oṃ hrāṃ kālyai namaḥ oṃ kālarātryai namaḥ / oṃ bhadrāyai namaḥ komaḷi namaḥ yamaḷi namaḥ / śāginyai namaḥ / oṃ koṭarākṣi namaḥ ṣaṭkoṇavāsinyai namaḥ //

293.9 HAṄKĀḶĪPŪJĀVIDHI

This text contains the procedure for the worship of Haṅkāḷī (Aṅkāḷamman), a village-goddess. The procedure given here is not found in any of the Āgama-s or manuals.

Beginning

Fol. 134a, l.1. atha yathoktalakṣaṇaṃ yāgamaṇḍapaṃ patāka(ā)dhvajavitānādibhiralaṅkṛtya gomayalepanādyaiḥ śuddhaṃ kṛtvā / atha guruḥ kṛtanityakṛtyo navavastrottarīyahemāṅgulīyakaṭakaiḥ svadehamalaṅkṛtya pādau prakṣālyācamya bhasmadhāraṇaṃ kṛtvā //

End

Fol. 145 (12)b, l.5. vāmapādañca śayanaṃ stanakañcukasaṃyutām / padmāsanasthitāṃ devīṃ haṅkāḷīṃ sthāpanaṃ bhavet / oṃ hrīṃ haṅkāḷīmūrtaye namaḥ / haṅkāḷīpūjāvidhissamāptaḥ //

294

Utsava and Prāyaścitta

RE 15.544. PL.; 229 fols.; 396 x 34 mms.; 7-9 lines; Grantha; old and several leaves have lost their edges.
Missing fols.: 1, 5, 6, 60, 61, 110-119.
Blank fol.: 8b.

General contents

1. Fol. 2a-8a: Utsavavidhi; 2. 9a-20a: Mahotsva; 3. 20a-32b: Kāraṇa: Mahotsava-vidhi; 4. 32b-47a: Ajita: Mahotsavavidhi; 5. 47b-62a: Dīpta: Śivotsavavidhi; 6. 62b-78b: Śūkṣma: Utsavavidhi; 7. 78b-85a: Suprabheda: Śivotsavavidhi; 8. 85a-100b: Vīra: Utsavavidhi; 9. 100b-108b: Raurava: Mahotsavavidhi; 10. 108b-117a: Makuṭa: Śivotsavavidhi; 11. 117b-132a: Candrajñāna Śrīmukhatantra: Śivotsava; 12. 132b-161a: Siddhatantra: Śivotsavavidhi; 13. 161a-192a: Vātulāgama: Śivotsavavidhi; 14. 192b-217a: Vidveṣana Saṃihitā : Utsava and Prāyaścitta; 15. 217a-226a: Kāmikāgama (uttara): Prāyaścittavidhi; 16. 226a-229b: Utsavaprāyaścitta.

There is a fol. with n° 91 written in the margin and found between fol. 91 and 92. It is a repetition of the matter dealt with in fol. 91. Fol. 112 is a fresh leaf.

294.1 UTSAVAVIDHI

This manual has an abrupt beginning and end of the treatment of the Mahotsava. Devatāvāhana marks the beginning and Balipīṭha comes at the end.

Beginning

Fol. 2a, l.2. balai (r) devatāhvānaṃ kṛtvā prāguktavartmanā bherīṃ santāḍya da . . . . grāmapradakṣiṇaṃ kṛtvā devatāvāhanānvitam / balipradāna . . . . prāg-uktavidhinā guruḥ ra . . . . vetat samuddiṣṭaḥ bherītāḍana . . . . . . devatāhvāna . . . . dvṛṣabhabhrama(ṇa)m //

End

Fol. 8 (a), l.1. baliṃ dattvā tadante tu balipīṭhakramāt / baliṃ pīṭha . ntaraśśvatha . . . . di balipīṭhāntaṃ // śakāt pīṭhānta eva vā / tattaddinādhidevānāṃ balipīṭhe . . . stu vā / dina . . . . listavā / o //

294.2 MAHOTSAVA

This text contains the procedure for performing Mahotsava. It is incomplete. At the end on fol. 20a l.7. . . 'ke utsavapaṭalaḥ' are the words as part of colophon. It may be part of the word Kāmike but the contents in this text have no agreement with the printed text SIAA. II-6.

Beginning

Fol. 9 (13)a, l.1. keśobhyo balivyāpidinadev(a)ṛṣirvā matam / dinadevabalidravyai (r)lokapāleṣu vā balim / dinānāmapi sarveṣāndinaṃ pratibalidvayam / . . . . . va bali(r) divasayorastu vā // sāyaṃ prātarbalindadyāttatkāle vā tadāntike // berayātrā prakartavyā yānakarma ihocyate //

End

Fol. 20a, l.4. dhvajāvarohaṇantu kuryāttadrātrā . . berayātrāvihīnaṃ vā vidhirevaṃ samācaret // navānnaliṅgaṃ vā kṛtvā dikpālāstrārthameva ca / taistriśūlena kuryāt gramādetau bala . . nityotsave na liṅgāni daśa ca parikalpayet // dvādaśābdāvasaranāntadhvajāvasthānameva vā / jīrṇādidoṣe tu tyaktvā dhvajamanyannniveśayet / . . . . . ke utsavapaṭalaḥ //

294.3

KĀRAṆĀGAMA

Mahotsavavidhi

This text contains the treatment of Mahotsava. There is much agreement between this text and the corresponding portion (ch. 141, pp. 654-670) - Kāraṇa (Pūrva) CP. There is difference between this text and printed edition in the readings. This is complete.

Contents

1. Fol. 20a-24b: Dhvajārohaṇa; 2. 24b: Bherītāḍana; 3. 24b-32a: Devatāvāhana; 4. 32: Avarohaṇa.

Beginning

Fol. 20a, l.7. utsavasya vidhiṃ vakṣye sarvasiddhipradaṃ śubham / savta . . . . . sṛṣṭi . . . . . dhṛcchabdabhāṣitaḥ // udbhūtsṛṣti / kāritvāt ūtsavaḥ / kathito mayā / utsavaṃ ṣaḍvidhaṃ jñeyaṃ teṣāṃ bhedaṃ nibodhata //

End

Fol. 32b, l.4. kiñcidasmin viśeṣo'sti bimbāgre sthāpayet dhvajam / utsavaṃ kārayet . . nātha prajāpate // bhavānīsahitenaiva bimbānte cotsavaṃ kuru / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpruyāt / ihaiva dhana . . . . so'nte sāyujyamāpnuyāt // iti kāraṇe pratiṣṭhātantre mahotsavavidhipaṭalaḥ / śubhamastu //

294.4

AJITĀGAMA

Mahotsavavidhi

This text contains the treatment of Mahotsavavidhi which forms part of the Ajitāgama. This treatment agrees with the corresponding portion in the printed edn. of the Ajitāgama I. IFI. n° 24. ch. 27. pp. 310-346. There are variant readings between the two. The text is complete. This is mentioned in the colophon of the text as 26th paṭala.

Contents

1. Fol. 32b-33b: Utsavasvarūpa; 2. 33b-37b: Dhvajārohaṇa; 3. 37b-38b: Bherītāḍana; 4. 38b-46b: Utsavakrama; 5. 46b-47a Dhvajāvarohaṇa.

Beginning

Fol. 32b, l.7. . . . . vavidhiṃ vakṣye sarvalokahitāvaham / savaḥ kalyāṇamityuktaṃ . . . jantusukhāvaham // utbhūtastu savo yasmāttasmāt . . . va ucyate / . . . tha viyukto vā māsarkṣeṣvaca (tha) parvaṇi //

End

Fol. 47 (51)a, l.6. evaṃ śivotsave samyak ni(r)vṛtte vidhinā tataḥ / dakṣiṇāndeśikasyāpi vibhavasyānurūpataḥ / hotṛṇāñja(pi)nāṃ ca . . . . bhaktāṃśca sampūjya prīyatāṃ me sadāśivaḥ / ityuktvā praṇamet bhūyo bhūyo devaṃ sadāśivam / iti yaḥ kārayet . . . . . . jñaphalaṃ prāpya śivena saha modate // iti jitākhye mahātantre utsavavidhiṣṣaḍviṃśat paṭalaḥ //

294.5 DĪPTĀGAMA
Śivotsavavidhi

This text contains the treatment of Śivotsavavidhi in 15 paṭala-s which are known from the colophons as forming part of the Dīptāgama, the 6th Mūlāgama. There are nine T. Mss. with Nos. 15, 147, 257B, 513, 929, 1006, 1008, 1018 & 1024. This text has agreement with T. 1018. T. 1024 does not deal with the topic Śivotsavavidhi. T. 513 has the Ch. 60 & 61 dealing with the subjects, 1 & 2 (given in the contents) and an incomplete Ch. 3. All others do not treat yāgamaṇḍapalakṣaṇa. There is a chapter named Utsavatīrthādhivāsavidhi between Ch. 12 and 13 treated in T. 15, 257B & 1008. The paṭala-s in T. 147, 257B, 929, & 1008 are numbered but there is no uniformity, as one or two paṭala-s are not numbered. Though this text and all other T.Mss. treat the same topic, there is no agreement in the extant text of some chapters between this text and the T.Mss.

Contents

1. Fol. 47b-49a: Utsavasūcanā; 2. 49a-50a: Vṛṣādhivāsa; 3. 50a-52a: Dhvajārohaṇa; 4. 52a-53a: Bherītāḍana; 5. 53a-55a: Aṅkurārpaṇa; 6. 55: Yāgamaṇḍapalakṣaṇa; 7. 55b-56b: Astrayāga; 8. 57a: Utsavabalividhi; 9. 57a-58a: Utsavayātrā; 10. 58: Pariveṣakrama; 11. 58b-59a: Nīrājanavidhi; 12. 59: Kautukabandha; 13. 59b-60b: Cūrṇotsava; 14. 60b-61b: Tīrthakarma; 15. 61b: Dhvajāvarohaṇa.

Fols. 60 & 62 (marginal nos.) between fols. 55 & 56 are missing. Consequently, the treatment of Balividhāna has lost much portion.

294.5.1

Beginning

Fol. 47 (51)b, l.2. ataḥ paraṃ pravakṣyāmi śivotsavavidhikramam / muktidaṃ paramaṃ guhyaṃ sadā vijayavardhanam / sarvabhūtahitaṃ puṇyaṃ sarvalokahitāvaham / prathamaṃ vṛ. . . . kyāt dvitīyaṃ ropayeddhvajam // tṛtīyaṃ tāḍayedbherīm aṅkurānarpayet param / pañcamaṃ yāgaśālāṃ syāt astrayāgamataḥ param //

Colophons

1. Fol. 49 (53)a. iti dīptaśāstre pratiṣṭhāyāmutsavasūcanā paṭalaḥ /
2. Fol. 62 (68)b. iti dīpte paribhramaṇabhaktotsavapaṭalaḥ /

End

Fol. 49a, l.2. tryahe caiva tu catvāri pañcāhe cāṣṭamaṃ balim / sapta . . śañcaiva navāhe ṣoḍaśaṃ balim // dvādaśāhe tu dvāvimśaccaturvimśa trayodaśe / caturdaśāhe ṣaḍviṃśantithisaṅkhye'ṣṭaviṃśat . . / śāntikaṃ proktaṃ vṛṣayāgamataśśṛṇu / iti dīptaśāstre pratiṣṭhāymutsavasūcanāpaṭalaḥ //

294.5.2.

Beginning

Fol. 49a, l.4. vṛṣayāgamahaṃ . . . . . vahne viśeṣataḥ / dhvajārohaṇapūrvedyurniśāyāmadhivāsayet / śivaṃ sampūjya vidhivadvijñāpyotsavamuttamam / vṛṣasthā . . . . hitam //

End

Fol. 62 (68)a, l.8. dhvajāvarohaṇānte tu vidhinā vai paribhramam / sākhāsanasahitaṃ vāpi tadrūpaṃ savodbhavam // tadrūpaṇa (bhr)amaṇaṃ kuryāt sarvālaṃkāraśobhitaṃ / vitānadhvajasaṅkīrṇaṃ piñcacāmarasaṃvṛtam // sarvātodyasamāyuktanṛttageyasamākulam / vidhivaccatribhirgatvātra . . savanaṃ kramaiḥ // sarvasampatkarannṛṇāndhanadhānyavivardhanam / bhavānībhramaṇānte tu sarvabhaktotsavaṃ śṛṇu // iti dīpte paribhramaṇabhaktotsavapaṭalaḥ //

294.6

SŪKṢMĀGAMA

Utsavavidhi

This text contains the treatment of the annual festival according to the Sūkṣmāgama, the 7th Mūlāgama. This bears close resemblance to the treatment of this topic in T.Mss. n° 38, 348, 967 &1016. This topic is numbered as ch. 14 in T. 348 and 967. T. 97 contains an incomplete treatment in two different places on pp. 37-38 & pp. 106-109 numbering the ch. as 13th. Similarly, T. 955 has the treatment in pp. 8-12 & 146-151, both almost the same but incomplete. T. 1003 has a different version of this topic with slight agreement in some places. There are however variant readings in all these Mss.

Contents

1. Fol. 62b-68a: Utsava; 2. 68a-70a: Dhvajārohaṇa; 3. 70a-71a: Astrayāga; 4. 71a-72b: Balidāna; 5. 72b-78b: Yātrādhvajāvarohaṇa.

Beginning

Fol. 62 (68)b, 1.3. sūkṣmam / utsavaṃ / utsavasya vidhiṃ vakṣye śṛṇu tvam . . prabhañjana / kīrtidaṃ vijayaṃ puṇyamāyurārogyavardhanam // bhuktimuktipradātavyaṃ sarvakāmārthasādhanam I sākalyaṃ pāvanaṃ śāntiṃ maṅgalyañca . . . turvidham // dhvajārohāditīrthāntaṃ sākalyañceti kīrtitam / dhvajamcekaṃ vinā kuryācchesaṃ pūrvavadeva tu //

End

Fol. 78 (84)b, 1.1. snapanaṃ bhūri (?) pannañca kalpayet tatkrameṇa tu / anyeṣāmapi sarveṣāṃ varjayettu prayatnataḥ // ādau madhye tadante tu bhaktānāmutsavaṃ kuru / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / 46151(3605?). iti sūkṣmaśāstre utsavavidhipaṭalaḥ //

294.7 SUPRABHEDA
Śivotsavavidhi

This text contains the treatment of the procedure for conducting the festival for Śiva, evidently the annual festival. According to the colophon this forms part of the Suprabheda Āgama, the 10th Mūlāgama. It is stated here that it is paṭala 11. This agrees well with Ch. 14 of the Kriyāpāda. Printed text - Grantha CP. 1908.

Contents

1. Fol. 78b–79b Dhvajārohaṇa; 2. 79b–84b: Utsavakrama; 3. 85a. Avarohaṇa.

Beginning

Fol. 78 (84)b, 1.3. athātassampravakṣyāmi śivotsavavidhiṃ śṛṇu / navāhamuttamaṃ proktaṃ saptāhaṃ madhyamaṃ smṛtam // pañcāhamadhamaṃ proktamutsavastrividhaṃ smṛtam (ḥ) / śṛṇu vatsa yathā niyamāt sarvaṃ śāntikaṃ parā . . sarvabhūtahitākṣāya sarvalokahitāya ca / rājyañjanarājarāṣṭravivardhanam // svajyotyā nāvamekāhantryahantuvā / alābhe prakartavyaṃ trayaikāhakaṃ tathā //

End

Fol. 85 (91)a, 1.3. pradakṣiṇantataḥ kuryāt sa . . . . devān visarjayet / yāgopayuktadravyāṇi deśikāya pradāpayet // evaṃ yaḥ kurute martya utsavaṃ vidhinaiva tu / ka-(u) laikaviṃśa . . . ttāya śivalokamavāpsyati // śi . . tsavamidaṃ proktaṃ snapanañca tataḥ śṛṇu // iti suprabhade pratiṣṭhātantre utsavapa . . . ścaturdaśaḥ //

294.8 VĪRĀGAMA

Utsavavidhi

This text contains the treatment of the annual festival according to the Vīrāgama, the 15th Mūlāgama. There is no.division of this into paṭala-s numbering of which is not found in all T. Mss. and which is not uniform where the number is mentioned. The colophons are many. There are six Mss. (IFI) with Nos. 29, 30, 31, 104, 156, & 921. T. 29 begins with Dhvajārohaṇa and ends with Dhvajāvarohaṇa marking the nos. of the paṭala-s from 44 to 51. T. 30 takes the topics (see below) 1-3 together marking the paṭala as 44. Topics 4 to 10 are marked with the nos. 45 to 51. T. 31 has paṭala-s 15 to 18 dealing with the topics 1-4. T. 104 does not have any division of the paṭala-s, nor is there any colophon except at the end. The treatment however is complete in pp. 289-339 with several changes in the śloka-s and their readings. T. 156 does not have much agreement with the text under notice, nor does it have the division into paṭala-s. The treatment is available in pp. 103-168. T. 921 covers the contents of the utsava in pp. 71-116 but has no division of the text into paṭala-s and is in a way similar to T. 156. The colophon at the end has the last paṭala numbered as 45.

Contents

1. Fol. 85a-88b: Utsavasūcana; 2. 88b-90a: Vṛṣayāga; 3. 90a-92a: Dhvajārohaṇa; 4. 92a-93a: Bherītāḍana; 5. 93a-94b: Yāgamaṇḍapa; 6. 94b-97b: Adhivāsana; 7. 97b-98b: Yātrākautukabandhana; 8. 98b-99a: Cūrṇotsava; 9. 99a-: Tīrthavidhi; 10. 99b-100b: Dhvajāvarohaṇa.

294.8.1.

Beginning

Fol. 85 (91)a, l.6. pitāmaha uvāca: praṇamya śirasā devaṃ pṛcchati sma pitāmaha (ḥ) utsavasya vidhiḥ ko vā tatsarvaṃ brūhi: . . . . . / īśvara uvāca: utsavaṃ yattvayā diṣṭantava snehādviśeṣataḥ / tatsarvamakhilaṃ vakṣye śṛṇuṣva kamalāsana //

Colophons

1. Fol. 88b. iti utsavasūcanaṃ samāptam / 2. Fol. 100b. iti vīratantre ṣaṭsahasrasaṃhitāyāmutsavapaṭalaḥ /

End

Fol. 88b, l.3. śivasyāvabhṛt(tha)ṃ kuryāt snapanantadanantare / evamevaṃprakāreṇa utsavaṃ kārayettataḥ // utsavārambhamevoktaṃ vṛṣayāgamatha śṛṇu / . . . iti utsavasūcanaṃ samāptam //

294.8.2.

Beginning

Fol. 88b, l.4. vṛṣayāgaṃ pravakṣyāmi śṛṇuṣva kamalāsana / prāsādasyāgrataḥ kuryāt maṇḍapañcaturaśrakam // maṇḍapasya tu tanmadhye kuryāttadvṛṣayāgakam / darbhamālābhirāveṣṭya puṣpamālāvalambitam //

End

Fol. 100 (95)b, l.3. snapanaṃ kārayettatra lakṣaṇena samanvitam / ācāryaṃ pūjayet paścādvastradhānyādikāñcanaiḥ // bhaktānāṃ paricārāṇāṃ vastrādi . . . . dāpayet / gaṇikānāñca dāsīnāndāpayettataḥ / evaṃ yaḥ kurute martya utsavaṃ vidhipūrvakam / kulaikavimśamuddhṛtya śivalokam pra . . . . gacchati / sevitāṅśca manuṣyāṅśca gajāśvādīni sarvaśaḥ // gacchecchivapurandivyaṃ yāvantodhṛtasamplavam / śivavanmodate sarvamiti śāstrasya viniścayaḥ // utsvasya vidhiṃ(ḥ) proktaṃ(ḥ) prāyaścittavidhiṃ śṛṇu / iti vīratantre ṣaṭsāhasrasaṃhitāyām utsavapaṭalaḥ //

294.9 RAURAVĀGAMA
Mahotsavavidhi

This text treats Mahotsavavidhi according to the Rauravāgama, the 16th Mūlāgama. The treatment of Aṅkurārpaṇavidhi precedes the treatment of Mahotsavavidhi. The paṭala-s are only two, the former dealing with Aṅkurārpaṇavidhi and the latter with Mahotsavavidhi. The latter does not have any internal division. Both the paṭala-s have full agreement with the paṭala-s 17 & 18 of printed edn. IFI. No 18-1.

Beginning

Fol. 100 (95)b, l.6. ataḥ paraṃ pravakṣyāmi aṅkurāpaṇamuttamam / sthāpane prokṣaṇe caiva snapane maṅgale'nyake // navāhe vātha saptāhe pañcāhe vā viśeṣataḥ / śivamārādhayitvā tu bījāṅkurantu ropayet //

Colophons

1. Fol. 101b. iti śrīmadrauravatantre aṅkurārpaṇavidhipaṭalaḥ /
2. Fol. 108b. iti śrīmadrauravatantre mahotsavavidhipaṭalaḥ //

End

Fol. 108 (102)b, l.2. arcanoktaṃ samabhyarcya prabhūtahaviṣandadet / caṇḍayāgantu saptāhaṃ kṛtvāstryahaṃ maunakam // śuddhasnānantataḥ kṛtvā . . . . rvantīrthavadācaret / utsavapratimāssarve snapanaṃ kārayet kramāt / haviṣāntaṃ samabhyarcya śeṣaṃ prāgvat samācaret // iti śrīmadrauravatantre mahotsavavidhi–paṭalaḥ //

294.10 MAKUṬĀGAMA
Śivotsavavidhi

This text contains the treatment of the Śivotsavavidhi according to the Makuṭāgama the 17th Mūlāgama. This is evidenced by the colophon on fol. 108b. This is not in print. There are seven Mss. of the Makuṭāgama treating this topic, T. 18, 19, 20, 77, 159 239 & 248. Among these, T. 18, 19, 20, 239 & 248 begin with the dīkṣāvidhi in connection with the Mahotsava or Utsavavidhi. The text under description does not contain this part namely, Dīkṣāvidhi. T. 77 & 159 do not treat dīkṣāvidhi and begin with the conduct of the festival showing much similarity among them which is shared by the text under notice. The text under notice and these four Mss. have the same beginning. T. 19 calls this chapter as the 5th paṭala and T. 248 as the 4th paṭala. The text under notice has no numbering of the paṭala-s.

Contents

1. Fol. 108-111a: Dhvajārohaṇavidhi; 2. 111a-117b: Utsavakrama.

Beginning

Fol. 108 (102)b, l.4. īśvara uvāca: sādhu sādhu hi macchiṣya sarvante vakṣyate śṛṇu / ācāryañjyeṣṭhaliṅgānāṃ chāyāmapi na laṅghayet // adīkṣitā ca yā nārī tatsaṅgapari . . yet / śivārcanaṃ tathā dharmaṃ japadhyānañca kārayēt // nirvāṇadīkṣitā ye tu sarvavarṇeṣu dhārayet / vistarārthakamityetairlakṣaṇairyuktadhvajarūpaṃ prakīrtitam // vṛṣabhasyottare bhāge gomayālepite śubhe / aṣṭadroṇamayaṃ śālipaṭānāṃ sthaṇḍilantathā //

End

Fol. 117 (111)a, l.8. grāmapradakṣiṇaṃ kuryāt praviśedālayaṃ tataḥ / paścātbhāge sthitān devagṛhe mantrānukramāt // vastrābharaṇapuṣpādyairarcayet pūrvavat guruḥ / pradakṣiṇaṃ tataḥ kṛtvā sandhidevān samarcayet // evaṃ paramayā bhaktyā yaḥ kuryāt śivotsavam kulaikaviṃśadh(s)aṃyukta(ś)śivaloke sa modate // tasmāt sarvaprayatnena śivasyeva(ṃ) mahotsavam / rājarāṣṭrābhivṛddhyarthaṃ kārayedvidhipūrvakam / śivotsavavidhiḥ proktaḥ prāyaścittavidhiṃ śṛṇu // iti makuṭatantre trisahasrasaṃhitāyāṃ kriyāpāde śivotsavavidhipaṭalaḥ //

294.11

CANDRAJÑĀNĀGAMA
ŚRĪMUKHATANTRA
Śivotsava

This text gives the treatment of Śivotsava according to Śrīmukhatantra, one of the fourteen upāgama-s of the Candrajñānāgama, the 19th Mūlāgama. Here Candra is given instructions by Īśvara on the Mahotsavavidhi. This text has agreement with IFI. T. 12 & 185 and the latter is incomplete. According to the text under notice and IFI. T. 12, the topic of Śivotsava is dealt with in paṭala 21 of the Śrīmukhatantra.

Contents

1. Fol. 117a-119b: Dhvajārohaṇa; 2. 119b-123b: Maṇṭapālaṃkaraṇa; 3. 123b-124b: Homa; 4. 124b-128a: Balidāna; 5. 128a-130a: Utsavavidhi; 6. 130a: Balidāna; 7. 130b-131b: Tīrthavidhi; 8. 131b-132a: Dhvajāvarohaṇa.

Beginning

Fol. 117 (111)b, l.4. candra uvāca: deva deva maheśāna suranāgendrabhūṣaṇa / snapanan tu samākhyātamutsavādiṣu śaṅkara // īśvara uvāca: - atha vakṣye kalānā . . . . saṃkṣepādutsavaṃ param / utsavaṃ saptadhā jñeya (ṃ) śṛṇuṣvekāgramānasaḥ // śāktañcārṣaṃ brāhmaṃ vaimaurtaṃ śāmbhavamāṇa . . arkajantviti viksyāta (ṃ) nāmabheda niśākara / navāhaṃ śāktamityuktaṃ saptāhañcārṣakaṃ bhavet // pañcāhaṃ brāhmakaṃ proktaṃ tryahamauktamu . . te / ekāhaṃ śāmbhavaṃ viddhi guṇādyena narādyake // dhvajamāropayet pūrvamuttamamadhyamādhamam / vakṣye tīrthadināt samyak śṛṇuṣva śaṣalā . . .//

End

Fol. 132a, l.6. bhrāmaṇotsavamākhyātamarkavārotsavaṃ śṛṇu / arkavāre viśeṣeṇa yajet prātaśśivaṃ kramāt // pūjayet sarvadevāṃstu havirdadyādviśeṣataḥ / sarvopacārasamyuktaṃ pūjayecchandraśekharam // nityā . . nte geyavādyaiśca sarvālaṅkārakairyutam / grāmapradakṣiṇaṃ kuryāt prāsādaṃ vā pradakṣiṇaṃ // praviśya . . . . saha varṣāndadyāt tāmbūlantu pradāpayet // arkajānte tu śaktādyamutsavamudīritam / evaṃ ya . . . . doṣavinirmuktaśśivalokamavāpnuyāt // iti candrajñāne śrīmukhatantre śivotsavasya ekaviṃśatitamaḥ // śubhamastu //

294.12

SIDDHATANTRA
Ṡivotsavavidhi

This text contains the treatment of the Ṡivotsavavidhi which forms part of the Siddhatantra. Siddham or Siddhatantra is the 23rd Mūlāgama. The entire Āgama text is not available. This Tantra have had all the four pāda-s, as the colophon mentions this text as included within the Kriyāpāda. Some paṭala-s are available in IFI. T. 69 and 175 T. 69 contains 10 paṭala-s, some of them having no beginning and some having no end. Two among them have the same title Mahotsava and one is called Ṡivākārotsavavidhi, both of which are incomplete. The chapter on the Mahotsavavidhi (pp. 17-69) contains some passages from the Kāmikāgama. None of these paṭala-s, which have the end mention the paṭala number in the colophon. T. 175 has 7 paṭala-s of which the Mahotsavavidhi is dealt with in ch. 3. The Paṭala-s are not numbered. The colophons for ch. 3 to 7 call the Āgama as Siddhāntatantra.

Curiously enough T. 69 contains the 10th chapter which is named as Ṡivākārotsavavidhi. This is incomplete. The contents of this chapter have complete agreement with those of ch. 3 of T. 175. This portion is available in the text under notice from Fol. 132b, l.3 to Fol. 135a, l.6 and in T. 175, pp. 11-17. The text under notice begins with the words Ṡivotsavavidhim (Fol. 132b, l.3), while T. 175 with the words Ṡivākārotsava (p. 11) and T. 69 has lost the beginning words. pp. 10-12 and 17-69 of T. 69 contain the same treatment, the former agreeing with the ending portion in the text and T. 175, and the latter agreeing with portions of the text only in certain places of T. 69. Perhaps, pp. 17-69 of T. 69 contains an admixture of portions from the Śivākārotsava and Mahotsavavidhi from the Kāmikāgama. If this were admitted, the title of the text under notice would be rather Śivākārotsava which however must be taken as the same as Mahotsava.

Beginning

Fol. 132b, l.3. śivotsavavidhiṃ vakṣye śṛṇuṣvaivaṃ maheśvari / śivākārotsavannityaṃ śivaśśaktyotsavaṃ param // pātālabhūmiranteṣu dikvidik(g?)devatāviti dik / gacchatassandhidevārthaṃ śivājñāparipālitam // śivotsavaṃ prakartavya(ṃ)śivāmnāyānusāriṇam / natvānādyantasarvārthadṛkkriyaṃ parameśvaram // parasparavirodhitvāt parāparamudāhṛtam / parassatya(ṃ) hṛdākāśaṃ prabhayā tatparātmakam // parāparasamāyuktaṃ parameśamiti smṛtam / parātparaparaṃ satyaṃ sūkṣmāt sūkṣmaparātmakam //

End

Fol. 161a, l.2. vijñeyantrividhaṃ proktaṃ jñānayogyakriyāvaham āvāhayet kriyākāṇḍaḥ(ṃ?)yogamudvāhaneṣu ca / jñānaṃ sarvasamṛddhyarthamiti siddhāntamutsavam // śivotsavaṃ śaivasiddhāntaṃ devatāntaṃ sa vartmani / saṃgrahe mātṛbhūteśaṃ kṛpāvarṇakasāmyaham // śivotsavañcarate lokaṃ lokeśotpattikāraṇam / vyaktikārakramo mantrī kriyate deha(ṃ) rakṣatu // maheśasya mahat proktaṃ sampuṭikṛtaliṅgavat / tasyā(a) nimittakārtho'pi mahotsavannāma ucyate // mahotsavavidhiḥ proktā (o) mahotsavottaravidhiṃ śṛṇu // iti siddhatantre . . . . tantre kriyāpāde pratiṣṭhātantre mahotsavavidhipaṭalaḥ //

294.13

VĀTULĀGAMA

Śivotsavavidhi

This text contains the treatment of the Śivotsavavidhi, which according to the colophon on fol. 192 a & b, forms part of the Vātulāgama. This text is a rare one.

Contents

1. Fol. 161a-162b: Utsavakālanirṇaya; 2. 162b-164b: Utsavabheda & Utsavakrama; 3. 164b-170b: Dhvajārohaṇa; 4. 170b-171a: Bherītāḍana; 5. 171a-172a: Balidāna; 6. 172a-173a: Yāgaśālā; 7. 173a-192a: Utsavakrama.

Beginning

Fol. 161a, l.5. vātuḷam / utsavam / śivotsavavidhiṃ vakṣye samāsāt śṛṇu ṣaṇmukha / sarvaduḥkhaharaṃ puṇyaṃ sadā vijayavardhanam // sarvarogavināśārthaṃ sarvabhūtapriyāvaham / dhvajā . . trividhañcotsavāṅkuram / . . . . . ke-tu . . . . tṛtīyaṃ na . . ghoṣaṃ syāt balidānañcaturthakam / pañcamaṃ yāgaśālāñca tīrthāṅkurantu ṣaṣṭakam //

End

Fol. 192a, l.6. snāpayejjalaliṅge tu mahāhavirnivedayet / deśikaṃ pūjayet paścāt daivajñaṃ pūjayettataḥ // bhaktānāṃ paricārāṇāñjanān sarvān prapūjayet / śivotsava-miti khyātamitaḥ prīti(r)bhavet guha // āyuṣyaṃ vibhavaṃ putraṃ pautraṃ sa . . vivardhanam / rājarāṣṭraṃ saddha . . . tānāntu sukhāvaham // śivasāyujyamāpnotu śivavatsaha modate // iti . . . . āt . . . khye . . . pautraṃ saṃ . . śivotsavavidhipaṭalaḥ / 513 / śubhamastu //

294.14 VIDVEṢAṆASAṂHITĀ

This text contains four paṭala-s of the Vidveṣaṇasaṃhitā. This Saṃhitā is one among the seven upāgama-s of the Mūlāgama Kāraṇa. The whole text is not available anywhere. Two paṭala-s are available in IFI. T. 447 and T. 359. The former deals with Mahāgaṇapatimantra and the latter with Rathapratiṣṭhāvidhi.

Among the four paṭala-s the second does not have its number mentioned in the colophon. Its number must be 72, as the previous and subsequent chapters are numbered as 71 and 73. The fourth chapter is numbered as 74. From this, it is understood that this Saṃhitā must have been an extensive one.

294.14.1. Contents

1. Fol. 192b-205a: Mahotsavavidhi; 2. 205b-209a: Ekāhotsavavidhi; 3. 209b-211b: Paścimotsavavidhi; 4. 211b-217a: Prāyaścittavidhi.

Beginning

Fol. 192b, l.1. vidveṣaṇasaṃhitai / . . . dhvajāvarohamadhye tu ṛtvijān sūtakaṃ bhavet / tadārabhyadaśāhena śuddhi(s)syāt kamalāsana // utsave vartamāne tu ācāryassūtakī yadi / utsavāvabhṛthāntaṃ . . . śuddhiruktā ṣaḍānana // mahotsavavidhiṃ vakṣye samāsācchṛṇu sattama / māsasnamamatgaṃ vidyāt svasamakamiti smṛtam / udgastsavo'tha smamāttasmāt . . . . tsavamucyate // utsavaṃ pañcadhā vipra nava(ā)hādi yathākramam / navāhañcaiva saptāhaṃ pañcāhantryahantathā / ekāhañcaturvaktraṃ utsavā iti . . . . rtitam / puṣyarkṣānta-maghāntañca uttarāntañca citrakam //

Colophons

1. Fol. 205b. iti vidveṣaṇasaṃhitāyāṃ mahotsavavidhirekasaptatitamapaṭalaḥ /
2. Fol. 217a. iti kāraṇe vidveṣaṇasaṃhitāyām utsavaprāyaścittavidhiścata(u)ssaptatitamapaṭalaḥ //

End

Fol. 205b, l.6. evaṃ sāpta divaṃ kuryāt sadārohaṇasamanvitam / aṣṭame divase prāpte pūrṇā . . . pūrvavat kṛtvā tīrthantu kurvīta ekasminniśi tathaiva / apyai (?) yathāvidhipurassaram / kathābhedamiyantatra procyate kamalāsana / maho . . . . . pūrvoktaṃ śṛṇuṣvekāhamanasam // iti vidveṣaṇasaṃhitāyāṃ mahotsavavidhirekasaptatitamapaṭalaḥ //

294.14.2.

Beginning

Fol. 206a, l.1. ekāhamutsavaṃ vakṣye śṛṇuṣvekāgramānasaḥ / sarvaśāntikaraṃ puṇyaṃ rājarāṣṭravivardhanam // tadutsava (o) dvidhā proktaṃ ghoṣaṇaṃ kevalantviti / . . . naṃ sarvasiddhi(s)syāt kevalaṃ muktidaṃ bhavet //

End

Fol. 217a, l.2. anuktaṃ yacca tatsarvaṃ śāntihomantu kārayet / mantrānuktakriyāyāḥ . . . . . . nnaiva kārayet / etānyuktāni sarvāṇi lobhādvānādareṇa vā / prāyaścittāntara (ṃ) kṛtvā tu śeṣamācaritaṃ yadi // naivedyantathā huta taccheṣaṃ samametanna saṃśayaḥ / prāyaścittamiti proktaṃ kṛttikādīpamucyate / iti kāraṇe vidveṣasaṃhitāyām utsavaprāyaścittavidhiścata(u)ssaptatitamapaṭalaḥ //

294.15 KĀMIKĀGAMA(UTTARA)

(Prāyaścittavidhi)

This text contains the Prāyaścittavidhi as treated in the 101st paṭala of the Kāmikāgama (uttara). It agrees with the treatment in paṭala 30 of the printed edn. SIAA. The śloka, which begins this text, is śloka 714 in the printed edn. The text agrees fully upto the end in this edition with the difference in the numbering of the paṭala.

Beginning

Fol. 217a, l.5. pratisaṃvatsaraṃ māsantithiyuktantu tīrthabham / niścitya vartate pūrvamutsavo vai bhaveddinaiḥ // navahādyute bherītāḍanādipurassaraḥ / taddinaguṇo vāpi guṇo vāpi taddine // tadanyathā . . . rāṣṭrarjñe mokṣāvaho bhavet / tatra śāntiṃ vidhāyādau prāyaścitsavamācaret //

End

Fol. 226a, l.3. yat kṛtaṃ rājakāryaṃ syāt tathaivātrāpi sammatam / anyathā sati kartavye śāntiṃ tatra sāmācaret // tantrasaṅkaradoṣe'pi phalamevañca niṣkṛtiḥ / yā kriyā vartate sarvaśāstrasiddha(ā) punaḥ punaḥ // svasvakriyā kartavyānyaśāstrasiddhā(m) parityajet / anyathā sati kartavye rājñe dhvaṃsa udāhṛtaḥ // śāntistadarthaṃ kartavyā taddoṣavinivṛttaye / śāstrasiddhaiva pūrvāpi tado(a) vṛddhissvasukhapradā // tasmāt sarvaprayatnena pūrvamapyadhikañcaret / iti kāmikākhye mahātantre prāyaścittapaṭala ekaśatatamaḥ //

294.16 UTSAVAPRĀYAŚCITTA

This text contains an incomplete treatment of the way of doing the acts of expiation for the shortcomings that creep in the conduct of the festival. This appears to be part of some Āgama text but the incomplete treatment and the absence of the colophon do not help in identifying the passages as belonging to any particular Āgama.

Beginning

Fol. 226a, l.7. . . vidhiṃ vakṣye cotsava . . . ṇa tu / vṛṣayāgavihīne tu dhvajārohaṇahīnake // utsavakartṛkabhinne tu patite cakrādipatite'pi ca / bi . . . gra khahīne tu / ba . . ddanavihīnake // balidāna . . . cakālātikarmaṇe'pi ca / utsave yāgavihīne tatkāle kalahe tu vā // pūjā paryuṣite . . . vaṃ saṅkarabimbaliṅgayoḥ / pratimāyānakāle tu patite cāṅgahīnake //

End

Fol. 229b, l.5. punaryāgakrameṇaiva kuryāt grāmapradakṣiṇam / varṣādibhiranyaiśca śāntihomaṃ kṛtvā mūlenāṣṭaśataṃ japet // kāle hīne tu tatkāle grāme corabhayam . . pet / sāntihomantataḥ kṛtvā praviśedālayaṃ prati // balipradānayāge (tu) balyanta(ṃ) yāgamācaret / balipūrve tu yānaṃ vā . . .

295

Pratiṣṭhāvidhi

R.E. 15.545. PL. 92 fols.; 335 x 35 - 375 x 28 mms.; 7-8 lines; Grantha & Tamil; very old and the edges damaged; scribe: Śvetāraṇyakurukkaḷ (fol.36b); origin: Tiruveṇkāṭu (Tanjore Dt).
Blank folios.: 90b, 91b, 92b. Date: Akṣaya, Āvaṇi, 15d.

Contents

1. Fol. 1a-36b: Samādhiliṅgapratiṣṭhāvidhi; 2. 37a-82b: Samādhiliṅgapratiṣṭhāvidhi; 3. 83a-90a: Mayamata.

A fly-leaf at the beginning contains the list of works quoted in the Samādhiliṅgapratiṣṭhāvidhi; another leaf before fol. 37 also contains the same matter. Fol. 91a has some stray verses & 92a a verse in praise of the Goddess at Tiruveṇkāṭu and another verse in praise of Vināyaka.

295.1 SAMĀDHILIṄGAPRATIṢṬHĀVIDHI

This text is a compilation of the matters dealing with the installation of Śivaliṅga on the tomb of a Śaiva ascetic. Besides this topic, the funeral rites and other matters pertaining to the Śaiva saint are dealt with here. Mention is made of Āgama-s and quotations are cited from the Āgma-s like Cintyaviśva, Acintyaviśvasādākhya, Suprabheda, Raurava, Kāmika, Vaikhānasa, Mānasāra and Siddhāntabheda. The passages cited from these are not traceable to either the printed texts or Mss. Pādmapurāṇa with Śivagītā forming part of it (fol.28a), Vāyavyasaṃhitā as part of Suprabheda (fol. 30b, 33a & 34a), Vāyavyasaṃhitā (fol. 29b, & 35 a), and Ādimahāpurāṇa with Śivagītā forming part of it (fol. 22a, 23b & 25 a) are puzzling, as such names by themselves or in association with others mentioned here are not traceable to any known text.

Contents

1. Fol. 1a-3a: Cintyaviśva: Samādhiliṅgasthāpana (ch.47); 2. 3a-15a: Kāmika: Pūjādi; 3. 15a-22a: Ādimahāpurāṇa: Kṛtayugaśivaliṅgapratiṣṭhāvidhi (ch.17); 4. 22a-23b: Ādimahāpurāṇa: Tretāyugaśivaliṅgapratiṣṭhāvidhi (ch.18); 5. 23b-25a: Ādimahāpurāṇa: Dvāparayugaśivaliṅgapratiṣṭhāvidhi (ch.19); 6. 25a-28a: Pādmapurāṇa: Kaliyugaśivaliṅgapratiṣṭhāvidhi (ch.20); 7. 28b-29b: Vāyavyasaṃhitā: Khananavidhi. (ch.103); 8. 29b-30b: Suprabheda: Vāyusaṃhitā: Ācāryalakṣaṇa (ch.104); 9. 30b-33a: Suprabheda: Vāyusaṃhitā: Caramāvasthā of yati (ch.105); 10. 33a-34a: Suprabheda: Vāyusaṃhitā: Guruliṅgapratiṣṭhā (ch.106); 11. 34b-35a: Vāyusaṃhitā: Khananavidhi (ch.107); 12. 35a-36b, Pīṭhapratimādisthāpanavidhi.

Beginning

Fol. 1a, 1.1, śītāṃśumauliramaṇīṃ śvetāraṇyanivāsinīm / brahmādīdevajananīṃ brahmavidyāmahaṃ bhaje // munaya ūcuḥ: deva deva mahādeva sarvajña karuṇākara pratiṣṭhāṃ samādhiliṅgasya brūhi tvasmākamīśvara / īśvara uvāca: vakṣye samādhiliṅgasya pratiṣṭhāṃ dvijasattamāḥ / dvividhaṃ tat susaṃproktam ālaye vā bahisthale prākāracaturasyānte pañcamasya sumadhyame / sthāpitaṃ vidhinā liṅgaṃ paraṃ śṛṇuta sāmpratam / nadītīre / taṭāke vā udyāne svam(a?)ṭhe'pi vā / anyatra ca manoyogye sthāpītaṃ dvividhaṃ bhavet /

End

Fol. 36a, 1.7, abdotsavamathānena kartavyaṃ vidhinā saha / dīpāntaṃ vā haviṣyāntaṃ balyantaṃ vāpi pū ... rohaṇe ... navanai ... puṇyā ... brahmaṇe namaḥ / āgamapurāṇasmṛtiṣūcyamānasamādhiliṅgapratiṣṭhāvidhissamāptā(aḥ) / svapnadṛṣṭo'yaṃ ślokaḥ: citrāya ca tamisre vaktraśītāṃśubimbaṃ nayanahariṇaśābā–lakṣitaṃ vīkṣya yasyāḥ / vadanavimalacitsaṃbandhadṛksaccakorau pibata iva manojñāṃ jñānasantānavallīm / śubhamastu / akṣayavaru āvaṇi mā. 15 a tiruveṇkāṭṭilirukkum cuvētāraṇiyakurukkaḷ kaiyiṉālē eḷutappaṭṭutu çamātiliṅka–piratiṭṭai //

295.2 SAMĀDHILIṄGAPRATIṢṬHĀVIDHI

This text is identical with 295.1. This is another copy of 295.1 but in a different hand. However, there is a point to note on fol. 49b, 1.2 where there is maṅgalaśloka in praise of Vināyaka. Then follow the lines: 'viduṣāṃ pratyabhijñāyai guru(ṃ) śrījñānayogināṃ / kriyate samādhiliṅgapratiṣṭhāvidhisaṅgrahaḥ' / After this, the passages begin with the words 'iha jagati' which also are found on fol. 3a. 1.6. without the lines noted above. Again, after the words 'śivalokamavāpnuyāt' 1.2 on fol. 51, which are also found on fol. 10b. 1.7, there is the additional line 'iti santatasa(ñ)cintyamānajñānaprakāśapādāravindamakarandasandohasaṃkṣālitamalatra(ya)-śivatvābhivyaktiyuktakamalālayavāsanirantaraśrījñānayogiviracitasamādhiliṅgapratiṣṭhāvidhisaṅgrahassasampūrṇaḥ' / From this, it is found that one jñānayogī composed this Pratiṣṭhāsaṅgraha which is incorporated in this text. On fols. 65a, 67a & 68b: 'Śrīpādma' is the word occuring after 'ādimahāpurāṇo' and on fol. 68b, the word śrīpādma alone occurs.

Contents

1. Fol. 37a-40b: Cintyaviśva: Samādhiliṅgasthāpana; 2. 40b-56b: Kāmika: Pūjādipaṭala; 3. 56b-65a: Ādimahāpurāṇa: Śrīpādma: Kṛtayugaśivaliṅga–pratiṣṭhāvidhi (ch.17); 4. 65b-67a: Ādimahāpurāṇa: Śrīpādma: Tretāyugaśiva–liṅgapratiṣṭhāvidhi (ch.18); 5. 67a-68b: Ādimahāpurāṇa: Pādma: Dvāparayuga–śivaliṅgapratiṣṭhāvidhi (ch.19) 6. 68b-73a: Pādma: Kaliyugaśivaliṅgapratiṣṭhāvidhi (ch. 20); 7. 74a-75a: Vāyavyasaṃhitā: Mokṣasādhanavidhi (ch.104); 9. 76a-78b: Suprabheda: Vāyusaṃhitā (ch.105); 10. 78b-80b: Suprabheda: Vāyusaṃhitā (ch.106) 11. 80b-81a: Vāyusaṃhitā (ch.107); 12. 81a-82b: Samādhisthāpana.

Beginning

Fol. 37a, 1.1, agajāsūnumādyantahīnaṃ mūṣikavāhanam / bhāgadheyaṃ bṛhatkukṣiṃ bhaje siddhivināyakam / munaya ūcuḥ: deva deva mahādeva sarvajña karuṇākara / pratiṣṭhāṃ samādhiliṅgasya brūhi tvasmākamīśvara / īśvara uvāca: vakṣye samādhiliṅgasya pratiṣṭhāṃ dvijasattamāḥ / dvividhaṃ tat susaṃproktam ālaye vā bahisthale /

End

Fol. 82b, 1.2, dīpāntaṃ vā haviṣyantaṃ balyantaṃ vāpi pūjayet / pavitrārohaṇaṃ caiva damanārohaṇantathā / dhṛtakarmadvidhañcaiva navanaivedyamādikam / iti sādhi(samādhi ?)sthāpanaṃ samāptam / śrībrahmavidyāsametaśvetāraṇyeśvarāya namaḥ / gurubhyo namaḥ //

295.3 MAYAMATA

This text contains chap. 25 of the Mayamata. It deals with the construction of Maṇṭapa, Sabhā etc., The text is interspersed with Tamil explanations. It is found in the printed edition of the Mayamata., Tanjore Series 113, 1968. The text of the Mayamata contained here begins with sl. 197b and is up to the end of the chapter. Vide: - Mayamata with French Translation IFI. n° 40.1.

Beginning

Fol. 83a, 1.1, gajavadanamacintyaṃ tīkṣṇadantaṃ triṇetraṃ bṛhadudaramaśeṣaṃ bhūtarūpaṃ purāṇam amaravarasupūjyaṃ raktavarṇaṃ sukeśaṃ paśupatisutamīśaṃ vighnarājaṃ namāmi / tanmaṇḍapāni caturaśrābhāṇ devadvijakṣoṇīśāyatanematāni viśāṃ śūdreṣu yogyaṃ matam / āyatamum caturaśramaṇḍapamum devabrāhmaṇa–rājākkaḷukkāvatu / ceṭṭikaḷukkum śudrāḷukkum nīṇṭamaṇṭapamāvatu /

End

Fol. 90a, 1.2, lāṅgalakuḍyamāvatu: naṭuveṅgamātal tavitila ... / yavatu / naṭuve garbhagṛhattaiyuṭaittāvatu / ippaṭi sabhai collappaṭṭa vidvāṅkaḷ codirukkaiyāle / iti mayamate vāstuśāstre maṇḍapasabhāvidhāno nāma pañcaviṃśo'dhyāyaḥ / brahmavidyāyai ... śubhamastu / gurubhyo namaḥ //

296

Samprokṣaṇavidhi

R.E. 15.546. PL.; 264 fols.; 205 x 31 mms.; 8-9 lines; Grantha & Tamil; Very old and many leaves damaged; more than two types of hand-writing; scribe: Kumāradeśika; origin: Peruñcēri in Tanjavur Dt.; Fols. 226-262 are from Tiruveṇkāṭu.

Missing fols.: 131-149 (acc. marginal writing).

Blank folios.: 72b, 96b, 128b, 160(b), 183b, 206-210 & 224b, 262b.

General contents

1. Fols. 1a-23b: Muhūrtavidhi; 2. 24a-26b: Sakalasaṃprokṣaṇa; 3. 26b-30b: Saṃprokṣaṇavidhi; 4. 30b-32b: Harmyasaṃprokṣaṇavidhi; 5. 33a-39a: Jalasaṃprokṣaṇavidhi; 6. 40a- 61b Vāstupūjāvidhi; 7. 61b-64b: Saṃgrahavāstupūjā; 8. 65a-67b: Mṛtsaṃgrahaṇa; 9. 68a-72a: Aṅkurārpaṇavidhi; 10. 73: Rakṣābandhanavidhi; 11. 74a-96a: Śivamaṇḍapapūjā; 12. 97a-113b: Agnikārya by Vināyakabhaṭṭa; 13. 114a-122b: Kāraṇāgama & paṭala-s; 1.Pañcaviṃśatikalaśasnapana 2. Ekonapañcāśatsnapanavidhi & 3. Aṣṭottaraśatakalaśasnapanavidhi; 14. 123a- 128a: Sahasrakalaśasnapanavidhi; 15. 129a-131b: Mahābhiṣekavidhi; 16. 132a-133b: Aṣṭatriṃśatkalānyāsa; 17. 134a-140b: Ṣaḍadhvanyāsa; 18. 141a-160a: Devīmaṇḍapapūjā 19. 161a-183a: Subrahmaṇyamaṇḍapapūjā; 20. 185a-201b: Vināyakatantra: Vighneśvaramaṇḍapapūjā; 21. 202a-205b: Suprabhedāgama: Vighneśasthāpanavidhi; 22. 211a-213b: Praveśabali; 23. 217a-220b: Saṃgrahamaṇḍapapūjā; 24. 226a-262a: Aghorakalpa: Aghorapratiṣṭhāvidhi.

Fols. 1a & 2b contain the names of the items pertaining to pratiṣṭhā. Fol. 39b contains a diagram. Fols. 95b-96a contain notes about the arrangement of Kumbha for which Āgama passages are quoted. Fols. 184a-185b have fragmentary verses about the kuṇḍas. Fols. 214a-216b contain details with Tamil explanations about the kumbha-s for consecration. Fol. 263 has some scribbling & fol. 264 fragments of Vātulāgama passages.

296.1

MUHŪRTAVIDHI

Similar to **118.42.**

This text deals with the astrological details of various temple-rituals like installation and flag-hoisting. Suitable months, dates, asterisms etc. are discussed by quoting Āgama texts such as Kāraṇa, Suprabheda, Dīpta, Svāyaṃbhuva, Bhīmasaṃhitā, Kālaprakāśikā, etc. This seems to be a manual for reference.

Beginning

Fol. 1a, 1.1, kāraṇe: atha vakṣye viśeṣeṇa liṅgasthāpanamuttamam / dhanyaṃ yaśaskarañcāyurvardhanaṃ putravardhanam / bhuktidaṃ muktidaṃ sarvadānayajñaphalapradam / ayane dakṣiṇe ... naṣṭaṃ praśastañcottarāyaṇe / sūkṣme: puṣyamāsādiṣaṇmāsaṃ devānāntu divā smṛtaḥ / tatrāṣāḍhādiṣaṇmāsaṃ devānāntu niśā(s)smṛtāḥ /

End

Fol. 23b, 1.1, lagnaṃ gate'pyamararājapurohito vā ṣaṣṭhāṣṭame vyayagate yadi śītaraśmiḥ / jāto na jīvati vivāhapatirvināśe yātrā na siddhisamaye tu viniṣphalañca //

296.2 KĀRAṆĀGAMA
Sakalasamprokṣaṇa

Same as n° **116.28.**
The last verse found in the printed edn. is not found in the text under notice.
This agrees with ch. 73 of the Kāraṇāgama (Pūrva) CP.

Beginning

Fol. 24a, 1.1, atha vakṣye viśeṣeṇa sakalasaṃprokṣaṇaṃ param / āyuśśrīkīrtipuṣṭiñca dhanadhānyavivardhanam / prāsāde chinnabhinne ca patite cāṅgahīnake / pramādāt buddhivaiṣamyāt durjanasparśanantathā / aṅgahīneṣu ghoreṣu punassandhānakarmaṇi /

End

Fol. 26b, 1.1, prokṣaṇānte tu snapanaṃ yathā vittānusārataḥ / gandhapuṣpañca dhūpañca dīpañcaiva hṛdāyudhaḥ / kul(ai)kaviṃśamuddhṛtya śivaloke mahīyate / iti kāraṇe pratiṣṭhātantre sakalasaṃprokṣaṇavidhipaṭalaḥ / bṛhaśreṇīpurīnivāsakumāradeśikaḥ svahastalikhitam / śubhamastu /

296.3 SAṂPROKṢAṆAVIDHI

This text deals with the rituals connected with the consecration of the temple. Though the colophon states that it is a part of the Kāraṇāgama, it is found to be based on Kāraṇāgama. In the margin of fol. 26b it is written as "Viśeṣasaṃprokṣaṇai".

Beginning

Fol. 26b, 1.5, atha saṃprokṣaṇavidhiṃ vyākhyāsyāmaḥ / tatra prāsādasya śālākūṭapañjaranāsikāyāṃ vā caturmūrtiṃ vā aṣṭamūrtiṃ vā sthūpināśasthānakṛtyāṃ vā pīṭhābandhasthalakarma(ṃ)sandhānīkṛtyaṃ vā sahasrasaṃvatsarādiśatasaṃvatsaramāsāntaṃ vā...

End

Fol. 30b, 1.3, agniṃ visṛjya maṇḍapavisarjanaṃ yathāśakti japaṃ niveśya pradakṣiṇanamaskārādī nivedayet / iti kāraṇe pratiṣṭhātantre saṃprokṣaṇapaṭalaḥ / kumāradeśikasvahastalikhitam //

296.4 HARMYASAṂPROKṢAṆAVIDHI

This text deals with the procedure of consecrating the temple. Though in the colophon it is written as forming part of Kāraṇāgama, it is not found in the printed edn. The Saṃprokṣaṇavidhi (pp. 633-640) in the printed text is different from the text under notice.

Beginning

Fol. 30b, 1.7, ataḥ paraṃ pravakṣyāmi harmya samprokṣaṇena ca / sarvaśāntikaraṃ puṇyaṃ sarvadoṣanikṛntanam / prāsādasthūlaliṅgañca sūkṣmantu śivaliṅgakam / bhadraliṅgaṃ mahāpīṭhaṃ trividhaṃ liṅgamucyate / harmyāsū(?) jīrṇakāle tu kumbhasthāne tu devatāḥ /

End

Fol. 32b, 1.7, uttamaṃ śatamevoktaṃ madhyamantu śatārdhakam / tadardhamadhama(ṃ) syād ācāryaṃ pūjayet kramāt / iti kāraṇe pratiṣṭhātantre harmyasaṃprokṣaṇavidhipaṭalaḥ //

296.5 JALASAṂPROKṢAṆAVIDHI

This text deals with the Jalasaṃprokṣaṇa performed in the temple. Though according to the colophon, it is a part of the Kāraṇāgama it is not found in the printed edition. IFI.T. 361 (pp. 114-124) contains this topic which is similar to the text under notice.

Beginning

Fol. 33a, 1.2, atha jalasaṃprokṣaṇavidhirucyate / taccaturvidhasaṃprokṣaṇāya dvividhaḥ āvartam anāvartakamiti / prāsāde patite bhinne liṅge ca calite sati / mūlālayāt samādāya tasya bālapraveśanam / gṛhe'pi ca mūlapraveśanaṃ yattat punarāvartakaṃ bhavet /

End

Fol. 38a, 1.6, abhito'ṣṭau diśi vinyaset / ata evaṃ viśeṣe pūrvoktavat kuru / evamevañcaturvidhaṃ prokṣaṇañcaret / iti kāraṇe jalasaṃprokṣaṇavidhipaṭalaḥ / kumāradeśikasvahastalikhitam //

296.6 VĀSTUPŪJĀVIDHI

Similar to n° 76.7.

This text deals with Vāstupūjā, homa, etc, Though the colophon states that it forms part of the Kāraṇāgama, it is only a manual prepared on the basis of the Kāraṇāgama.

Beginning

Fol. 40a, 1.1, atha vāstupūjāvidhirucyate: vāstvārambhe prathameṣṭikāyāṃ garbhanyāse bālālaye sakalasthāpane śivaliṅgapratiṣṭhāyāṃ nṛttamaṇḍapaprākāragopurasabhādisthāpanavidhau mahotsavādyutsavārambhe saṃprokṣaṇaprāyaścittamahāsnapanādbutaśāntiyajñadīkṣau bhūsuramahīpālagrāmārambhādisamastamaṅgalavidhau vāstupūjā kartavyā /

End

Fol. 61b, 1.2, vāstukumbhasthajalena śuddheraddheti mantreṇa saṃprokṣya śuddhiṃ vidhāya ulkān tadbāhye visṛjya vidhinā snānaṃ kṛtvā hotāraṃ guruñca saṃpūjayet / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti kāraṇe vāstupūjāvidhiḥ samāptaḥ /

296.7 SAṄGRAHAVĀSTUPŪJĀ

This text deals with the Vāstupūjā in brief. Some Tamil expressions are found at the end.

Beginning

Fol. 61b, 1.5, vāstumaṇḍapamadhye oṃ dharmāya namaḥ / oṃ jñānāya namaḥ / oṃ vairāgyāya namaḥ / om aiśvaryāya namaḥ / oṃ siṃhāya namaḥ / tadupari / oṃ padmāsanāya namaḥ / oṃ brahmāsanāya namaḥ /

End

Fol. 64b, 1.1, tadūrdhvaṃ kārayet karma dakṣiṇāṃ dāpayet guroḥ / vāstupūjāvihīnantu vāstu vāstu vinaśyati / śubhamastu / yeṭṭulekam 54 mēl pate atikam vātu koḷḷavēṇṭiyatu //

296.8 MṚTSAṂGRAHAṆA

(Kāraṇāgama)

This text contains the actual procedure for Mṛtsaṃgrahaṇa based on the Kāraṇāgama.

Beginning

Fol. 65 (55)a, 1.1, pratiṣṭhādikamuddiśya yatra divase adhivāsakarma kriyate / taddinam ekaṃ vihāya pūrve navasaptapañcatryaikaikatamāhe sadye vā nadītīre taṭāke vā kedāre darbhamūlake govāse parvate caiva śuddhadeśe praveśayet /

End

Fol. 67 (57)b, 1.3, maṅgalavādyaissvastisūktaissaha mṛttikāpurassaraṃ vighneśvarādibhiḥ grāmapradakṣiṇaṃ kārayitvā ālayaṃ praveśayet / yāgagṛhaṃ praviśya / iti kāraṇe pratiṣṭhātantre mṛtsaṃgrahaṇavidhissamāptaḥ / śrīvāgīśvarāya namaḥ / kumāradeśikasvahastalikhitam / karakṛtamaparādhaṃ kṣantum arhanti santaḥ //

296.9 AṄKURĀRPAṆAVIDHI

Almost the same as n° 198.3.
The text is incomplete and its source is not known.

Beginning

Fol. 68 (57)a, 1.1, maṇḍape aiśānyāṃ vā nairṛtyāṃ vā aṅkurārpaṇārthaṃ sthaṇḍilopari paścimādipūrvāntaṃ dakṣiṇādyuttarāntaṃ pañcasūtraṃ vinyaset / evaṃ ṣoḍaśā(dh)vibhakte madhyakoṣṭhacatuṣṭaye dhānyapuñjairaṣṭadalapadmamālikhet /

End

Fol. 72 (62)a, 1.6, kumbham viśuddhajalenāpūrayet / nirdiṣṭadivasāvasāne kumbhaṃ visṛjet / aṅkurāṇi tvavakrāṇi śubhrāṇi cet sarvasampatkarāṇi bhavanti //

296.10 RAKṢĀBANDHANAVIDHI

(Kāraṇāgama)

Rakṣābandhanavidhi briefly dealt here is about tying the auspicious thread around one's wrist at the commencement of any function. Though according to the colophon it is a part of the Kāraṇāgama, yet it is at the most based on it.

Beginning

Fol. 73 (63)a, 1.1, kautukabandhanavidhirucyate / nirdiṣṭadivasātpūrvarātrau tvadhivāsanaṃ kṛtvā kriyāpūrve tatraiva śālibhis(s)thaṇḍilaṃ kṛtvā madhye padmamālikhya tadupari tilalājapuṣpadarbhānnidhāya /

End

Fol. 73 (63)b, 1.5, cintyaviśve / vivāhe mauñjīsthāneṣu puṃsasīmantayorapi / śatābhiṣeke caiteṣu rakṣābandho vidhīyate / iti kāraṇe pratiṣṭhātantre rakṣābandhavidhiḥ / svāntaranāyakīsametavāgīśeṣvarāya namaḥ / kumāradeśikasvahastalikhitam / karakṛtam aparādhaṃ kṣantumarhanti santaḥ //

296.11 ŚIVAMAṆḌAPAPŪJĀ

Similar to n° **153**.

This text contains the procedure for worshipping the Maṇḍapa of Śiva. The procedure differs much from the one given in Śivāgamaśekhara (Pub. Jaffna, 1953).

Beginning

Fol. 74 (64)a, 1.1, atha yathoktalakṣaṇaṃ yāgamaṇḍapaṃ patākādhvajavitānādibhiralaṃkṛtya gomayalepanādyaiḥ śuddhiṃ kṛtvā atha guruḥ kṛtanityāhniko navavastrottarīyahemayajñopavītakuṇḍalāṅgulīyoṣṇīṣādyaissvadeham alaṃkṛtya pādau prakṣālyācamya yāgaśālāṃ praviśya /

End

Fol. 95 (85)b, 1.4, stotrādibhistoṣayitvā paścāt sāmānyārghyapātrahastaḥ pradakṣiṇakrameṇa kuṇḍasamīpaṃ gacchet / iti maṇḍapapūjāvidhiḥ //

296.12 AGNIKĀRYA

by

Vināyakabhaṭṭa

Same as n° **118.9**. The colophon has it as "Agnimukhaṃ samāptam".

Beginning

Fol. 97 (87)a, 1.1, abhīpsitārthasiddhyarthaṃ pūjito yassurairapi / sarvavighnacchide tasmai śrīgaṇādhipataye namaḥ / saptajihvānvitaṃ raktaṃ pañcāsyaṃ prajvalacchikham / vāgīśīgarbhasaṃbhūtaṃ śivāgniṃ śivadaṃ bhaje / tatrasthañca sadeśānamāśrayānuguṇadyutim / sarvābhīṣṭapradaṃ vande havirādānatatparam / śivājñāṃ prāpyārghyahasto gururyāgopakaraṇasusaṃbhārān divyadṛṣṭyāvalokayan /

End

Fol. 113 (103)b, 1.2, anyakuṇḍeṣu kuṇḍasaṃskāram eva kartavyam / pātrasaṃskārañca na kartavyam / paridhiviṣṭarān vidhāya homañca baliñca kuryāt / iti vināyakabhaṭṭaviracitam agnimukhaṃ samāptam / śubhamastu / peruñcēri kumāratēcikaṉ puttakam //

296.13 KĀRAṆĀGAMA

Snapanabheda

This text contains three paṭala-s from the Kāraṇāgama. These agree mostly with the corresponding chapters in the printed edn (CP). The paṭala-s are (1) Fol. 114a-115b Pañcaviṃśatikalaśasnapana ch. 31 (2) 123b-127b: Ekonapañcāśatsnapanavidhi ch.32 and (3) 118a-122b: Aṣṭottaraśatakalaśasnapanavidhi. ch.30. These correspond to ch.36, 32 & 37, and 38 in the printed edn (CP). These three deal with snapana with 25, 49 and 108 pitchers respectively.

Beginning

Fol. 114a (104) 1.1, atha vakṣye viśeṣeṇa snapanaṃ pañcaviṃśatim / sarvasidhikaraṃ puṇyaṃ sarvapāpanikṛntanam // ālayasyāgrataḥ kuryāt maṇḍapañcāṣṭahastakam / ṣoḍaśasambha(stambha) saṃyuktaṃ pūrṇakumbhairalaṃkṛtaṃ // phalasragdāmavividhairdhvajaiśchatraiśca śobhitam /

End

Fol. 122 (122)b. 1.1, nityakarmāṇi sarvāṇi tattatkāle tu kārayet / evaṃ yaḥ kurute martyassnapanaṃ vidhipūrvakam // ihaiva dharmān śrīmān so'nte mokṣamavāpnuyāt / iti kāraṇe pratiṣṭhātantre aṣṭottaraśatasnapanapaṭalastriṃśatitamaḥ / peruñcēri kumāracuvāmi pottakam / śubhamastu //

296.14 SAHASRAKALAŚASNAPANAVIDHI

(Kāraṇāgama)

This text contains the procedure for abhiṣeka of the deity with 1000 pots. Although in the colophon it is stated to be the 24th paṭala of the Kāraṇāgama, there is a lot of difference between the text under notice and the printed edn (CP) ch.39.

Beginning

Fol. 123 (113)a, 1.1, atha vakṣye viśeṣeṇa mahāsnapanamuttamam / sarvavighnavināśārthaṃ sarvaśāntikaraṃ param / prāsādasyāgrato vāpi pūrve dakṣiṇavāmayoḥ / kṣetraṃ parigrahet pūrvam astramantreṇa mantravit / viṃśaddhastapramāṇena kalpayeccaturaśrakam / ṣaṭtriṃśatgātrasaṃyuktaṃ vedāṣṭakaṃ nyaset /

End

Fol. 127 (117)b, 1.6, tasya madhye nyaset śaṅkuṃ samantāt bhrāmayet tataḥ / ekaviṃśatisūtrāṇi vṛttantat bhrāmayet budhaḥ / tālaṃ sūtrāntaraṃ proktaṃ viṃśatyāvaraṇaṃ kramāt / dvārākramaṃ mahāśāsu dvārasūtrāṇi vinyaset / iti kāraṇe pratiṣṭhātantre sahasrakalaśasnapanapaṭalaḥ caturviṃśatitamaḥ / periñcērikumārasvāmi postakam / śubhamastu //

296.15 MAHĀBHIṢEKAVIDHI

This text dealing with Mahābhiṣekavidhi has much similarities with the Mahābhiṣekavidhi printed in the Kāraṇāgama (Pūrva) (ch. 41 CP. edn).

Beginning

Fol. 129 (119)a, 1.1, atha dharmārthakāmamokṣārthaśāntikaṃ pauṣṭikam āyuḥ śrīmṛtam śrīmatāmapi vijayavidhāyi nāśa ripukṣayagrāmarakṣārthamaṅkurārpaṇaṃ saptāhaṃ vā navāhaṃ vā pañcāchaṃ vā trayāhaṃ vā praśastakam /

End

Fol. 131 (121)b, 1.6, paścāt ācāryo makuṭakuṇḍalahārakeyūrapavitraṃ yajñasūtrakaṃ śivayāgārcane kāle guroḥ pañcāṅgabhūṣaṇaṃ bhaktāṃśca parivārāṃśca yathāśaktyā tu pūjayet //

296.16 KRIYĀKRAMADYOTIKĀ

ofAghoraśivācārya
Aṣṭatriṃśatkalānyāsa

Same as n° **48.16** with slight difference in the readings.

Beginning

Fol. 132 (122)a, 1.1, oṃ hom īśānassarvavidyānāṃ śaśinyai namaḥ / ūrdhvamūrdhni / oṃ hom īśvarassarvabhūtānāmaṅgadāyai namaḥ / pūrvamūrdhni / oṃ hoṃ brahmādhipatirbrahmaṇo'dhipatirbrahmeṣṭāyai namaḥ / dakṣiṇamūrdhni /

End

Fol. 133 (123)b, 1.5, evaṃ svasvamudrābhiraṣṭatriṃśatkalānyāsaṃ vidhāya vidyādeham āpādya netranyāsānantaraṃ mūlenāvāhya aṅgāni yathāsthānaṃ vinyasya liṅgapīṭhe saṃspṛśya adhvaṣaṭkaṃ nyaset //

296.17 ṢAḌADHVANYĀSA

Aghoraśivācāryā

Similar to n° 230.6.

This text deals with the Ṣaḍadhvanyāsa which is performed by touching various parts of the liṅga to be installed. It is done while uttering the mantra-s prescribed according to the six paths (ṣaḍahvan), which are mantra, varṇa, pada, tattva, kalā and bhuvana, in order to infuse divine power to the liṅga. The procedure given in the text under notice is the same as in the printed edn. of Śivaliṅgapratiṣṭhāvidhi (SIAA. 1964, pp.276-290). Since some of the fols. are lost after fol. no. 140 (130), the text is incomplete.

Beginning

Fol. 134 (124)a, 1.1, rudrabhāge / oṃ hauṃ śāntyatītakalāyai namaḥ / viṣṇubhāge / oṃ hyaiṃ śāntikalāyai namaḥ / brahmabhāge / oṃ hrūṃ vidyākalāyai namaḥ / oṃ hvīṃ pratiṣṭhākalāyai namaḥ / oṃ hyāṃ nivṛttikalāyai namaḥ / iti kalādhvā /

End

Fol. 140 (130)b, 1.7, oṃ namo namaḥ / iti padādhvā / rudrabhāge / oṃ hāṃ hauṃ śivāya namaḥ / oṃ hoṃ īśānamūrdhāya namaḥ / viṣṇubhāge / oṃ tatpuruṣavaktrāya namaḥ //

296.18 DEVĪMAṆḌAPAPŪJĀ

This text gives the procedure for the worship of the maṇḍapa of Devī during installation.

Beginning

Fol. 141 (150)a, 1.1, atha yāgapūjāvidhirucyate / maṇḍapakuṇḍavedītoraṇasruksruvāṣṭamaṅgaladaśāyudhavitānadhvajadarbhamālākadal-īpūgadāmalikucapuṣpadukūlakabarīkeśagātraveṣṭanadarpaṇamuktāśraddhādibhiralaṃk-ṛtya ghaṭakalaśavardhanīṃ lakṣaṇoktavat tridvitantutilayavābhyantarāṇi saṃveṣṭya /

End

Fol. 160 (169)a, 1.3, pūrṇāndattvā / agnisthadevān kumbhe saṃyojya kumbhān bījaṃ gauryā vāmahastena saṃyojya paritaḥ aṣṭakumbhān pūrvādi yojayet / iti gaurīmaṇḍapapūjāvidhissamāptaḥ / śubhamastu //

296.19 SUBRAHMAṆYAMAṆḌAPAPŪJĀ

Similar to n° 111.6.

The text is the same as IFI. T. 349 (pp. 205-234). In both of them the basic text for the procedure is not given.

Beginning

Fol. 161 (170)a, 1.1, atha skandayāgapūjāvidhirucyate / pūrvoktavat maṇḍapanirmāṇaṃ vidhāya / tadyathā: sthapatisthāpako snātvā uṣṇīṣottarīyābharaṇādyalaṅkārairalaṅkṛtya nityāhnikadvayaṃ karmaṃ nirvṛtya ālayaṃ praviśya...

End

Fol. 183 (192)a, 1.7, tato naivedyadhūpadīpācamanārghyandattvā stotrādibhistoṣayitvā paścāt sāmānyārghyapātrahastaḥ pradakṣiṇakrameṇa kuṇḍasamīpaṃ gacchet / iti subrahmaṇyamaṇḍapapūjāvidhissamāptaḥ / śubhamastu //

296.20 VIGHNEŚVARAMAṆḌAPAPŪJĀ

(Vināyakatantra)

Similar to n° 220.

This is, according to the colophon, part of Vināyakatantra. It is similar to IFI. T. 489 (pp.114-139).

Beginning

Fol. 185 (194)a, 1.8, yathoktalakṣaṇaṃ vighneśvarayāgasadanamalaṅkṛtya vighneśvarapūjāṃ kṛtvā saṃkalpya puṇyāhajalena prokṣya indrāgnyormadhye kumbhe nityavat saurapūjāṃ kuryāt / oṃ śivasūryāsanāya namaḥ / oṃ śivasūryamūrtaye namaḥ / dhyānam: ekavaktrandvinetrañca bhāskaraṃ raktavarṇakam / padmadvayakaropetaṃ sarvābharaṇabhūṣitam /

End

Fol. 201 (210)b, 1.4, svāmin agnikāryaṃ karomīti vijñāpyānujñayā ṛtvigbhissārdhaṃ navāgnikuṇḍāni homamācaret / iti vināyakatantre vighneśvaramaṇḍapapūjāvidhissamāptaḥ / śubhamastu / peruñcēri kumāradeśikasvahastalikhitam / perincēri kumāracuvāmi puttakam //

296.21 SUPRABHEDĀGAMA

Vighneśasthāpanavidhi

This text forms part of the Kriyāpāda of the Suprabhedāgama and is the same as the 43rd chapter of the printed edn. (CP). In the colophon it is stated to be the 41st chapter.

Beginning

Fol. 202a, 1.1, athātassampravakṣyāmi vighneśasthāpanaṃ param / ādau tvaham umāsārdhaṃ krīḍārthaṃ hi mahāvane / kareṇuśca gajodreṇa (gajendreṇa) saṃbhogam akarottataḥ / yadṛcchayā tu tandṛṣṭvā tadākāramabhūdaham (agāmaham) /

End

Fol. 205 (4)a, 1.7, kartavyamutsavantatra kartā vittānusārataḥ / tavaitat sthāpanaṃ proktaṃ skandasya sthāpanaṃ śṛṇu / iti suprabhede pratiṣṭhātantre kriyāpāde vighneśasthāpanapaṭala ekacatvāriṃśaḥ //

296.22 PRAVEŚABALI

Similar to n° 76.6.

Beginning

Fol. 211a, 1.1, brahmasthāne / mahālakṣmīṃ saṃpūjya indrasthāne / aṣṭakoṇam / yakṣāṇaṃ ratanili sakta raktapuṣpam agarudhūpam / oṃ namo jvālanetrebhyo mahābalaparākramebhyo baliṃ prayaccha svāhā /

End

Fol. 213 (3)b, 1.3, oṃ namo bhairavanāthavaṭukebhyo nagnarūpebhyo bhūtapālebhyo baliṃ prayaccha svāhā / samudramadhye visarjayet //

296.23 SAṂGRAHAMAṆḌAPAPŪJĀ

This text deals briefly with the procedure of worship for the Maṇḍapa. It breaks off abruptly in the middle and hence incomplete.

Beginning

Fol. 217 (9)a, 1.1, vighneśvarapūjāṃ saṃkalpaṃ puṇyāhavācanañca kṛtvā tataḥ indrāgnyormadhye nityavat sūryapūjāṃ kṛtvā mūlamantraśataṃ japtvā nivedya kṛtasakalīkaraṇaḥ sāmānyārghyapātrahasto maṇḍapādbāhye sthitvā pūrvadvāramastreṇa saṃprokṣya toraṇamadhye oṃ śāntitoraṇāya namaḥ /

End

Fol. 220 (12)b, 1.3, padmāya namaḥ / cakrāya namaḥ / ityabhyarcya vāyupūrvakumbhe vināyakāyai namaḥ / īśānapaścimakumbhe saptagurubhyo namaḥ / paścāt vedikopa ...

296.24 AGHORAPRATIṢṬHĀVIDHI

(Aghorakalpa)

This text deals with the procedure of installing the Aghorāstra in the temple. IFI.T. 359 also contains the same in the verse form. The text under notice is complete and seems to be rare.

Beginning

Fol. 226a, 1.1, atha yathoktalakṣaṇaṃ yāgamaṇḍapaṃ patākādhvajavitānādibhiralaṅkṛtya gomayalepanādyaiḥ śuddhiṃ kṛtvā atha guruḥ kṛtanityāhniko navavastrottarīyahemayajñopavītakuṇḍalāṅgulīyoṣṇīṣādyaissvadehamalaṃkṛtya pādau prakṣālyācamya yāgaśālāṃ praviśyodaṅmukhoru cirāsanasthaḥ prāṇāyāmatrayaṃ kṛtvā...

End

Fol. 262 (38)a, 1.1, naivedyadhūpadīpācamanārghyaṃ dattvā stotrādibhistoṣayitvā paścāt sāmānyārghyapātrahastaḥ pradakṣiṇakrameṇa kuṇḍasamīpaṃ gatvā agnikāryaṃ kuryāt / hariḥ om / śubhamastu / iti aghorakalpe aghorapratiṣṭhāvidhissamāptaḥ / śubhamastu / gurubhyo namaḥ / śvetāraṇyeśvarāya namaḥ //

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Jīrṇoddhāravidhi & Pūjāvidhi

R.E. 15.547. PL.; 78 fols.; 280 x 35 mms.; 6-10 lines; good condition; Grantha; recent.

Blank fols.: 44, 52.

General contents

1. Fol. 1a-43b: Sahasrāgama: Aṣṭabandhanavidhi; 2. 45a-48b: Sahasrāgama: Aṣṭabandhanavidhi; 3. 49a-51b: Vināyakapratiṣṭhā; 4. 53a-56b: Subrahmaṇyapūjāvidhi; 5. 57a-65a: Kriyākramadyotikā: Agnikārya; 6. 66a-71b: Māriyammanmaṇḍapapūjā; 7. 72a-78b: Ahaṃkāḷīpratiṣṭhā.

297.1

SAHASRĀGAMA
Aṣṭabandhanavidhi

Same as n° 287.1.

Beginning

Fol. 1a, 1.1. sahasratantre: athātassampravakṣyāmi aṣṭabandhavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham // rājarāṣṭravivṛddhyarthaṃ sarvalokaśubhapradam / sarvadoṣanivṛttyarthamaṣṭabandhanamācaret // aṣṭabandhaṃ yathā hīnaṃ rājā durjayamāpnuyāt / yakṣarākṣasapaiśācai(r)lokapīḍā prajāyate // aṣṭabandhanahīne tu pūjā naivedyameva ca / balinityotsavañcaiva namaskārapradakṣiṇau(e) // nṛttagītañca vādyañca nityanaimittikaṃ tathā / upacārāṇi sarvāṇi niṣphalantu vidhīyate //

End

Fol. 43b, 1.5. śāntihomaṃ hunennityam ekādaśaparāyaṇam / brāhmaṇān bhojayennityaṃ yathāvibhavavistaram // evameva prakāreṇa prasannaṃ pūjayecchivam / ācāryaṃ pūjayet paścāt pavitrahemāṅgulīyakaiḥ / mokṣārthī labhate mokṣaṃ putrārtham(ī)(putra)māpnuyāt // iha lo(ke) sukhaṃ prāpya so'nte sāyujyamāpnuyāt / iti sahasrakriyāpāde aṣṭabandhanavidhi(s) samāptaḥ / hariḥ oṃ / imta sahasrāgama grandhattukku yēḍu nārpattinālu / yēḍu dunmukhi varṣaṃ āḍi māsaṃ kiṇikapaṭṭa du / śe / neśo / n / naṭeśakuṟu(kka)ḷḷ mūkāmba tuṇai //

297.2

SAHASRĀGAMA
Aṣṭabandhanavidhi

Same as n° 297.1.
This is a brief text on Aṣṭabandhana.

Beginning

Fol. 45 (1)a, 1.1. sahasratantre: athātassampravakṣyāmi aṣṭabandhanavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham // rājarāṣṭravivṛddhyarthaṃ sarvalokaśubhapradam / sarvadoṣanivṛttyartham aṣṭabandhanamācaret //

End

Fol. 48 (4)b, 1.5. etatdivyañca prasthe tu bhāgaṃ kuryādyathākramam // karābhyāṃ mardayitvā tu bandayeddeśikottamaḥ //

297.3 VINĀYAKAPRATIṢṬHĀ

This text contains a portion of the treatment of the installation of Vināyaka. This is incomplete and is a manual on this subject.

Beginning

Fol. 49 (1)a, 1.1. vighneśvarapūjāṃ kṛtvā puṇyāhaṃ vacayitvā sāmānyārghyaṃ saṃkalpya sūryapūjāṃ kṛtvā pūrvadvārakumbhe śāntikalādvārāya namaḥ / suprabhūtāya namaḥ / suvaktrāya namaḥ / āsanamūrtimūlenābhyarcya naivedyadhūpa–dīpārghyaṃ dattvā dakṣiṇadvāre vidyākalādvārāya namaḥ / oṃ hāṃ mūṣikāya namaḥ / oṃ hāṃ giridaṇḍāya namaḥ / naivedyadhūpadīpārghyaṃ dattvā /

End

Fol. 51 (3)b, 1.8. triśūlāya huṃ phaṇṇamaḥ / oṃ hāṃ kuntāli huṃ phaṇṇamaḥ / oṃ hāṃ vetāḷāya huṃ phaṇṇamaḥ / oṃ hāṃ pāśāya huṃ phaṇṇamaḥ / oṃ hāṃ aṅkuśāya huṃ phaṇṇamaḥ / oṃ hāṃ daṇḍāya huṃ phaṇṇamaḥ / oṃ hāṃ kuṭhārāya huṃ phaṇṇamaḥ / kuṭhārasya dakṣiṇe oṃ hāṃ musalāya huṃ phaṇṇamah / nairṛtyāṃ vetālottare oṃ hāṃ khaḍgāya huṃ phaṇṇamaḥ / agnikāryaṃ kuryāt / śubhamastu / ne / co / naṭecakurukkaḷ //

297.4 SUBRAHMAṆYAPŪJĀVIDHI

This text gives a brief treatment of Subrahmaṇyapūjā. This is a manual for the use of the priests.

Beginning

Fol. 53 (5)a, 1.1. kumāratantre: sāmānyārghyaṃ saṅkalpya paścimadvāre gaṇapataye namaḥ / sarasvatyai namaḥ / mahālakṣmyai namaḥ / sudehāya namaḥ / oṃ dīptāya namaḥ / mayūrāya namaḥ / astradvārapālāya namaḥ / vāstvadhipataye brahmaṇe namaḥ / dhūpadīpārghyaṃ dattvā candane(na) lalāṭe tilakaṃ kṛtvā / skando'haṃ bhāvayet /

End

Fol. 56 (8)b, 1.5. triśūlāya huṃ phaṇṇamaḥ / padmāya huṃ phaṇṇamaḥ / nairṛtaye cakrāya huṃ phaṇṇamaḥ / naivedyadhūpadīpārghyaṃ dattvā agnikāryaṃ kuryāt / subrahmaṇyapūjāvidhi(s)samāptaḥ / śubhamastu / neṭunaṭucari co naṭeca kurukkaḷ //

297.5 KRIYĀKRAMADYOTIKĀ

byAghoraśivācārya

Agnikārya

This text contains the treatment of Agnikārya, the rituals to be performed in the fire on specific occasions like dīkṣā. It agrees with the treatment in the printed edition - (SIAA.) pp.250-270 .

Beginning

Fol. 57 (1)a, 1.1. atha praṇamya bhagavan / agnikāryārthamadhyeṣya labdhājñām arghyapātramādāya pradakṣiṇa(s)sa(ṃ?) bhāraṃ yāgopakaraṇaṃ divyadṛṣṭyāvalokayan kuṇḍasakāśamadhye kuṇḍanābhiṃ puraskurvan purvāsyo vā saumyāsyopaviśya tatrānāmikāṅguṣṭhābhyānnyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇaṃ śivamantreṇa prokṣaṇaṃ tāḍanaṃ kuśaiḥ huṃ phadantenāstreṇābhyukṣaṇam //

End

Fol. 65 (9)a, 1.7. ekakuṇḍañcet tasminneva śivaśaktibrahmāṅgaṃ sampūjya tataḥ śivasya mūlenāṣṭottaraśataṃ hutvā manonmanyā pañcabrahmāṅgānāṃ daśāṃśaṃ hutvā pañcāvaraṇadevatānām ekaikaṃ maṇḍapāsthitadevānāmekaikaṃ hunet / neṭuñceri / co naṭecakuṟukkaḷ pustakam / mukāmbikāsahāyam / śubhamastu / agnikāryantut / ā / aṭaiyāḷam āka ēṭu onpatu / mūkampātuṇai / neṭuñcēri naṭeca kuṟukkaḷ //

297.6 MĀRIYAMMANMAṆḌAPAPŪJĀ

Similar to n° 293.8.

Beginning

Fol. 66 (1)a, 1.1. tataḥ / sau(nā)nādikaṃ nityakṛtanityāhnikadvayo yāgamaṇḍapaṃ gomayālepitaṃvitānadarbhamālātoraṇapatāka(ā)dhvajakadalīpūgādyābhūṣitamāsādya sāmānyārghyaṃ sādayitvā puṇyāhaṃ vācayitvā sāmānyārghyamādāya pūrvadvāratoraṇamastreṇa samprokṣya oṃ hāṃ śāntitoraṇāyai namaḥ / oṃ haiṃ śāntikalāddvārāyai namaḥ / ūrdhvodumbare oṃ hāṃ mahālakṣmyai namaḥ /

End

Fol. 71 (6)b, 1.5. evameva prakāreṇa tuṅgadehān vicintayet / naivedyadhūpadīpaṃ sampūjya layāṅgaṃ bhogāṅgaṃ pūjayet / naivedyadhūpadīpaṃ dattvā prathamā–

varaṇaṃ sampūjya dvitīyāvaraṇe pūrvādīśānāntaṃ oṃ hrīṃ kālyai namaḥ / oṃ kālarātryai namaḥ / oṃ bhadrakāḷyai namaḥ / oṃ ko komalī namaḥ / yamali namaḥ / śākinyai namaḥ / koṭarākṣi namaḥ / ṣaṭkoṇavāsinyai namaḥ //

297.7 AHAṂKĀḶĪPRATIṢṬHĀ

Same as n° 293.9.

Beginning

Fol. 72 (8)a, 1.1. atha yathoktalakṣaṇaṃ yāgamaṇḍapaṃ patākādhvajavidh(t)ānādibhiralaṃkṛtya gomayālepanādyai(ś)suddhiṃ kṛtvā / atha guruḥ kṛtanityāhnikanavavastrottarīyahemāṅgulīyakaṭakaiḥ svadehamalaṃkṛtvā pādau prakṣāḷyācamya bhasmadhāraṇaṃ kṛtvā /

End

Fol. 78 (14)b, 1.6. sarvābharaṇabhūṣitaṃ dvātriṃśatlakṣaṇopetam / dakṣapādañca lambitaṃ vāmapādañca śayanaṃ stanakañcukasamyutām // padmāsanasthitāṃ devīṃ haṅkāḷiṃ(haṅkāli?)sthāpana(ṃ) bhavet / kāḷipūjāvidhi(s)samāptaḥ / subhamastu / māriyammanukku yēṭu 7 - kāliyammanukku yeṭu 7 itu reṇṭukkuṃ ēṭu mottam 14 patinālu / netuñcēri / / co / naṭēca kurukkaḷ //

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Temple Rituals

R.E. 15.550. PL.; 205 fols.; 349 x 27 mms.; 7-8 lines; the leaves are old but in a fairly good condition; Grantha and Tamil.
Blank fols.: 8b, & 203b.

General contents

1. Fol. 1a-3b: Muhūrtavidhāna; 2. 4a-8a: Nakṣatranighaṇṭu; 3. 9a-10a: Ardhayāmavidhi; 4. 10a-13b: Sārasaṅgraharatnāvalīdīpikā: Pradoṣakāla; 5. 14a-15b: Parvatalakṣaṇa; 6. 16a: Liṅgamūrtilakṣaṇa; 7. 16b-22b: Viśvakarmīya: Āyādilakṣaṇa; 8. 23a-25b: Jalakrīḍāvidhi; 9. 25b-30b: Ajitāgama: Ḍolotsavavidhi; 10. 31a-34a: Nārasiṃha: Skandotsavavidhi; 11. 34a-36b: Kāmika: Vaṭukeśvarasthāpanavidhi; 12. 36b-38a: Kāraṇa: Grahaṇapūjāvidhi; 13. 38a-42a: Kṛttikādīpaprāyaścittavidhi; 14. 42a-47b: Bālālayavidhi 15. 48a-49a: Grāmaśivaliṅgapratiṣṭhāvidhi; 16. 49a-51a: Naramṛtaprāyaścitta; 17. 52a-61a: Āpaduddhāraṇavaṭukapūjāvidhi; 18. 65b-67a: Bhasmadhāraṇa; 19. 71a-72b: Taṭākapratiṣṭhā; 20. 73a-74b: Dhvajadaṇḍavidhi; 21. 76a-79b: Maṇḍapalakṣaṇa; 22. 79b-85b: Kuṇḍalakṣaṇa; 23. 85b-89b: Sruksruvalakṣaṇa; 24. 90a-114b: Āgama–vacana; 25. 115a-116b: Aṃśumadāgama: Śaṅkhābhiṣekavidhi; 26. 117a- 118a: Indrākṣīstotra; 27. 122a-124a: Śilāgrahaṇa; 28.

124a-130a: Aṃśumatkāśyapa; 29. 130a-131a: Prāsādamānalakṣaṇa; 30. 131a-142a: Gṛhyādisaṃskāra; 31. 142b-150b: Saṅgraharatnāvalī; 32. 151a: Kriyākramadyotikā: Durmaraṇavidhi; 33. 152a: Aṣṭa–bhairavadhyāna; 34. 153a-157b: Ajapāgāyatrī; 35. 159a-160b: Varalakṣmīpūjā; 36. 163a-165a: Vighneśvarapūjāvidhi; 37. 165a-166b: Sarasvatīkalpa; 38. 167a-168a: Śamīpūjā; 39. 168a-169b: Kedāreśvarapūjā; 40. 171a-182a: Triṣaṣṭibhaktadhyāna; 41. 182a-192a: Bhaktapratiṣṭhā; 42. 193a-200a: Ṣaṣṭyabdapūrtiśāntividhi; 43. 200b-202b: Kuhūśāntividhi.

Fols. 61a & b contain passages in praise of Śaivadvija-s; 62a-63a on the fixation of time for doing Śivarātripūjā; 63a-b on the worship during Śivarātri according to Śaṃkarasaṃhitā; 64a-65b on dhanurmāsapūjāniścaya, ārdrānakṣatranirṇaya, and bhasmasnāna, (which contains a colophon referring the source for this treatment to the Kāraṇāgama; however, the few lines in which this is treated in the text are not completely found in the printed text of the Kāraṇa Pūrva (Ś1.45-60); 67a-71a āśaucavicāra, māsapūjānirṇaya, pradoṣanirṇaya; ācāryalakṣaṇa, and rathayātrāvidhi; 74b-76a: saṅkramaṇavidhi, āśaucavacana; 118b-121b: śilāgrahaṇaviṣaya, supremacy of śaivabrāhmaṇa, darbhalakṣaṇa, japalakṣana, kinds of agni and others; 158: somavārārghya; 161a-162b: aśvapūjā, gajapūjā; 170: vacana; 203a list of vessels made of brass; 205 contains an index of the contents of this Ms. for texts beginning with n° 30.

298.1 MUHŪRTAVIDHĀNA

This text deals with the method of fixing a day favourable for any religious rite. This agrees with T. 811 pp. 1-5. There is another work with this name which is stated in the colophon in T. 1023 (p.19), as forming part of the Kriyādīpikā. However, this text does not have any agreement with T. 1023. There is no chapter with the name Muhūrtavidhāna in the printed edn. of the text of the Kriyādīpikā of Śivāgrayogin, Madras 1900.

Beginning

Fol. a, 1.1. ataḥ paraṃ pravakṣyāmi devatāsthāpanaṃ param / ayane cottare kuryāt kumbhamāsaṃ vivarjayet / taduttarāyaṇe śreṣṭhaṃ dakṣiṇetvatha(dhma ?)ṃ matam / mārgaśīrṣakamāmḍhyaṃ proṣṭhamāghaṃ vivarjayet / kumbhāñca kanyākaṭakañca cāpaṃ saṃsthāpanīyā aśubhaṃ karoti(?) / anyatra māse śubhakarma kuryāt garbhapraveśe nayanapratiṣṭhā ayanandakṣiṇanneṣṭaṃ praśastañcottarāyaṇam / uttarāyaṇage śreṣṭhā dakṣiṇe tu (du)rita(m) matam / tatrāpi sarvamāseṣu vasanta(ṃ) śreṣṭha ucyate //

End

Fol. 3b, 1.6. bījāvāpiṣu sarveṣu gṛhaṃ grāmapraveśanaṃ / rohiṇyā ca punarvaso puṣyamṛgaśirastahā / hastañca revatī caiva svātī caiva triruttarā // vedhapauṣṇāditiśaśīvetiṣyamitrāśca viṣṇuḥ / svātīhastottarayutadine śaivaliṅgapratiṣṭhāh //

298.2 NAKṢATRANIGHAṆṬU

This text contains a lexicon of the twentyseven constellations classified according to their position, as high, middle and low and the deities presiding over them. This is different from T. 246(4) - pp. 1680-1683.

Beginning

Fol. 4a, 1.1. saptaviṃśatiṛkṣeṣu ṛkṣamuttamamucyate / aśvanīrohiṇī caivārdrāpunarvasū tathā // puṣyottarāhastacitrā svātyanurādhaye ca // śravaṇañca śraviṣṭhā ca vāruṇaṃ revatī tathā //

End

Fol. 8a, 1.6. uttarāṣāḍham uttarañca śvogrameva ca / śravaṇaṃ vaiṣṇavañcaiva śrīkāntaṃ murajis(t)th(t)athā // diśatkhaḍgaṃ dhaniṣṭhā ca vasuvāsavameva ca // śatadhārā śatabhiṣā vāruṇaṃ balalevaram / ajamekapadaṃ proṣṭhapadā bhādrapadaṃ tathā // uttarā proṣṭhakakṣyāmirahirbudhninināmakam / revatīpauṣṇamityāhurantyaṃ pūṣā tathaiva ca // iti nakṣatranikhaṇṭu //

298.3 ARDHAYĀMAVIDHI

Similar to n° 225.14.

This text deals wiht the worship of Śiva at midnight. The colophon reads kāra(ṇa)pratiṣṭhātantra as the source. However, this treatment is not to be traced to the Kāraṇāgama or any other Āgama like Sahasra and Dīpta which treat this topic.

Beginning

Fol. 9a, 1.1. ardhayāmavidhiṃ vakṣye śṛṇuṣva kamalāsana / ardhayāmasu pūjāñca pūjā trividhamuttamam // mūrtisiddhiñca vijayaṃ rājarāṣṭravivardhanam // āyur–ārogyamaiśvaryaṃ putrapautravivardhanam // sarvarogavināśārtham apamṛtyu–nivāraṇam / kṣayāpasmārakuṣṭhādisarvakṣudrādivināśanam //

End

Fol. 9b, 1.7, bhogaśaktigṛhadvāre gaṇikānāmuttamam / mūlaliṅgaṃ samabhyarcya pādukāpīṭha(e) yojayet // āndoḷarūḍhamūrtīnā(m) parasūryodaya(a)ṃ same / sṛṣṭisthitiñca saṃhāramārgeṇa mūlaliṅgeṣu yojayet // ardhayāme tu pūjānte kṣetrapālārcanaṃ kuru / kāraṇapratiṣṭhātantre ardhayāmavidhipaṭalaḥ //

298.4 SĀRASAṄGRAHARATNĀVALĪDĪPIKĀ

Pradoṣakāla

This text fixes the time called Pradoṣa and treats the importance attached to the worship of Śiva during that time. The word sūkṣme is written on fol. 10a in the margin. The opening line is addressed to Prabhañjana who is the listener to the discourse given in the Sūkṣmāgama. There is slight agreement between this text and T. 536 at the beginning portion of p.242. There is a general and partial agreement between this text and T. 536, pp. 254-258 & 303-306; T. 37 (pp. 76-79) and T. 751 (pp. 55-57) are Sūkṣmāgama Mss. which do not have much in common with this text.

Again, the colophon on fol. 13b mentions the source for the treatment of this topic as Sārasaṅgraharatnāvalīdīpikā, the identity of which is not known. It is not clear whether this title has any connection with the Sārasaṅgraha described in GOML. R. 5184 & RASB VIII.I. 6620. The colophon gives the title as Saṃgrahasārarātnākara.

Beginning

Fol. 10a, 1.2. pradoṣayajanaṃ vakṣye śṛṇudhvaṃ tat prabhañjana / āyurārogyam–aiśvaryaṃ sarvayajñaphalapradam // sarvapāpaharaṃ puṇyaṃ sarvaśatruvināśanam / trayodaśidine sāyaṃ kṣīrābdhimathano(d)bhavam // kabalīkṛtavān rudraḥ kālāgnisadṛśaṃ viṣam / devānāñca hitārthāya vṛṣārūḍhaśca satvaram // tasmāt kālomayā pītaṃ garaḷaṃ lokarakṣayā / karoti ma(ya)stu ya(ma)tpūjāṃ sarvapāpaiḥ pramucyate //

End

Fol. 13 (b), 1.6. tathā snehena kathitaṃ nidhaneśa mahāmate / śivārcanajapadhyānaṃ stotragītaṃ pradakṣiṇam // kīrtanañca namaskāraṃ pradoṣe'ṣṭau samācaret / pradoṣe śaṃkaraṃ dṛṣṭvā śivaloke mahīyate / tasmāt sarvaprayatnena pradoṣe śivamarcayet // iti saṃgrahasārāratnāvalīdīpikāyāṃ pradoṣavidhipaṭalaḥ //

298.5 PARVATALAKṢAṆA

This text contains the description of Parvata, one of 96 vimāna-s with its varieties and forms part of Śilpaśāstra. The source of this treatment is not known. Īśvara discourses on matters like this to Agastya. This vimāna is of five kinds. Mayamata deals with this kind of Vimāna. Vide: Chap. 20.13a-16a (IFI. 40.1 with French Translation).

Beginning

Fol. 14a, 1.1. agastya uvāca / devadeva mahādeva deveśa jagatāṃ guro / vimānaṃ ṣaṇṇavatyāñca brūhi me parameśvara // īśvara uvāca / śṛṇvagastya muniśreṣṭha vimānalakṣaṇaṃ kramāt / vidhaṣṣaṇṇavatibhedantatotkṛṣṭantu parvatam // parvataṃ pañcabhedaṃ hi nāmamānamathocyate / utpattisthitināśāya tiraskāramanugraham/ tadaṅgagiribhedañca lakṣaṇañca pṛthak pṛthak / uddhyāvāñjalādhāraṃ tapanā–dhārameva ca //

End

Fol. 15b, 1.6. catvāritriṃśatantasyānnavaṣaṣṭhapramāṇakam / mānāṃmiliproktaṃ yajamānamith(t)ocyate // yajamānasaṃproktaṃ netrāstañcāsya vīmakam / hanvantaṃ bāhya sīmāntaṃ snānāntaṃ hṛdayāntakam // nābhyantaṃ meḍhrasīmāntaṃ yajamānodayaṃ viduḥ / urvādhārādimūrtīnāṃ pratijoścaṃ tathā matam // evamādiprakāreṇa avyaktamapyādhārakam / devābhyāṃ sthāpite kāle daivikaṃ tu pratiṣṭhitaḥ //

298.6 LIṄGAMŪRTILAKṢAṆA

Similar to n° 195.14.
This text gives an account of the various Liṅga-s and some forms of Śiva.

Beginning

Fol. 16a, 1.2. dīrghākāraṃ bhavelliṅgaṃ nimnonnatasamanvitam / rekhākoṭarasaṃyuktaṃ mukhenārācatonnatam // parvatāgrakṛtiṃ liṅgaṃ svamūlasthalāśrayakāḥ / karābhyāṃ sampuṭākaraṃ brahmasūtravivarjitaṃ //

End

Fol. 16b, 1.5. sandhibandhakṛtaṃ sūtre vaktrapaṭṭadhṛḍhīkṛtam / ṣaḍhārantu ṣaṭcakra(ṃ) mātṛkākṣarataṃ kramāt //

298.7 VIŚVAKARMĪYA
Āyādilakṣaṇa

This text gives the measurements for the construction of mansions, ramparts, temples and for laying out the villages. There is a mention of a work called Viśvaratnākara on fol. 17b from which an extract is given on Āyādilakṣaṇa. This agrees with the treatment of this topic as contained on pp. 414-421, IFI.T. 670 which mentions the source for this treatment as forming part of ch.14 of the Viśvakarmīya. Vide: colophon on p. 426. The text under notice is thus incomplete.

The name Viśvakarma is associated with Vāstu and Śilpa subjects and the works on these appear with the names ViśvakarmaVāstuśāstra, Viśvakarmīyaśilpaśāstra and Mahāviśvakarmyam. It is hardly possible to identify the author of any of these nor to distinguish the name Viśvakarmiya from Viśvakarmya. Viśvakarmavāstuśāstra is in print (Tanjore Library Vol. No. 85) and Dīpārṇava Ch. I. (part of Viśvakarmavāstuśāstra (printed in 1960 in Saurāṣṭra). For further information, see L.II. part I pp. 142-143 & Bibliography of Indian Art and Aesthetics by Haridas Mitra pp. 202-209, Viśvabhārati-Santinekatan 1951. IFI.T. 167 Mahāviśvakarmya is a different work.

Beginning

Fol. 16b, 1.6. atha vakṣye viśeṣeṇa āyādīnāntu lakṣaṇam / āyādiśubhasaṃyuktaṃ sarvasiddhikaraṃ param // āyavyayañca yoniñca nakṣatraṃ vārameva ca / vaṃśañca tithikañcaiva lagnamāyuṣyameva ca //

End

Fol. 22a, 1.7. aśvimṛgaśiraḥ puṣyaḥpunarva(s)vātihastayoḥ / maitraśravaṇarevatya devagaṇā(s)smṛtāḥ // trīṇyuttarāṇi pūrvāṇi rohiṇī ca tathaiva ca / bharaṇyādā ca vijñeyā mānuṣā parikīrtitāḥ //

298.8 JALAKRĪḌĀVIDHI

This text gives the procedure for conducting Jalakrīḍotsava for twelve days when Śiva is worshipped in a maṇḍapa erected in the midst of a tank. Floating festival is to be performed towards the end of the festival. Citation is taken from the Siddhatantra. The title is given as uḍupotsava in the margin of fol. 23a. This text agrees in parts with the Vijayottara. IFI.T. 64. pp. 72-75; T. 65 pp. 93-96. Kriyādīpa is mentioned in the colophon as the source of this text.

Beginning

Fol. 23a, 1.1. jalakrīḍāvidhiṃ vakṣye sarvaśāntikaraṃ param / rājarāṣṭrābhi–vṛddhyarthaṃ sarvaprāṇihitāvaham // dhanyaṃ yaśaskarañcāyurvardhanaṃ putravardhanam / sarvamāseṣu kartavyaṃ kṛṣṇaśukle śubhe dine // śrāvaṇe cāśvinīmāse vaiśākhe jyeṣṭhamāsake / puṣye ca phālgune māse māghamāse viśeṣataḥ //

End

Fol. 25b, 1.2. taṭākamaṇḍapaṃ dhyātvā bhaktānāmutsavaṃ param / parāśaktiśivaṃ dhyātvā jalakrīḍotsavaṃ prati // pratisaṃvatsaraṃ prītyā utsavaṃ samanuṣṭhitam / ihaiva dhanavān śrīmān so'nte rudrapadaṃ labhet // iti kriyādīpapratiṣṭhātantre uḍupotsavavidhipaṭalaḥ //

298.9 AJITĀGAMA

Ḍolotsavavidhi

This text describes the procedure for conducting Ḍolotsava (swing festival) in Śiva temples. The colophon mentions the source as jitāgama, an incorrect expression for Ajitāgama. This agrees fully with the printed edn. I.F.I. N° 24.1 where this topic is dealt with in 28th Paṭala of the Kriyāpāda of Ajitāgama. IFI.T. 435 pp. 1-13 contains an identical treatment with this text.

Beginning

Fol. 25b, 1.4 ḍolotsavavidhiṃ vakṣye śṛṇu saṃsthajjanārdana / āyurārogyadhanadaṃ rājarāṣṭravivardhanam // grāmaśāntikaraṃ puṇyaṃ sarvapāpaharaṃ śubham / maṅgalārthaṃ jayārthañca rājñāṃ prītikaraṃ śubham // nityamārogyaphaladaṃ putrapautravivardhanam / dharmārthakāmyamokṣārthaṃ kuryānmantrī yathāvidhi //

End

Fol. 30b, 1.4. praviśya bhavanaṃ paścāt balipīṭhe baliṃ kṣipet / pādaprakṣālanaṃ kṛtvā praviśedālayaṃ prati // ityevaṃ kurute martyaḥ ḍolotsavamanuttamam / sarvayajñaphalaṃ prāpya śivena saha modate // iti jitākhye mahātantre ḍolotsavavidhipaṭalaḥ //

298.10

NĀRASIṂHA

Skandotsavavidhi

Same as n° 116.23.
However, there are slight variant readings between this text and n° 116.23.

Beginning

Fol. 31a, 1.1. athātassampravakṣyāmi skandotsavavidhiṃ śṛṇu / sarvasiddhikaraṃ puṇyaṃ sarvaśāntikaraṃ param // sarvaśatrukṣayakaraṃ iṣṭakāmyaphalapradam / utsavaṃ trividhaṃ jñeyaṃ ja(sa)ptāhaṃñca navāṅgakam // ekādaśam ityuktaṃ trividhaṃ triguṇīkṛtam / saptāhaṃ śrīkaraṃ proktaṃ navāhaṃ saukhyadannṛṇām //

End

Fol. 33b, 1.7. vaiśyānāṃ dhanasampūrṇaṃ śūdrāṇāṃ dhānyasampadam / anyeṣāṃ sarvajātīnām iṣṭakāmaphalapradam // jayārthameva(ṃ) kartavyaṃ skandotsvaṃ prakīrtitam / yasya bhūpatisaṃkalpya taccintyaṃ manasā budhaḥ // skandot–sava(m) mahāpuṇyaṃ siddhidaṃ tu kalau yuge / tasmāt sarvaprayatnena tanmukhyaṃ samācaret / iti nārasiṃhe skandotsavavidhipaṭalaḥ //

298.11

VAṬUKEŚVARASTHĀPANAVIDHI

(Kāmika)

This text deals with the installation of Vaṭukeśvara, one of the eight Bhairava-s, who are Siddhibhairava, Vaṭuka, Kaṅkāla, Yogini, Mahā, Śakti, Māyika and Kaṅkālāgni. For details, see Chintaharan chakravarty, The tantra-s: Studies on their Religion and Literature. This text under notice is not traceable to the Kāmikāgama.

Beginning

Fol. 34a, 1.3. vaṭukasthāpanaṃ vakṣye śṛṇuṣva kamalāsana / uttarāyaṇakāle tu śuklapakṣe śubhe dine // suvāre sumuhūrte ca sthāpanaṃ samyagācaret / aṅkuraṃ vāpayedvidvān pūrvarātrau viśeṣataḥ // suvāre sutithau ṛkṣe dṛṣṭimaṇḍalam–ālikhet /pañcamātṛmudīnāḍiṃ(?) vinyase(j)jalamadhyame //

End

Fol. 36b, 1.1. prākāraṃ parivārañca mahāpīṭhamaśunan(?)tathā / śivoktyā ca pratiṣṭhāpya svatantraṃ vāsvatantrakam // vastradhāyānyai (dhānyai)śca gobhū–

hiraṇyameva ca / hemāṅgulyantu niṣkaṃ syāt daśaniṣkaṃ pradāpayat // ācarya-manasāpritiśivasāyujyamāpnuyāt / śuddhadravyaistu kartavyaṃ dhanadhānya-samṛddhidam // varjayedanyathā ś(c ?)aivaṃ rājārāṣṭraṃ vinaśyati // iti kāmikākhye mahātantrevaṭuśvera(vaṭukeśvara?)sthāpanapatalaḥ//

298.12 KĀRAṆA

Grahaṇapūjāvidhi

This text lays down the procedure for worshipping Śiva during eclipse. It agrees fully with IFI.T. 373, pp. 1917-1920, where the source is stated as Sakalāgama-saṃgraha - Cidambararahasya and T. 296, pp. 432-435 where the source is given as Kāraṇa. Though the colophon reads the source as Saṅgrahasārakriyādīpikā it is evident that the source is Kāraṇa. Vide: Printed edn. CP. Ch. 132. This text under notice mentions Bhīmasaṃhitā, Vātula, and Kāraṇa as the source for some śloka-s.

Beginning

Fol. 36b, 1.4. Bhīmasaṃhitāyām: atha vakṣye viśeṣeṇa grahaṇasyārcanaṃ śṛṇu / vīkṣya māsādi mārgāntaṃ grahaṇasya ... yoḥ // puṣyādi jyeṣṭhamāsāntaṃ grahaṇasya phalapradam / uttarāṣāḍhamāsādi mārgāntaṃ grahaṇasya tu // sadya eva phalañcaiva rājarāṣṭrasya doṣakṛt //

End

Fol. 38a, 1.2. naivedyaṃ dravyasarvāṇi tvācāryāya pradāpayet / apūpāṣṭāṃśamityuktaṃ tāmbūlañca nivedayet // phalādibhakṣaṇadravyairdaśāṃśaṃ dāpayettataḥ / iti naimittike nitye kāmyeva pradāpayet / iti saṃgrahasārakriyādīpīkāyāṃ grahaṇapūjāvidhipaṭalaḥ //

298.13 KṚTTIKĀDĪPAPRĀYAŚCITTAVIDHI

(Svāyambhuva)

The colophon mentions the source for this text as Svāyambhuvāgama. This topic dealt with in IFI.T. 203 on pp. 92-94 has no agreement with this text, though Svāyambhuva is mentioned there as the source. Treatment of this topic in the Svāyambhuvāgama IFI.T. 40 (p. 129) and 1019 (p. 116) is very brief.

Beginning

Fol. 38a, 1.5. svāyambhuve: prāyaścittavidhiṃ vakṣye dīpasyaiva ṣaḍānana / sāyaṅkāle samārabhya dīpārohaṇamācaret // vṛṣapṛṣṭhe vṛṣādrevā piṣṭāntaṃ vā par(vṛṣāgre va?) 'epi vā / gopurāgre'tha pṛṣṭhe vā pañcasālāgramadhyame //

End

Fol. 42a, 1.2. saptapañcatriprasthaṃ vā ath(dh?)ame ca prakīrtitam / ghṛtābhiṣecanaṃ kuryāt pūrvoktavidhinā tataḥ // evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimavāpnuyāt / iti svāyambhuve mahātantre kṛttikādīpaprāyaścittavidhipaṭalaḥ //

298.14

BĀLĀLAYAVIDHI

(Kāraṇopabheda)

Similar to n° 197.5.

This text treats the procedure for erecting a temple in miniature, while the temple is built for the first time and on occasions when renovation is undertaken. According to the colophon, this forms part of an upāgama atttached to the Mūlāgama, Kāraṇa. Among the seven upāgama-s of this Mūlāgama, the Bhimasaṃhīta is well known.

Beginning

Fol. 42a, 1.4. bālālayavidhiṃ vakṣye śṛṇuṣva kamalāsana / śrīkaraṃ vijayaṃ saukhyaṃ rājarāṣṭrābhivṛddhidam // sarvaśatrukṣayakaraṃ putrapautrābhivṛddhidam / ādyaṃ dvividhamevantu dvividhaṃ taruṇālayam / mūlāśrayapratiṣṭhāyāt(ḥ) pūrvam–ādyupracakṣyate / pīṭha(e) jīrṇe ca harmyasya jīrne(ṇ) n(g)arbhagṛhasthale bhūṣaṇāyudhahīne ca taduthā(ddh)radvitīyakam /

End

Fol. 47b, 1.4. rudramekādaśañcaiva vaivaśeṣikajapādikam / brāhmaṇārādhanañcaiva catvāriṃd(ś)a(d)dināvadhi // tatsarvañcaiva kartavyaṃ karmapratyarthahetave / evaṃ yam(aḥ) kurute martyassa puṇyāṃ gatimāpnuyāt // ityupabhede kāraṇe pratiṣṭhātantre bālālayasthāpanavidhirnāma ṣaṣṭitamapaṭalaḥ //

298.15

GRĀMAŚIVALIṄGAPRATIṢṬHĀVIDHI

This text describes briefly the procedure for installing Śivaliṅga in a village. The word vātule occurs at the beginning evidently referring to a citation from Vātula in the work on Śivaliṅgapratiṣṭhā. This is too brief and must be a text prepared for reference. This text contains a quotation from the Dīptāgama also.

Beginning

Fol. 48a, 1.1. vātule pāvanī sūkarī caiva āsurī sā kriyā matā / liṅgasamsthāpanāt pūrvaṃ pūjyapūjakayorapi // grāmakedārabhūmyādi pradāya bhaktiyogataḥ / pratiṣṭhā sthiraliṅgasya kriyate sā ca pāvanī // liṅgasusthāpanaṃ kṛtvā tayo(r)–grāmādikaṃ bahu / pradāya bhaktiyogena miśradravyakṛta(m) tvayā //

End

Fol. 49a, 1.3. tatparārthaṃ samākhyātaṃ rājarāṣṭrābhivṛddhidam / grāmādiṣu purādau vā bhūsuraiśca nṛpaistathā // vidhinā sthāpite liṅge candrakānte jalaṃ tathā / drume vahniryathā tadvat nairantarya(ṃ ?) maheśvaraḥ //

298.16

NARAMṚTAPRĀYAŚCITTA

This text offers the procedure for doing the expiatory rites when a man dies in a holy place or temple. The word svāyambhuve occurs at the beginning suggesting that this may form part of the Svāyambhuvāgama, in which, however this is not noticed.

Beginning

Fol. 49a, 1.4. svāyambhuve: daivāt krodhāt bhayādvāpi vimānamadhiruhya ca patitvātha mṛto martyastadaṅgaṃ śithilaṃ kṛtaṃ rājye'riṣṭaṃ vijāniyāttadgrāma–vāsinā / nṛṇāṃ parasparaṃ mahadveṣaṃ mātsaryañcābhijāyate /

End

Fol. 51a, 1.7. pretaṃ bahiḥ parityajya śuddhiṃ pūrvavadācaret / yajanañca nivedyañca snapanañca pañcaviṃśati / dogdhrīṃ sava(t)sāṃ gāmekāṃ dadyāt pāpavimuktaye ekaviṃśaddināntañca puṇyāhaṃ pañcagavyakam // ṣoḍaśasnapanañcaiva śāntihomajapantathā / indramekādaśañcaiva vṛtrahañca prakalpayet //

298.17 ĀPADUDDHĀRAṆAVAṬUKAPŪJĀVIDHI

This text contains the method of worshipping Vaṭuka who lifts us from dangers. Vaṭuka or Vaṭukabhairava is an attendant of Śakti. The source is not known but it is not a part the Kāraṇāgama as stated in the colophon.

Beginning

Fol. 52a, 1.1. śrīpārvatyuvāca: merupṛṣṭhe sukhāsīnaṃ devadevaṃ triyambakam / īśvaraṃ paripapraccha pārvatī parameśvaran(ram) // āpaduddhāraṇaṃ mantraṃ sarva–siddhipradaṃ nṛṇāṃ / sarveṣāmeva bhūtānāṃ hitārthaṃ vāñchitaṃ mayā // viśeṣāntantrarājñāṃ vai śāntipuṣṭipradāyakam / aṅganyāsakaranyāsapūrvapañcasamanvitam // ṛṣiśchando devatā ca vaktumarhasi śaṅkara' īśvaraḥ: śṛṇu devi / mahāmantram āpaduddhārasaṃjñakam // sarvaduḥkhapraśamanaṃ sarvaśatruvināśanam / apasmārādirogāṇāṃ jvarādīnāṃ viśeṣataḥ // nāśanaṃ smṛtimātreṇa mantrarājasya matpriye / atha vakṣye viśeṣeṇa arcanaṃ vaṭukasya tu //

End

Fol. 61a, 1.1. mūlamantreṇa saṃyuktaṃ vaṭukeśāya dāpayet / asitāṅgādidevebhyo baliṃ dattvā yathākramaḥ // vaṭukāyordhvapīṭhe tu balipradānaṃ samācaret / vardhanīdhyānaṃ / vardhanyāṃ dvibhujāṃ dhyātvā karaṇamakuṭānvitāṃ / khaḍga–kheṭañca hastābhyāṃ śyāmavarṇāñca śāntayuk / raudrīṃ vibhāvayedvidvān vinyaset karkari (?) hṛdā / iti dhyātvā oṃ hrāṃ karkarī śāntyai namaḥ / iti kāraṇe pratiṣṭhātantre vaṭukapūjāvidhissamāptaḥ //

298.18 BHASMADHĀRAṆA

Similar to n° 65.2.

This text contains 22 śloka-s. The colophon tells that this forms part of the Kāraṇāgama. The printed edn. (CP) of the Kāraṇāgama ch. 29 contains an account of this topic (śloka-s 60-96a); but the text under notice has very little agreement with the printed text.

Beginning

Fol. 65b, l.3. mantrodbhasma ca bhasma yatra makhilaṃ bhasmaiva tatraṃ(?)punaḥ bhūmibhasmabhuvañca bhasma kathitam // svatbhasma bhasmāmarā agnirbhasma ca vāyu bhasma gaganaṃ bhasmaiva sūryaṃ śaśi / tasmāt bhasma namaś śivāya mananaṃ japyaṃ jagadrakṣatu // 1// dvātriṃśaṣoḍaśāṣṭau vā trisandhyāyāṃ tripuṇḍrakaṃ / prātaḥ kāle tripuṇḍraṃ syāt madhyāhne dhūlanaṃ bhavet //

End

Fol. 67a, 1.1. gaṅgāsnānasahasreṣu mantrasnānasalakṣakam / vibhūtiaṇumātreṇa sarvasnānaphalaṃ bhavet // prātaḥ kāle ca madhyāhne sāyāhne ca tripuṇḍrakam / kadācit bhasmanā kuryāt sa śūdro nātra saṃśayaḥ // 21 // śaivāgameṣu vedeṣu purāṇeṣvakhileṣu ca / smṛtītihāsakalpeṣu vihitaṃ bhasmapuṇḍrakam // 22 // iti kāraṇe pratiṣṭhātantre bhasmadhāraṇapaṭalaḥ // śrāddhe yajñe jape home vaiśvadevasurārcane / dhṛtatripuṇḍrapūtātmā mṛtyuñjayati mānuṣaḥ //

298.19

TAṬĀKAPRATIṢṬHĀ

Similar to n° 136.7.
This seems to form part of a Purāṇa.

Beginning

Fol. 71a, 1.4. loke janānāmādhāraṃ mṛgāṇāñcaritā sadā / sarveṣāmapi pakṣiṇāṃ jaladāhavimocanaṃ / tasmāttaṭākajīvañca nṛṇāṃ dattaṃ mahātmanām / taṭākasya samaṃ prāpya kiñca loke na vidyate / taṭākanāśaghnaṃ mahādoṣañca nāśanam //

End

Fol. 72b. 1.6. dharmapūrvannaro'pi syāt taṭākanirmito yadi / dharmapiṇḍamiti khyātaṃ vadanti munisattamāḥ // tasmāttaṭākapratiṣṭhā sarvadharmeṣu uttamam(ā) sūtasya vacanaṃ śrutvā ṛṣayo brahmavādinaḥ / ācāryamidamākhyānaṃ kampayante śirāṃsi ca / ṛṣaya ūcuḥ / taṭākapratiṣṭhāvidhissamāptaḥ //

298.20

DHVAJADAṆḌAVIDHI

Similar to n° 92.31.

Beginning

Fol. 73a, 1.2. tālastamālacūtamadhūkasacam(p)akañcāpi suveṇukañcāśokapunnāga–śīrṣabilvaṃ daśāpumī sudhvajadaṇḍayogyaḥ / vaktrā ca tuṣṭā kramukoṭarādyai(r) sarvevṛkṣāstu parivarjanīya(ā)ḥ //

End

Fol. 74b, 1.3. śṛṇu vakṣye mahāsena pātālāpramukhā surāḥ / dīpabhramaṇa-sevārtham āgataṃ pra(kar)aṇaissuraiḥ // ārātrikantu ṣaṣṭhantu vidhinā tatra pūjayet //

298.21 MAṆḌAPALAKṢAṆA

This text gives the characteristics of the pavilion to be constructed for doing worship there.

Beginning

Fol. 76a, 1.6. pratiṣṭhārtantu yaddravyaṃ taddravyaṃ daśadhā bhajet / yajñārthantu tribhāgaṃ syāt dvibhāgaṃ viprabhojanāya dvibhāgaṃ yajanañcaiva dvikārtham-ekabhāgakaṃ / dvibhāgaṃ dakṣiṇāṃ caiva daśadhā parikīrtitam / evaṃ viśeṣeṇa vidhivat kārayet budhaḥ / yajñārthameva kḷpteṣu tribhāgeṣu tathaiva ca / śivo mā rudrakumbhañca kalaśasūtrameva ca //

End

Fol. 79b, 1.1. kṛtyekāśītibhāgaṃ vipuladiśitamaṇḍapāsvantareṣu madhye vediṃ na pāśaṃ(navāṃśaṃ?) bahiritaparito trīṇibhāgādimadhye'śraṃ yonyardhacandraṃ guṇayutaparataṃ vai suvṛttaṃ ṣaḍaśraṃ padmavasvāśravṛttaṃ surapatibhuvanāni krameṇaiva kuryāt / dvāravasudhāturasabhūtakaragrahe pādaraviṣoḍaśanavona-vapadaṃ syāt(1) madhyanavavedisaha trīṇipadamadhye kuṇḍanavapañca śiva maṇḍapavidhānam //

298.22 KUṆḌALAKṢAṆA

Similar to n° 140.7.

This text gives the features of the fire-pit where the fire is to be lit and oblations offered. The dimensions of the fire-pits are given in varied forms to suit the needs of the particular ritual to be performed there.

Beginning

Fol. 79b, 1.4. śrītyaśraṃ yonikhaṇḍetu(khaṇḍentu?) tryaśraṃvṛttameva ca / ṣaḍaśra-padmamaṣṭāśram aṣṭadigdalam / catu(r)dalantubhūtāśraṃ dvādaśaṃ kuṇḍamueyate //

End

Fol. 85b, 1.2. pratiṣṭhāpaṭale vedābhagaśaśāṅkārdhāśravṛttāni pañcasu / ṣaḍaśrā-ṣṭābjakoṇāni kṣvānyāsu niveśayet / vṛttaṃ pradhānamevaṃ syāt / caturaśrantu vā bhavediti / kuṇḍalakṣaṇavidhi(s)samāptaḥ //

298.23 SRUKSRUVALAKṢAṆA

This text gives the description of sruk and sruva, which are two kinds of ladles to be used while offering ghee and others into the fire.

Beginning

Fol. 85b, 1.3. ṣaṭtriṃśāṅgulasamitasṛ(ru?)ñcirasaiḥ viśāṅgulai(r)nā hato / dairghyāddaṇḍa iha tripade kalaśo vedādyamāt gaṇḍikā // aṣṭaikāgasu vedikāgalamukhaṃ vṛttaṃ śrutitrayaṅgulam / ghātañcāṃ(ṅgula?)śumekhalaṃ galamukhe tryaṃśena vedyāstate //

End

Fol. 89b, 1.3. kva(ā)pi mūle'pi gaṇḍikādvayaṃ vihitam / tathā mṛgendre: dvayaṅguṣṭhaparvago'ṅguṣṭhadaṇḍo hastayati // sruva iti / e tadvyākhyān e / dvyaṅguṣṭhapramāṇakayoḥ / parvaṇoḥ / sandhyorantargato dvyaṅguṣṭhaparvago daṇḍaḥ / daṇḍamūlāgrayoraṅguṣṭhadvayamānakam / gaṇḍikādvayamasya kuryāditi / nārāyaṇasya kuṇḍena vyākhyātam / evaṃ kṛtasya sruvanāma / sruksruvalakṣaṇaṃvidhi(s) samāptam(ḥ) //

298.24 ĀGAMAVACANA

This text gives the passages from the Śaiva Āgama texts in support of certain concepts and topics in Śaivism.

There are two Mss. in IFI T. 520 & 655 with the titles, Āgamavacanasaṃgraha and Āgamavacana respectively. Many among the topics, treated in this text, are included in these two Mss.

Contents

1. Fol. 90a: Enumeration of the Āgama texts; 2. 90: The persons who offer the discourses in each Āgama; 3. 90b-91a: Nine liṅga-s 4. 91a; Brahmacārirūpa; 5. 91a : Hastalakṣaṇa; 6. 91: Japalakṣaṇa; 7. 91b-95a; Dhūpadīpabhasmadhāraṇarudrākṣadhāraṇādi, 8. 95a-97b: Ṣoḍaśopacāra, Tailalakṣaṇa, Abhiṣekadravya; and Dīpadhūpādhidevatā; 9. 98. Dravyadoṣa; 10. 99a-103b: Vastradhāraṇa, Puṣpapātra, Pūjārhāṇi puṣpāṇi, Snapana, Pracchannapaṭa; Pūjākrama, Pañcamukha-upacāra; 11. 104a-106a Sthānalakṣaṇa Vṛṣabhasthāna; Balipīṭhasthāna, Balividhi, Ārātrika, 12. 106 Āśaucavidhi; 13. 106b-110a: Aṣṭabali, Dīkṣā, Snapana & Pradoṣavidhi; 14. 111a- 114b Pañcaviṃśativigraha, Śivadarśana, Bhojananiyama & Sruklakṣaṇa.

Beginning

Fol. 90a, 1.1. kāmikaṃ yogajaṃ cintyaṃ kāraṇantvajitaṃ tathā / dīptaṃ sūkṣmaṃ sahasrañca aṃśumān suprabhedakam // vijayañcaiva niḥśvāsaṃ svāyaṃbhuvamathānalam / vīrañca rauravañcaiva makuṭaṃ vimalantathā //

End

Fol. 114b, 1.2. coḷayaḥ keraḷayāśca pāṇḍyaścaiva deśakāḥ / puraścūḍā tataḥ śresthā(ḥ) tasmāt mukhyatarā bhuvi // brahmavasiṣṭho rambheśarāghavaśaṅkarastathā / puraścūḍā tataḥ śreṣṭhā tasmāt mukhyasikhairapi // svabandhuśca svajāteśca gotra–bhedaṃ śikhairapi / vivāhañca viśeṣasya aṣṭaiśvaryasamanvitam // pūrvairācaritaṃ kuryāt anyathā patito bhavet //

298.25 AṂŚUMADĀGAMA

Śaṅkhābhiṣekavidhi

This text describes the manner in which the liṅga or idol is to be given ablution using the conch. The treatment is identical, except for slightly various readings, with the treatment of this topic in the Aṃśumadāgama Mss. in IFI. T. 3 (pp. 309-314) mentions the chapter as 67. T. 4 has this topic in pp. 270-290; T. 273 in pp. 47-55; T. 889 in pp. 63-68 & T. 957 in pp. 42-45.

Beginning

Fol. 115a, 1.1. śaṅkhābhiṣecanaṃ vakṣye śrūyatāṃ ravisattama / āyu(ś)śrīmṛtyuñjayadaṃ vyādhināśaṃ ripukṣayam // dharmārthakāmyamokṣañca putrapautra–vivardhanam / śāntikaṃ pauṣṭikaṃ proktaṃ sarvapāpapraṇāśanam //

End

Fol. 116b, 1.1. garbhagṛhaṃ praviśyātha śivāgre sthaṇḍilopari / kumbhādbījaṃ samādāya liṅgamadhye tu vinyaset // mantrapuṣpaṃ tato dattvā mantrānnañca nivedayet // evaṃ krameṇa vidhivat sandhyāśeṣaṃ samācaret // evaṃ ya(ḥ) kurute martya(s)sa puṇyāṃ gatimāpnuyāt / ityaṃśumān tantre śaṅkhābhiṣekavidhipaṭalaḥ //

298.26 INDRĀKṢĪSTOTRA

Same as n° 37.3.

This text contains this stotra and a few Gāyatrīmantra-s for several deities.

Beginning

Fol. 117a, 1.1. asya śrīindrākṣīstotramahāmantrasya śaśipurandara ṛṣiḥ anuṣṭup chandaḥ indrākṣī devatā / mahālakṣmī bījaṃ bhuvaneśvarī śaktiḥ maheśvarī kīlakam / indrākṣīprasādasiddhyarthe jape viniyogaḥ / indrākṣīm aṅguṣṭhābhyānnamaḥ / mahālakṣmī tarjanībhyānnamaḥ / bhuvaneśvarī madhyamābhyānnamaḥ / ambujākṣīṃ anāmikābhyānnamaḥ / kātyāyanī kaniṣṭhikābhyānnamaḥ / kaumarīṃ karatalakarapṛṣṭhābhyānnamaḥ//

End

Fol. 118a, 1.1. etairnāmapadai(r)divyaiḥ stutā śakreṇa dhīmatā / āyurārogyamaiśvaryamapamṛtyubhayāpaham//kṣayābh(p)asmārakuṣṭhāditāpajvaranivāraṇam//

298.27 ŚILĀGRAHAṆA

Similar to n° 221.3.

This text deals with the procedure for selecting the stones to prepare the idols from them. This has no agreement with the treatment of this topic as found in IFI.T. 10 Ajitāgama (pp. 25-39) T. 1. Aṃśumatkāśyapa (p.401) and T. 67 Santāna-saṃhitā (pp. 23-26)

Beginning

Fol. 122a, 1.2. sumāse tithinakṣatre lagne vāre śilāṃ gṛhet / ācārya(ś)śilpi-saṃyukta(ś)śilāgrahaṇamācaret // divyāntarikṣabhaumāni nimittamupalakṣayet / pāyasaṃ bhakṣaṇe vāme bhāgatañca tathaivahi / śvenaṃ vai dakṣiṇe vāme dāgañ(?) cāgrapūrvāsasamyuktamakanyāgodeśa/

End

Fol. 124a, 1.6. kramātpiṣṭamagnetimantreṇa pūrṇāhutimathācaret(1) tate(dā?) vahniṃ samudvāsya pūjāparyuṣitaṃ tyajet(1) śilāścetyāhukaṃ śastru astramantreṇa pūjayet / kavacantu samuccārya śilāchedanamācaret / tadūrdhvaṃ tatpramāṇañca sumuhūrtena kārayet //

298.28 AṂŚUMATKĀŚYAPA

This text contains two paṭala-s from the Aṃśumatkāśyapa, one of the twelve upāgama-s of the Mūlāgama Aṃśumat. It contains (1) Tālabheda in fols. 124a-125b (2) Uttamadaśatāla in fols. 125b-130a. The word 'tāla' means measurement. Varieties of the tāla-s are treated here in connection with the making the icons of many deities. This text has close agreement with the IFI.T. 2.pp. 366-395.

298.28-1

Beginning

Fol. 124a, 1.2. uttamandaśatālādilakṣaṇaṃ vakṣyate'dhunā / mṛnmayañcettu tat-bimbaṃ śūlasthāpanamācaret // śailajaṃ prath(t)a(i)māñcettu śilāgrāhantu liṅgavat /

Colophon

125b. ityaṃśumānbhedakāśyape tālabhedapaṭalaḥ /

End

Fol. 125b, 1.3. pañcataloktamenaivaṃ vighneśaṃ kārayetbudhaḥ / tanmadhyamā-dhamenaiva sarvabhūtagaṇaṃ kuru // bālastu vedatālena śrītālenaiva kārayet / evaṃ tālakramaṃ proktaṃ berāṇāmanukūlakam // ityaṃśumānbhede kāśyape tāḷabheda-paṭalaḥ //

298.28-2

Beginning

Fol. 125b, 1.4. uttama(ṃ) daśatāḷantu śṛnu vakṣye dvījottamā(ḥ) / savedaviṃśadaṃśañca śāntaṃ bimbamathā kuru // teṣvevaṃ dehamātraṃ syāt tammātrāva subhājite / ekāṃśantu yavā proktāthavaiśeaikāṅgulairapi //

End

Fol. 130a, 1.4. sārdhadvandvaṅgulaṃ proktañjānumaṇḍalanipukam / sassārdhadvyaṅgulaṃ proktaṃ pṛṣṭhajān(v)rantarā viduḥ / madhye ca pārśvayośceṣāṃ yathāsaundaryamācaret / ittham (aṃśu)mānbhede kāśyape uttamandaśatālapaṭalaḥ //

298.29 PRĀSĀDAMĀNALAKṢAṆA

This text offers the definitions and characteristics of māna (measurements) for building prasāda which may be a mansion or temple.

Beginning

Fol.130a, 1.5. atha vakṣye viśeṣeṇa prāsādalakṣaṇam / prāsādasadmaharmyandhāmaniketamandiram bhavaṇaṃ vāse gehadivyavitānakam āspadañcāśrayaṃ caiva ādhārañca manoharaṃ ālayamāvṛta dhiṣṇya (m)evaṃ paryāyavācakaṃ yasmādaṇāpurānaṃ sti paramaṇustha uv(c)yate //

End

Fol. 131a, 1.3. ekāndaśaśataścaiva sahasi madhutamantathā / niyuktaṃ prayutaṃ koṭisāt budhavṛndakhaghanaghapaśaṃkhapa(d)mañca samudram / madhumandaramādyaṃ paraṃ parārdhañca daśa vṛddhā prakīrtitā / śreṣṭhamātrāntaraivādyaistālaṃ ṣaḍaṅgulaṃ bhavet / tāladvidhavitastisya.

298.30 GṚHYĀDISAṂSKĀRA

This text contains some select rites perfomed by the Vedic student and gṛhastha.

Contents

1. Fol. 131a Samidādhāna; 2. 132a-136a: Brahmayajña; 3. 137a-141b: Ṛtusaṃgamādi; 4. 141b-142a: Puṃsavana & Sīmantonnayana

Beginning

Fol. 131a, 1.6. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // oṃ bhūḥ mamopāttaprāta(s)samidādhānaṃ kariṣye /

End

Fol. 142a, 1.7. pūrṇādibhyojananādi antaṃ pūrvavat / nāndīmukhaśrāddhaṃ viprādīn brāhmatrin samsthāpya pūrvavat samānaṃ ācāryadakṣiṇanamaskāram.

298.31 ŚEṢAPRATIṢṬHĀVIDHI

(Saṅgraharatnāvali)

This text deals with the rites relating to the installation of serpent and the ritual for pacifying the snakes. The source of the work is stated to be Saṅgraharatnāvalī, the identity and autorship of which can not be settled, in spite of the colophons containing a reference to the title of the text.

Contents

1. Fol. 142b-143a: Nāgalakṣaṇa; 2. 143a: Śeṣapratiṣṭhāvidhi; 3. 143b-144b: Sarpapśānti; 4. 145a-146b: Sarpahananaśānti; 5. 147a-150b: Śeṣapratiṣṭhāvidhi

Beginning

Fol. 142b, 1.1. atra prasaṅgena nāgalakṣaṇam / sūkṣme pratipāditam- nāgasya lakṣaṇaṃ vakṣye śṛṇu tvaṃ tat prabhañjana / suvarṇaṃ rajatatāmreṇa sudhābhi(ś)–śilayāpi vā / dārujaiḥ daśamṛdbhiśca bhujaṅgaṃ saprakalpayet // ekahastaṃ samārabhya vasvaṅgulanivardhanam / caturviṃśatihastāntaṃ nāgadhāma prakalpayet //

Colophon

1. Fol. 143a, iti saṅgrahasāraratnāvalyāṃ naimittikakriyānusandhāne śeṣapratiṣṭhāvidhipaṭalaḥ /

2. Fol. 150b, iti saṅgraharatnāvalyāṃ naimittikakriyānusandhāne śeṣapratiṣṭhāvidhipaṭalaḥ /

End

Fol. 150b, 1.5. ācāryaṃ pūjayet paścāt vastrahemāṅgulīyakaiḥ / śeṣapratiṣṭhāṃ yaḥ kuryāt apamṛtyu(ḥ) kadācana // putrārthī labhate putraṃ dhanārthī dhanaṃ labhate / iti saṅgraharatnāvalyāṃ naimittikakriyānusandhāne śeṣapratiṣṭhāvidhipaṭalaḥ //

298.32 KRIYĀKRAMADĪPIKĀ

byAghoraśivācārya

Durmaraṇavidhi

This text deals with the acts to be performed by way of expiation when a premature or unnatural death takes place. The colophon mentions the Kriyākramadīpikā of Aghoraśivācārya. This text agrees in some respects with the printed edn. of Aghoraśivācārya's Kriyākramajyoti pp. 262-266

Beginning

Fol. 151a, 1.1. yajet rudrān kṣetrapālāṃśca tān yajet / ya rudrān raudrakarmāṇo indrasthānanivāsinaḥ // kṣetrapālāśca ye cānye piśācā dānavādayaḥ sarve suprītamanasaḥ pratigṛhṇanti māṃ baliṃ //

End

Fol. 151b, 1.5. ityādīni na kurvīta apamṛtyugatātmanām / prāyaścittaṃ purā kṛtvā sarvakarma samācaret // ityantyeṣṭividhiḥ khyātassarvāvasthāhatātmanām / nānāsiddhāntayuktena srīmataghoraśambhunā // aghoraśivācāryakriyākramadīpikāyāṃ durmaraṇavidhissamāptaḥ //

298.33 AṢṬABHAIRAVADHYĀNA

This text contains the dhyānaśloka-s of eight deities called Bhairava-s. The eight deities are Asitāṅga, Kuru, Caṇḍa, Krodha, Un(m?)atta, Kapāli and Bhīṣaṇa.

Beginning

Fol. 152a, 1.1. madhye kṣetrapāladhyānam / ḍamaruṃ savyahaste tu vāmahaste tu pāśadhṛk / triśūlaṃ savyahastaṃ syāt syāt kapālaṃ vāmasamyutam // sudaṃṣṭraṃ bhairavākāraṃ nānābharaṇabhūṣitam / ūrdhvakeśaṃ suvṛttryakṣaṃ kṛṣṇavarṇaṃ digambaram //

End

Fol. 152b, 1.6. śūlaṃ ḍamarukaṃ caiva śaṅkhañca kṛgatādharam / khaḍgaṃ pātrañca khaṭvāṅgaṃ pāśāṅkuśadharaṃ tathā // daśabāhu(ṃ) triṇetrañca sasarpa (o)pavītikam / digambaraṃ kumārañca śvānavāhanabhūṣaṇam // daṃṣṭrākarālavadanam aṣṭaiśvaryaphalapradam / caṇḍikāśaktisahitaṃ dhyāye saṃhārabhairavam //

298.34 AJAPĀGĀYATRĪ

Similar to n° 103.3.

Beginning

Fol. 153a, 1.1, asya śrīajapai(ā) mokṣārthinaḥ sthānabhūtyartham uṣaḥ kāle utthāya śarīraśuddhiṃ kṛtvā anantaraṃ ajapājapaṃ kuryāt / śrīsadgurucaraṇāravindābhyānnamaḥ / śuklāmbaradharaṃ + śāntaye / oṃ bhūḥ + bhūrbhuvassuvarom /

End

Fol. 157b, 1.2. jaga (t) sakalametadālokayannayāmi divasānahannayatu yatra vāmāṃ śivaḥ / āpadi kiṃ karaṇīyaṃ smaraṇīyaṃ caraṇayugalamambāyāḥ / tataḥ smaraṇaṃ kiṃ kurute brahmādīnapi ca kiṃkarīkurute / śubhamastu / hariḥ oṃ //

298.35 VARALAKṢMĪPŪJĀ

Same as n°143.6.

Beginning

Fol. 159a, 1.1. śuklāmbaradharaṃ + śāntaye / mamopāttaprītyarthaṃ varṣe prayuktavaralakṣmīmuddiśya-varalakṣmīprasādasiddhyarthaṃ dhyānāvāhanādi ṣoḍaśopacārapūjāṃ kariṣye/

End

Fol. 160b, 1.3. aṣṭaiśvaryapradāyinyai namaḥ / aṣṭamīnavacakramadhyasthitāyai namaḥ / navamagranthiṃ pūjayāmi / doradhāraṇam: sevyatāṃ varalakṣmīntāṃ jagadrakṣaṇadīkṣitāṃ / navahe sarvalokānāṃ jananīṃ nityamuktaye / śaraṇyai triyambake devi nārāyaṇi namo'stu te / pradaksiṇanamaskāraṃ / upāyanadānam / varalakṣmī / varalakṣmīprītiḥ //

298.36 VIGHNEŚVARAPŪJĀVIDHI

Similar to n° 162.37.

Beginning

Fol. 163a, 1.1. śuklāmbaradharaṃ + śāntaye / anujñai / vighneśvarapūjai / caturvarṇam / puṇyāhavācanam / varuṇam āvāhanam / pūrvabhāgaṃ kalaśam / āmodagaṇapati / dakṣiṇabhāgam / kalaśam / pramodagaṇapati / paścimabhāgakalaśam / varadagaṇapati/

End

Fol. 165a, 1.1. avighnaṃ kuru me deva sarvakāryeṣu sarvadā / iti prārthanā / upāyanam / gaṇeśaṃ pratigṛṇātu / gaṇeśo vai dadāti ca / gaṇeśastāragopābhyāṃ gaṇeśāya namo namaḥ / iti vighneśvarapūjāvidhi(s)samāptaḥ / hariḥ oṃ //

298.37 SARASVATĪKALPA

Similar to n° 165.6.

Beginning

Fol. 165a, 1.2. śuklāmbaradharaṃ viṣṇum + śāntaye / saṅkalpam tithau varṣe prayuktasaravatīdevatāmuddiśya sarasvatīdevatāprītyarthaṃ śrī śāradāpūjāṃ dhanadhānyavastuvāhanasamagrakṣetradāraputrapautramitrabāndhavādisarvaiśvaryaprītyartham durgālakṣmīsarasvatīprītyarthaṃ śrīśāradāmuddiśya śriśāradāprītyarthaṃ bhaviṣyottarapurāṇokta āvāhanādiṣoḍaśopacārapūjāṃ kariṣye/

End

Fol. 166b, 1.7. ārogyam aiśvaryaṃ vijayaṃ vākvijṛmbhaṇam/ dehi me sutasaubhāgyaṃ caturānanavallabhe / iti prārthanā / upāyanadānam / śāradā pratigṛhṇātu / śāradāyai dadāti ca / śāradāstārage bhāgyaṃ śāradāyai namo namaḥ / sampūrṇam //

298.38 ŚAMĪPŪJĀ

This text lays down the procedure for worshipping the śamī trees whose faggots generate fire when rubbed with each other. This is different from IFI.T. 728.

Beginning

Fol. 167a, 1.1. śamīsamīpe lakṣmīnārāyaṇapūjāṃ kariṣye / nirgamāsāvanamantraḥ / aparājite namastubhyaṃ namaste lokapūjite // parasthānaṃ kariṣyāmi siddhirbhavatu me sādā / iti śamīsamīpanirgamaṃ vinyasya lakṣmīvete jo(a?)gannāthā vāñchitārthaphalapradā //

End

Fol. 168a, 1.5. astraśastrabhayaṃ kṛtvā santu me vijayapradā / iti prārthanam / tat gṛhītvā maṅgaḷavādyādisvanaissaha catuṣpadān ye kaṃ vipravitiṣṭhyāntaṃ dadhati / anena mantreṇa pratidiśaṃ śaraṃ gītavisayayet / śamīpūjā samāptā //

298.39 KEDĀREŚVARAPŪJĀ

Similar to nos 118.45; 175.15.
For details on the deity Kedāranātha, see n° 91.40.

Beginning

Fol. 168a, 1.7. kedāreśvarapūjai - triśūlaṃ ḍamaruñcaiva dadhānaṃ hastayugmake / kedāradevamīśānaṃ dhyāyet tripuravairiṇam // dhyānam / maṇḍale mahiṣaṃ vṛṣabhārūḍhaṃ liṅgamūrtidharaṃ haraṃ / dakṣiṇāmūrtimīśānaṃ caturbāhuṃ trilocanam // bimbakaṃ sūryasaṅkāśaṃ śaśāṅkadhavalaprabham / aṣṭamūrtidharaṃ gaṅgādharaṃ jaṭādharaṃ // surāsurairvi(an) dyamānaṃ sarvābharaṇabhūṣitam / bhasmo(d) dhūlitasarvāṅgaṃ vyāghracarmottarīyakam //

End

Fol. 169b, 1.4. kailāsavāsine namaḥ / kedāreśvarāya namaḥ / parameśvarāya namaḥ / prārthayāmi / somāya namaḥ / namaskāram / iṣṭadāya namaḥ / prārthanā / kedāravrataṃ samāptaṃ / iruvattruvakai naivedyam / vaṭai docai adṛsam / śuviyan / tattu 21 / pātram 21 / naividyam 21 //

298.40 TRIṢAṢṬIBHAKTADHYĀNA

This text gives the dhyānaśloka-s for the 63 saints of Śaivism. These devotees are known as 63 Nāyanmār-s. On the whole there are seventy three śloka-s. To the already 63 saints admitted, 10 more are addded here making the total number of saints 73.

Beginning

Fol. 171 (1)a, 1.1. prathamaṃ sūryaśukrañca dvitīyaṃ nīlakaṇṭakam / tṛtīyaṃ sundarañcaiva caturthañca subhāvari // pañcamam iḷayāñcaiva ṣaṣṭhaṃ satyārthanāyakam / vīrodbhavañca saptaite amaranidhiñca aṣṭamam // navamaṃ vīrabhaktañca daśamaṃ enādināyakam / netrārpaṇañca samyuktam ekādaśamiti smṛtam /

End

Fol. 182 (12)a, 1.2. snehanāthar dhyānam / oṃ hāṃ snehanāthāsanāya namaḥ / oṃ hāṃ snehanāthamūrtaye nāmaḥ / snehanāthasvarūpantu dvibhujam ekavaktrakam / rudrākṣamālikāyuktaṃ bhasmo(d)dhūlitavigraham / evandhyātvā viśeṣeṇa śivabhaktapratiṣṭhitam // oṃ hāṃ snehanāthāya namaḥ // 73 // traiṣaṣṭibhaktadhyānaṃ sampūrṇam / atikam bhaktāl āka 73 hanāthāya nāmaḥ // 73 //

298.41 BHAKTAPRATIṢṬHĀ

This text gives the procedure for installing the 63 saints of Śaivism. This seems to be a manual.

Beginning

Fol. 182 (12)a, 1.5. tataḥ(o)gurūnstataḥ nityāhnikadvayaḥ parityaktabhojane maghālayaṃ gatvā vighneśvarapūjāṃ pura(s)saraṃ puṇyāhaṃ vācayitvā sūryapūjāṃ kṛtvā aviṣṛjyaiva samācamya sakaḷīkṛtya sāmānyārghyaṃ hasto maṇḍapāt(d)-bahisthitvā...

End

Fol. 192 (22)a, 1.5. bimba(ṃ)saṃsthāpya aṣṭabandhanaṃ kṛtvā kumbhāt bījamādāya bimbe samyojya kumbhādīn abhiṣicya gandhādibhiralaṃkṛtya dhūpadīpanaivedyādi japāntaṃ sampūjya āśīrvādaṃ vidhāya caṇḍayāgāntaṃ kṛtvā yāgaṃ visṛjet / evaṃ prakāreṇa traiṣaṣṭibhaktānāṃ tatta(d)āsanamūrtimūladhyānapurassaraṃ pratiṣṭhāṃ kuryāt / oṃ hāṃ gurubhyo namaḥ //

298.42 ṢAṢṬYABDAPŪRTIŚĀNTIVIDHI

Similar to n° 91.25.

Beginning

Fol. 193 (1)a, 1.1. ṣaṣṭyabdapūrtiṃ vyākhyāsyāmaḥ yajamānajanmasaṃvatsaratanmāsatannakṣatradine śucau deśe maṇḍapaṃ gomayālepanādyaiḥ śuddhiṃ kṛtvā /

atha guruḥ ṛtvigbhissaha kṛtanityāhniko navavastrottarīyahemayajñopavītakuṇḍ(al)-āṅgulīyoṣṇīṣādyaissvadehamalaṅkṛtya pādau prakṣālyācamya/

End

Fol. 200 (8)a, 1.6. ācāryaṃ ṛtvi(g)bhi(s)saha kumbhopakaraṇān savastrān pratimāṃ sadakṣiṇādānaṃ dadyāt / daśadānam / bhasmarudrākṣaśivaliṅgadānāt phaladānam / āśīrvādaṃ brāhmaṇān bhojanaṃ dakṣiṇāṃ bandhubhojanaṃ / ṣaṣṭipūrtiśāntividhi-(s)samāptaḥ //

298.43 KUHŪŚĀNTIVIDHI

Similar to GOML. D. 3272 ascribed to Śaunaka.

This text describes the expiatory rite to be performed for removing the evil befalling a person born on a kuhū (new moon) day.

Beginning

Fol. 200 (8)b, 1.1. atha kuhūśānti(ṃ)vyākhyāsyāmaḥ: janmarkṣe janmalagne vā viṣanāḍyāṃ kuhūjātasya śāntiṃ prakurvīta / kuhūdoṣāya nivṛttaye / yasya(ṛ)kṣakuhūdoṣeṇa saṃyuktaṃ kūru(?) karmaṇi / ābhicāreṇa kiṃ tasya sarvāpatkāraṇaṃ hi tat // tasmāt sarvaprayatnena śāntiṃ kuryāt vicakṣaṇaḥ /

End

Fol. 202b, 1.3. nirīkṣitatailadānaṃ kṛtvā kumbhopakaraṇānāṃ daśadānagodānaṃ vibhūtirudrākṣadīpadānaṃ bhūridānaṃ kṛtvā brāhmaṇān santoṣayet / āśīrvādaṃ vācayitvā kuhūdoṣavimuktā bhava iti / śivena uktam / kuhūdoṣavidhissamāptaḥ //

299

Cintyaviśvasādākhya

R.E. 15.551. PL.; 232 fols.; 345-385 x 35 mms.; 7-8 lines; very old; much damaged; edges broken; Grantha; written in more than one hand.
Blank fols.: 41b, 137b.

This text contains the Cintyaviśvasādākhya, one among the six upāgama-s of the Cintya, the third mūlāgama. The leaves are so broken at both the edges that the fol. numbers written in the margins are lost. Some leaves are available for only a portion. The text of this Āgama is incomplete breaking off in ch. 55. Some chapters are wrongly numbered in the colophons and two chapters have the same number. Nearly 30 chapters are found here. The numbers of these are not continuous. The broken condition of the Ms. does not help in identifying some chapters. Ch. 1 to 5 and the beginning portion of ch. 6 are lost.

From the colophon on fol. 2b, it is found that this Ms. contains the Kriyāpāda of this Āgama, yet, there are some chapters on yoga. This Ms. contains mainly the treatment of Pūjā of Sūrya, Mahāgaṇapati, Ardhanārīśvara and others. Dīkṣā, Abhiṣekavidhi, Śivarātripūjā are some among the important topics dealt with here.

This Ms. has much agreement with IFI.T. 8 which is incomplete and has 39 chapters and T. 152 containing 81 chapters some of which are incomplete.

Beginning

Fol. 1a, 1.1. … daśakaṃ … mathā … mevam uktantu kārpāsādyādinā bhavet / paścaāt sūtrasaṃyukta … pustakasya vidhiṃ vakṣye nandī śṛṇu taṃ punaḥ / mānāṅgulamathārabhya cāṅgulāṅgulavardhanāt / śvetasitāṅgula … tantu … t / svapramāṇena kartavyaṃ tālapā(a)trāṇi nā(a)bhavet / tāmreṇa vātha kartavyaṃ suṣiradvayasaṃyutam / … nastrividhaṃ bhavet /

Colophon

1. Fol. 2b. iti cintyaviśvasādākhye kriyāpāde karaṇādhikāraḥ ṣaṣṭhaḥ paṭalaḥ /
2. Fol. 227a. iti acintyaviśvasādākhye vāstuhomavidhiścatuḥpañcāśat paṭalaḥ /

End

Fol. 232a, 1.4. pītadhvaja ...... mamūritāya nāgāya nāgakesaram / mukhyai … sāṃ sāmyaṃ sālukamṛga … ka … dakapīpīmiti bhale dityai...

300

PRAYOGAVIDHI

R.E. 15552; PL; 208 fols.; 248 x 30 mms.; 6-7 lines; Grantha; very old and very much damaged; all the edges broken; many folios lost and continuity affected; more than two types of hand-writing.
Missing fols.; 1, 82-88.
Blank fols.: 19b, 21b, 23b.

General contents

1. Fols. 2a-5a: Aṅkurārpaṇavidhi; 2. 8a-13b: Sūkṣmāgama: Grāmaśāntividhi; 3. 13b-15b: Kāmikāgama: Grāmaśāntividhi; 4. 24a-49b: Mahotsavavidhi; 5. 50a-52b: Kriyākramadyotikā: Samayasaṃskāradīkṣāvidhi; 6. 53a-55b: Cūrṇotsavavidhi; 7. 56a-89a: Bhauvanotsavavidhi; 8. 90a-140b: Kriyākramadyotikā: Nirvāṇāntyeṣṭividhi; 9. 141a-201a: Prāyaścittasamuccaya.

Fol.6 contains fragments of Subrahmaṇyamantranyāsa. Fol. 7 some miscellaneous writing, Fol. 16a-19a about Mahotsava, Fol. 20a-21a fragmentary writing

Fol. 22a-23a contain some verses about Pradoṣa, etc. Fol. 89b fragments of Śāntihoma and Fol. 202a-208a fragmentary verses about Aghora, etc, and the verses are in utter disorder.

300.1 AṄKURĀRPAṆAVIDHI

Similar to n° **118.3**

This text briefly deals with the Aṅkurārpaṇa (sowing of seeds for germination). For details, see notes to n° **126.3**. The beginning portion is lost. This seems to be a manual for the priests.

Beginning

Fol. 2a, 1.1, ... iti dhyātvā / oṃ vaikarttanāya namaḥ / vivasvatasya svarūpantu dvivaktrañca caturbhujam / āyu ... bja ... dvayakaramabhayaṃ varadānvitam / piṅgalañcaiva vastraṃ syā (?) bhūṣaṇañca pravālakam (?) / oṃ ...

End

Fol. 5a, 1.4, ... nirdiṣṭadivasāvasāne kumbhaṃ visṛjet / aṅkurāṇi ... t karāṇi bhavanti / dhūmrāṇi kubjāni ... ce ... mamatvā śāntiṃ kuryāt / ityaṅkurārpaṇavidhiḥ /

300.2 SŪKṢMĀGAMA

Grāmaśāntividhi

This text contains the procedure of Grāmaśānti in which the village deities are specially worshipped with homa, etc,. Mostly it is done before the commencement of festivals in the temple or consecration. The text under notice forms part of the Sūkṣmāgama according to the colophon and is the same as IFI.T. 38 (pp. 773-786).

Beginning

Fol. 8a, 1.1, ... grāme vā nagare vāpi ... bake kheṭake caiva bahurūpañca vāsinām / evaṃ sthānaśūnyañcet pūrve vā dakṣiṇe'pi vā / paścime cottare vāpi vidiśāsv–antarālake / grāmamānañcaturbhāgaṃ vasubhāgamathāpi vā / kalāṃśādvā daśāṃśantu teṣvevaṃ kalpya vāstunaḥ /

End

Fol. 13b, 1.2, ... sinassarve jvaramāryādipīḍitāḥ / tasmāt sarvaprayatnena grāma–śāntibaliṃ dadet / taddine cotsavaṃ kuryāt sarvakāmaphalapradam / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / iti sūkṣmaśāstre grāmaśāntividhiḥ paṭalaḥ /

300.3

KĀMIKĀGAMA

Grāmaśāntīvidhi

This text deals with the Grāmaśānti which according to the colophon is part of the Kāmikāgama. It is the same as IFI.T. 535 (pp. 96-98) & IFI.T. 1024 (pp. 95-97). This could not be traced to the printed edn. of the Kāmikāgama (SIAA.).

Beginning

Fol. 13b, 1.5, ataḥ paraṃ pravakṣyāmi pratiṣṭhāvidhimuttamam / pratiṣṭhāprokṣaṇañcaiva grāmaśāntiñca kārayet / brahmasthāpanam ārabhya viṣṇusthāpanamārabhet / rudrasthāpanamārabhya liṅgapīṭhaṃ prati ...

End

Fol. 15b, 1.3, evaṃ liniṃ(?) kuryārthe rājarāṣṭraṃ vinaśyati / ācāryaṃ pūjayet tatra vastrahemāṅgulīyakaiḥ / bhaktānāṃ paricārāṇāṃ brāhmaṇānāṃ viśeṣataḥ / iti kāmikākhye mahātantre grāmaśāntiḥ paṭalaḥ //

300.4

MAHOTSAVAVIDHI

Similar to n° 74.

This text deals with the Mahotsava performed in the temple. As the beginning & end portions are lost, it could not be identified, and the treatment here does not agree well with that in the well-known Āgama texts.

Beginning

Fol. 24a, 1.1,... vimānamūle pīṭhañcarelā(?) kapālāśca deśikaḥ / daśapra ... ramitrā ... lokarakṣārthakāraṇam / aṅkurārpaṇakāryāṇi dhvajārohaṇameva ca / rakṣbandhanamityuktaṃ sṛṣṭikarmamudāhṛtam / vāhanotsavasamyuktaṃ homakarma samācaret / balibhramaṇasaṃyuktaṃ sthitirevamihocyate / rātricūrṇasamāyuktaṃ rathāropaṇameva ca /

End

Fol. 49b, 1.6, sthaṇḍilaṃ vedikāmadhye kuryāllakṣaṇasaṃyutam / pro ... da droṇavṛddhyā tu na ca droṇāvasānakam / tadardhantaṇḍulopetantadardhantila ... dhyane nalinaṃ likhet / vicitra ...

300.5

KRIYĀKRAMADYOTIKĀ

Samayasaṃskāradīkṣāvidhi

This text is a part of Kriyākramadyotikā dealing with the Samayasaṃskāradīkṣāvidhi. It is the same as pp. 254-261 of the Chidambaram edn. of the text.

Beginning

Fol. 50a, 1.1,.....padme oṃ hāṃ vāgīśvaryai namaḥ / oṃ hāṃ vāgīśvarāya namah / iti pitarāvāvāhya saṃpūjya sannidhānāya pratyekamāhutipañcakaṃ hṛdā dattvā

End

Fol. 52b, 1.1, ... dadyāt / so'pi śivādīn prasādya pratigṛhṇīyāt / śrīkaṇṭhabhuvaṃ gacchecchivaśaktiprabhā... parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ ... skāradīkṣāvidhissamāptaḥ //

300.6 CŪRṆOTSAVAVIDHI

Similar to n°. 205.4.

This contains the procedure for Cūrṇotsava (included in the funeral rite). The beginning portion is lost and the source is not known.

Beginning

Fol. 53a, 1.1. ... mabhasthe saṃyojya tat sahatā(?)mantrān śive sāyojya tatsaṃgatānmantrān śive saṃyojya sāpekṣā kṣasve (kṣamasve) tyuktvā / niruddhya

End

Fol. 55b, 1.4, vyomavyāpimaṣṭadhā saṃjalpya musalena haridracūrṇīkṛtya prathama ... muta taila ... pyākṣa ... tāmbūlacūrṇa kaupīnaṃ dadyāt / punarbhaktajanair– yathākrameṇa dadyāt / mṛ ... kasya cūrṇotsavanna kuryāt /

300.7 BHAUVANOTSAVAVIDHI

This text contains the procedure, etc., for Bhauvanotsava, one of the nine kinds of festivals celebrated in the temples, according to Ajitāgama, 27th paṭala, IFI. Pub. n° 24, p. 312, Śloka. 5. The colophon in the text under notice states that it forms part of the Kāmikāgama though Bhauvanotsava is not found in the printed Kāmikāgama text. Folios are lost between 81-89. The beginning portion is also lost. Since the edges are broken there are many gaps.

Beginning

Fol. 56a, 1.1. ... bhūṣitam / tilalājātirekhañca darbhaveṣṭanasaṃyutam / pañca ... vṛddhyā ... darbhāstadvānta saṃkhyayā / tanmadhye sthāpayet kumbhaṃ śivākhyaṃ vardhanīyutam /aṣṭavidyeśvaropetaṃ kumbhāvaraṇasaṃyutam / sarve sasūtra– vastrāḍhyā haima ... gaccha ... ṣitā / sāpidhānasakūrcāśca pakvabimbaphalapradā /

End

Fol. 89a, 1.1. ... save devadevasya yo bhaktarā ... darśanārthaṃ samāyātā ... viśeṣataḥ / sarvapāpairvinirmuktaśśivaloke mahīyate / iti kāmikākhye mahātantre bhauvanotsavavidhiḥ paṭalaḥ //

300.8

KRIYĀKRAMADYOTIKĀ

byAghoraśivācārya
Nirvāṇāntyeṣṭividhi

This contains the complete text of the Nirvāṇāntyeṣṭividhi section of the Kriyākramadyotikā (pp. 413-471 chidambaram edn). Some more passages and verses are added at the end which are not found in the printed edn.

Beginning

Fol. 140b, 1.2. japedaghoraṃ snānānte daśāṃśaṃ homa eva / iti parameśvara... nāmadheyaśrimadaghoraśivācāryaviracitāyāṃriyākramadyotikāyāmantyeṣṭyādividhi ...ptaḥ / śrīgurave namah //

300.9

PRAYAŚCITTASAMUCCAYA

byTrilocanaśivācārya

Similar to n° 92.5 (of unknown authorship).
This contains the complete text of the Prāyaścittasamuccaya by Trilocanaśivācārya. IFI.T. 373 (pp. 2042–2127) contains the complete text while T. 15 C is incomplete. There is one more Ms. in Viswabharati N. 127 E Adyar Library I.

Beginning

Fol. 141a, 1.1. ddakṣakasthānaguruvaṃśasamudbhavam / durvāsam ṛṣiṃ tanmukhāṃśca gurūnanu / vyā ... rve pa ... tottuṅgaśaṅkarāt / someśānādisarvātma–śivāghoraśivāntiman / sādhaka ... dyānuṣṭheyaṃ ... coraṃ śi ... bhāṣitam tadviplutā jñeyā laṅghanaṃ yadyadhastataḥ /

End

Fol. 200b, 1.4. gomūtraṃ gomayaṃ bhasmaṃ valmikamabhrakasaṃyutam / astramantreṇa ... saṃgamuccārya asimantre ca deśikaiḥ / ... vecchikaissadā / iti trilocanaśivcāryaviracitaḥ prayaścitta ... s . samāptaḥ / bindudurlipivisargavīthikā–śṛṅgapaṅktipadabhedadūṣaṇam / ... buddhipūrvakaṃ kṣantumarhati si(su) samīkṣya sajjanaḥ /

301

Śaiva Philosophy

R.E. 15.553. PL.; 254 fols.; 390-425 x 29 mms.; 5-6 lines; Grantha, old but fairly good condition; good hand-writing; scribe: Śvetāranyeśevara, son of Sarveśvara; origin: Tiruvenkadu (Tanjavur Dt).
Black fols.: 63b, 83b, 172b.

General contents

1. Fol. 1a-6b; Mṛgendrāgama Vidyāpāda- Adhvaprakaraṇā; 2. 8a-22b: Mṛgendrāgama Vidyāpāda: Adhvaprakaraṇa; 3. 23a-27b: Tattvaprakāśa; 4. 28a-32a: Tattvasaṃgraha; 5. 32b-34b: Tattvatrayanirṃaya; 6. 34b-45b: Bhogakārikā; 7. 45b-56a: Mokṣakārikā; 8. 56b-60b: Paramokṣanirāsakārikā; 9. 61a-63a: Nādakārikā; 10. 64a-83a: Ratnatraya; 11. 84a-89b: Nādakārikā with commentary; 12. 90a-105b: Tattvatrayanirṃaya with commentary; 13. 106a-138b:Bhogakārikā with commentary; 14. 139a-172a: Tattvasaṃgraha with commentary; 15. 173a-213b: Paramokṣanirāsakārikā with commentary: 16. 214a-254b: Mokṣakārikā with commentary.

An unnumbered folio between 119 & 120 contains some stray verses in Sanskrit and scribling in Tamil. Fol. 7 contains a few ślokās from a stotra on Devī.

301.1 MṚGENDRĀGAMA(Vidyāpāda)

Adhvaprakaraṇa

This text contains the Adhvaprakaraṇa of the Vidyāpāda of the Mṛgendra. It is also called Nārasiṃha, one of the Upāgama-s of the Kāmikāgama. The six paths (adhvan) are mantra, varṇa, pada, tattva, kalā & bhuvana. The text abruptly ends with the 87th verse according to the printed text (Devakottai edn., 1928) and hence incomplete.

Beginning

Fol. 1a, 1.1. athoktārthaprasiddhyarthaṃ bhuvanāni vinirmame / sādhāraṇābhyo yonibhyaḥ kalādibhyo maheśvaraḥ / tāni kālānalādīni kalāprāntāni maṇḍalam / saṃsāramiti tattvajña bhogasthānaṃ pracakṣate /

End

Fol. 6b, 1.6. candrabhadrākarau dvīpau candraraktābjarugjanau / ailāvṛtantayorāyuḥ phalamūlañca bhojanam / antarbhāvaṃ kuruṣvabdhau ...

301.2 MṚGENDRĀGAMA(Vidyāpāda)

Adhvaprakaraṇa

Same as n° 301.1. This is complete. The colophon states " ... kāmikopabhede mṛgendrottare vidyāpāde trayodaśamabhuvanavicārapaṭalaḥ". According to it, the total number of verses is 154 whereas the printed text has 199 1/2 verses.

Beginning

Fol. 8a, 1.1. athoktārthaprasiddhyarthaṃ bhuvanāni viniramame / sādhāraṇābhyo yonibhyaḥ kalādibhyo maheśvaraḥ / tāni kālānalādī (ni kālaprā) ntāni maṇḍalam / saṃsāramiti tattvajña bhogasthānaṃ pracakṣate /

End

Fol. 22b, 1.4. tadupaśamanimittaṃ vakṣyamāṇakriyāto rucadavihataśaktiśśāmbhavīmantrasaṃpat / 199 / ... mikopabhede mṛgendrottare vidyāpāde trayodaśamabhuvanavicārapaṭalaḥ / āka 154 / vidyāpādassamāptaḥ / śivabrahmavidyā ...

301.3 TATTVAPRAKĀŚA

by Bhoja

This contains the complete text of the Tattvaprakāśa of King Bhoja. Herein the metaphysical categories of Śaivasiddhānta philosophy are dealt with in Ārya metre. It has been published with the comm. of Aghoraśivācārya in Devakottai, 1928, with a commentary of Kumārasvāmin in Trivandrum Sanskrit series and with both the commentaries in Vārāṇasī, Chowkhamba 1976. A French Translation of the same by P.S. Filliozat is published in the Journal Asiatique, Fasc. II, 1971..

Beginning

Fol. 23a, 1.1. cidghana eko vyāpī muktassatatoditaprabhuśśāntaḥ jayati jagadekabījaṃ sarvānugrāhakaśśambhuḥ /nodayati yanna vinaśyati na niryāti na nirvṛtiṃ prayacchati ca jñānakriyāsvabhāvaṃ tattejaśśāmbhavaṃ jayati /

End

Fol. 27b, 1.2. yasyākhilaṃ karatalāmalaka(ḥ) ka (kra)meṇa devasya visphurati ...tattvajālam / śrībhojadevanṛpatissa śivāgamārthatattvaprakāśamasamānamidaṃ vi(vya)dhatta / brahmavidyāyai namaḥ / śvetāraṇyasya svahastalikhi ... tvaprakāśassamāptaḥ //

301.4 TATTVASAṂGRAHA

by Sadyojyoti

This is a Śaivasiddhānta manual composed by Sadyojyoti (C.900 A.D). It is one among the Aṣṭaprakaraṇa (Eight manuals) of the Śaivasiddhānta. It deals with 36 tattva-s. Printed in the Devakottai, 1928. The text under notice has 60 verses while the printed text has only 57 verses.

Beginning

Fol. 28a, 1.1. ... tanotu sutarāmitarānapekṣamaṅghridvayaṃ nigamaśākhiśikhāpravālam / hairambamamburuhaḍambaracauryanighnaṃ vighnādribhedaśatadhāradhuraṃdharaṃ vaḥ / ... cinnetāramajaṃ sarvajñaṃ śaṃkaraṃ praṇamyāham / mandamatibodhahetostattvāni vadāmi saṃkṣepāt / 1 /

End

Fol. 32a, 1.3. itthaṃ sakalavaradaprada ārādhyaśśambhureva tattvavidā / tasmiṃstuṣṭe siddhirmuktiśca parābha ... 59 / ityavadatvāni (tattvāni) tu sadyojyoti suvṛkṛt (suvṛttikiṭ) ṣaṣṭyā / bhagavānugrajyoti- ssarvajño yamanujagrāha / 60 / tattvasaṃgrahassamāptaḥ / brahmavidyā ...

301.5

TATTVATRAYANIRṆAYA

by Sadyojyoti

This text one among the 'eight manuals' is composed by Sadyojyoti. It is a manual based on the Svāyaṃbhuvāgama and pub. at Devakkottai, 1928. It is proved herethat the tattva-s are three, pati, paśu and pāśa.

Beginning

Fol. 32b, 1.1. puṃbhyaḥ phalaṃ vicitrandadāti saṃvīkṣya bandhavaicitryam / svamahimnā nādyudayonāyatto namo namastasmai // 1 / adha (tha) natigā ... saṃkṣepāt kiñcidarthasadbhāvam / vakṣye jñānaṃ guruto hitakṛtaye mandabuddhīnām / 2 /

End

Fol. 34b, 1.2. uktassamāsato'yaṃ tattvatrayanirṇayaśca vṛttikṛtā svāyaṃbhuvasya jaḍatāmapanetumanānikāṃ pumbhyaḥ / tattvatrayanirṇayassamāptaḥ / bra ... vidyāyai namaḥ //

301.6

BHOGAKĀRIKĀ

by Sadyojyoti

This text is also by Sadyojyoti and included in the 'Eight manuals'. It briefly deals with enjoyment in different worlds after experiencing which the individual self obtains liberation which is considered as Śivabhoga. It is published in Devakottai, 1928. The printed text has 144 verses while the text under notice has 150 verses.

Beginning

Fol. 34b, 1.3. tribandhacitkalāyogabhogaviśleṣamokṣadam / sarvakālak(ṛ)mārthajñaṃ praṇamyājaṃ dhruvam / 1 / rurusiddhāntasaṃsi ... bhogamokṣau sasādhanau / vacmi sādhakabodhāya leśato yuktisaṃskṛtau //

End

Fol. 45b, 1.2. prasuptāstattvalīnānāṃ taṭaruddhāśca yoginām / vicitrodārarūpāśca kleśāviṣayasaṅginām / 150 / iti bhogakārikā samāptā / brahmavidyāyai namaḥ //

301.7

MOKṢAKĀRIKĀ

by Sadyojyotis

This treats liberation and its nature, according to the Śaivasiddhānta. Its author is Sadyojyoti. Published in Devakottai, 1928 and contains 157 verses while the text under description has 156 verses. This is supposed to be based on the Rauravāgama.

Beginning

Fol. 45b, 1.3. ajātamalasaṃbandhassarvajñassarvakṛt vibhuḥ / sakaḷo niṣkaḷo'nanta … cchānantarakāryakṛt / 1 / nirmuktātiśayaiśvaryo māyāṃ vikṣobhya śaktibbiḥ / bhoginām bhuktaye viśvaṃ vicitraṃ kurute śivaḥ /

End

Fol. 56, 1.4. śivāt parāt parāyātau bhogamokṣau sasādhanau / ātreyāya munīndreṇa ruruṇā saṃprakāśitau / 55 / mandabuddhiprabodhāya karuṇāviṣṭadhīssphuṭam / sadyojyotistu saṃkṣepāt tāvetau paribuddhavān / brahmavidyāyai namaḥ / mokṣakārikā samāptā //

301.8.

PARAMOKṢANIRĀSAKĀRIKĀ

by Sadyojyoti

This text is also by Sadyojyoti. It refutes the concepts of liberation held by other schools of thought. The concept of moksa as held by the Saivasiddhānta is established. Pub. Devakhottai 1928.

Beginning

Fol. 56b, 1 1. yaṃ sāṅkhyayogavidvāmso gatiṃ mohat prapedire vedāntajñānavidvāṃso gatimicchanti vaidikīm // 1 // pāñcarātraratā ye ca ye ca yogimahesarāḥ / prāmānā jñeyakartṛtvaviśikhā malakārakāḥ // 2 // pravadantimahāsiddhā ye cānye moksavādinaḥ / satsamskārasya yasyedamaṅgajātaṃ nirūpitam / tatphalaṃ vyatirekāya yaduktaṃ phalavarṃinām //

End

Fol. 60b, 1.5. ityevaṃ vādigītāni phalānyuktāni leśataḥ / tatsādhaneśu śiṣyāṇāṃ pravṛttiphalaṃ prati / iti sadyojyotiḥkṛtā paramokṣanirāsakārikā samāptā(ḥ) / brahmavidyāyai namaḥ /

301.9

NĀDAKĀRIKĀ

by Rāmakaṇṭha II

This text is by Rāmakaṇṭha II wherein the author refutes the Sphoṭa theory, etc, and establishes the Śaivasiddhānta theory of Nāda. Published at Devakottai, 1928. This text is found as part of the commentary by Rāmakaṇṭha II on the Sārdhatriśatīkālottara, IFI. 61 pp. 9-14.

Beginning

Fol. 61a, 1.2. buddhyasmitāmanobhyo vidyāto rāgataḥ kalāyāśca māyāpuṃtaṃ śaktibhyo nādo'nyo dṛśyate dhvanibhyo'pi / 1 / śrotragrāhyā varṇā uccaritadhvaṃsi taṃ karma sthitayaḥ aparasparopakārādaviśiṣṭo nārthavācako yuktāḥ / 2 /

End

Fol. 63a, 1.2. iti sa nādasiddhimenāmakarot bhaṭṭarāmakaṇṭho'tra nārāyaṇasutaḥ kāśmīro vṛttapañcaviṃśatyā / 25 / nādakārikā samāptā //

301.10

RẠṬNATRAYA

by Śrīkaṇṭha

This text contains the Ratnatraya composed by Śrikaṇṭha pupil of Ramākaṇṭha I. The three basic metaphysical principles of Śaivasiddhānta viz., Śiva, Citśakti and Bindu are discussed in detail. The colophon states the name of the work as Ratnatrayaparīkṣā. Published at Devakottai, 1928.

Beginning

Fol. 64a, 1.1. namaśśivāya sāmbāya śaktyai ca bindave śāśvatāya ca / gurave ca gaṇeśāya kārttikeyāya dhīmate / 1 / binduśaktiśivākhyāni trīṇi siddhāntasāgarāt / samuddhṛtya satā dhartuṃ hṛt (ka ?) ṇṭhaśravaṇe sadā / 2 //

End

Fol. 83a, 1.3. namastathāvidhāyāsmatgurave śivatejase / nidhaye yogaratnānāmanantaphaladāyināṃ / rāmakaṇṭhakṛtā lokanirmalīkṛtacetasā / ratnatrayaparīkṣeyaṃ kṛtā śrīkaṇṭhasūriṇā / 320 / śubhamastu / iti śrīkaṇṭhaviracitā ratnatrayaparīkṣā samāptā / śrībrahmavidyāyai namaḥ / śvetāṭavīśāya namah / ratnatrayaparīkṣā / śvetāraṇyaśivākhyena sitakānanavāsinā / ratnatrayaparīkṣā ca likhitā mokṣadāyini //

301.11

NĀDAKĀRIKĀ

by Bhaṭṭarāmakaṇṭha II
with the commentary
byAghoraśivācārya

This text contains the Nādakārikā along with the commentary of Aghoraśivācārya. This text establishes the theory of nāda as against the sphoṭa theory of the Grammarians. Published at Devakottai 1928. See IFI. 56. Introduction for details relating to Rāmakaṇṭha.

Beginning

Fol. 84a, 1.1. nādātītaṃ śivaṃ natvā nādajñānaprasiddhaye / śrīrāmakaṇṭharacitāṃ vyākhyāsye nādakārikām / buddhyasmitāmanobhyo vidyāto rāgataḥ kalāyāśca / māyāpuṃśaktibhyo nādo'nyo dṛśyate dhvanibhyo'pi / asmitā ahaṃkāraḥ tataśca buddhyādīnāṃ māyāntāṇāṃ tattvānāṃ svakāryaireva siddhaiḥ /

End

Fol. 89b, 1.4. iti nādasiddhimenāmakarot sa tu bhaṭṭarāmakaṇṭho' tra / nārāyaṇakaṇṭhasutaḥ kāśmīro vṛttapañcaviṃśatyā / śrīmatya(d)ghoraśivācāryajanyayā parasaṃjñayā vyākhyātā nādasiddhiśca prārthitena gurūttamaiḥ / ityaghoraśivācārya viracitā nādakārikāvṛttissamāptā śvetāraṇyasya svahastalikhitā nādakārikāvṛttiḥ ... brahmavidyāyai namaḥ //

301.12 TATTVATRAYANIRṆAYA

by Sadyojyoti
with the commentary of
Aghoraśivācārya

This contains the text of Tattvatrayanirṃaya along with the commentary of Aghoraśivācārya. This is available in print, Aṣṭaprakaraṇa, Devakkoṭṭai, 1928.

Beginning

Fol. 90a, 1.1. gaṇḍasthalagaladdānapānonmattālikelikam / nirvighnāyaiva vighneśaṃ namāmi girijāsutam / siddhāni yatprasādi ... dadṛṣṭādṛṣṭāni vāñchitānyacirāt / natvā śivaṃ vidhāsye tattvatrayanirṇaye vṛttim / tatra tāvadācāryaḥ prāripsitaprakaraṇasyāvighnaparisamāptyarthaṃ tatpratipādyenārthena viśeṣayan parameśvarameva praṇamati - puṃbyaḥ phalavicitrandadāti /

End

Fol. 105a, 1.4. śrīsarvātmaśivāṅghripadmarajasāmādhārakenā (ārādhakena) malāśrītattvatrayanirṇayasya vivṛtirleśādiyannirmitā / ityaghoraśivācāryaviracitaṃ tattvatrayavivaraṇaṃ samāptam / brahmavidyāyai namaḥ / sarveśvarasya putreṇa śvetāraṇyaśivena hi / tattvatrayasya vivṛtirlikhitā jñānadāyinī / śrīmatśvetavanam / gurubhyo namaḥ / umāpataye namaḥ / hariḥ om //

301.13 BHOGAKĀRIKĀ

by Sadyojyoti
with the commentary of
Aghoraśivācārya

This contains the text of the Bhogakārikā with its commentary by Aghoraśivācārya. Published at Devakottai, 1928. The date of this text is given on fol 138b as Siddhaārtisamvatsara Tulāmāsa.

Beginning

Fol. 106a, 1.1. śivaṃ praṇamya sadbhogamokṣadaṃ mandacetasām / hitāya leśatasspaṣṭaṃ vyākhyāsye bhogakārikām / iha hi tatrabhavadbhissadyojyotiḥpādaiḥ prakaraṇapratipādyamānaṃ bhogamokṣātmakamarthaṃ sūcayadbhistasyaivāvighnaparisamāptyarthaṃ prathamaṃ paramaśivanamaskāraḥ kriyate / tribandhicitkalāyogabhogaviśleṣamokṣadam / sarvakālakamārthajñaṃ praṇamyājaṃ śivaṃ dhruvam /

End

Fol. 138b, 1.2. iti śrīmatkheṭakanandanena guruṇā siddhāntasiddhasphuṭaṃ saṃkṣepāditi kārikābhirudito bhogassamaṃ sādhanaiḥ / vācastasya samīkṣya vītatamasāghorādinā śaṃbhunā leśāddeśikakuñjareṇa vivṛtistāsāmiyaṃ nirmitā / 140 / ityaghoraśivācāryaviracitā bhogakā (rikā)vṛttissaṃpūrṇā / siddhārthivatsare māse taulye sulikhitā sphuṭā śribhogakārikāvyākhyā śvetāraṇyaśivena hi / brahmavidyāyai namaḥ //

301. 14 TATTVASAMGRAHA

with the commentary of
Aghoraśivācārya

This text contains the Tattvasaṃgraha with the commentary of Aghoraśivācārya. Published in the Aṣṭaprakaraṇa, Devakottai, 1928.

Beginning

Fol. 139a, 1.1. śivaṃ, tattvaṃ nirmalaṃ yasya śaśvadviśvavilakṣaṇam / tamahaṃ sarvadaṃ vande śrīmandabhrasabhāpatim / padavākyapramāṇajñassadyojyotirgurūttamaḥ / sākṣādiva śivo' smābhiralakṣyamativaibhavaḥ / tattvasaṃgrahacandrasya prakāśāya vitānitā / śrīnārāyaṇakaṇṭhena bṛhaṭṭīkā śaranniśa / tathāpi khinnabuddhīnaṃ bṛhaṭṭikāpravistare / hitāya laghuṭīkātra mayeyamuparacyate / tatra tāvadatrabhavānācāryaḥ paramaśivapraṇāmapūrvaṃ prakaraṇakaraṇaṃ pratijānāti - cidacinnetāramajaṃ sarvajñaṃ praṇamyāham / mandamatibodhāya hetostattvāni vadāmi saṃkṣepāt //

End

Fol. 172a, 1.1, tattvajñānabubhutsubhirbudhavaraiḥ saṃprārthitenādarāttattvānāmiti saṃgrahasya vivṛtirlaghvī sphuṭa nirmitā / ityaghoraśivācāryaviracitā tattvasaṃgrahalaghuṭīkā samāptā / sarveśvarasya putreṇa likhitā jñānadāyini / śritattvasaṃgrahavyākhyā śvetāraṇyeśvareṇa hi / śrībrahmavidyāyai namaḥ / śrīmatśvetavanam / karakṛtamaparādhaṃ kṣantumarhanti santaḥ //

301.15 PARAMOKṢANIRĀSAKĀRIKĀ

by Sadyojyoti
with the commentary of
Rāmakaṇṭha II

This contains the Paramokṣanirāsakārikā with the commentary of Rāmakaṇṭha II, son of Nārāyaṇakaṇṭha. It is published in the Aṣṭaprakaraṇa, Devakottai, 1928.

Beginning

Fol. 173a, 1.1. tadiyatā śivahastasya prādhānyaṃ pratipādyādhunā dīkṣāphalasya pramāṇasya tāvadvyatirekeṇa samanāsamānatantrāntaragītāni phalāni darśayitu ...

yogavidvāṃsa ityādyaissārdhasūtradvayasya kārikābhirarthamāha - satsaṃskāretyāsdi /

End

Fol. 213b, 1.3. etat rauravavṛttikṛtkathitavat dīkṣākrame kārikāssarvāṇyāga ... kṣadūṣaṇagatāt gāmbhīryato naiva yāḥ svalpajñairavagāhitāḥ kila yatastadrāmakaṇthastvi-mantannārāyaṇakaṇṭhasūnurakarodāsāṃ vi ... vakaṃ sphuṭam / brahmavidyāyai namaḥ / ... mokṣanirāsakārikāvṛttissamāptā / śrīmatśvetavanam / dakṣiṇāmūrtaye namaḥ //

301.16

MOKṢAKĀRIKĀ

by Sadyojyoti

with the commentary of

Rāmakaṇṭha II

This text consists of the Mokṣakārikā and its commentary by Rāmakaṇṭha II, son of Nārāyaṇakaṇṭha. Published in the Aṣṭaprakaraṇa, Devakottai, 1928.

Beginning

Fol. 214a, 1.1. yābhyām prakāśitaṃ vatma (vartma ?) siddhānte siddhabhāvataḥ / gurūṇāmapi tau vandyau sadyojyotibṛhaspatī / bhogamokṣapradannatvā bhogamokṣa ... ya śaṃkaram / bhogamokṣeṣu saṃkṣepāt vyākhyāsye mokṣakārikām / iha hi rurusiddhāntasaṃsiddhau bhogamokṣau vacmīti pratijñāyāṃ pūrvaṃ bhoktṛbhogaścitervyaktirityādinā...

End

Fol. 254b, 1.1. iti mokṣakārikāyā / nārāyaṇakaṇṭhasūnunā viracitā saṃkṣepādvṛttiyaṃ śisyaahitāya bhaṭṭarāmakaṇṭhena / iti nārāyaṇakaṇṭhātma(ja)bhaṭṭarāmakaṇṭhakṛtamokṣakārikā samāptāḥ / śrīmadgurubhyo namaḥ śubham / brahmavidyāyai namaḥ / śvetāraṇyeśvarāya namaḥ / skandāya namaḥ / aghorāstreṇa guruṇā śvetakānanavāsinā / śrīmokṣakārikāvṛttirlikhitā suparisphuṭā //

302

Śivajñānasiddhisvapakṣadṛṣṭānta

by Vedajñāna

RE. 15.555. PL.; 66 fols.; 228 x 45 mms., 9-10 lines; much injured; Grantha and Tamil; Old.
Missing fols.: 26-29, 35-36, 38, 39 & 56.

There are two fols between fols n°.63 & 64 with indistict number in the margin.

Similar to n° 175.14.
This text contains the commentary for Svapakṣa only.

Beginning

Fol. 1a, 1.1. ... satārthasiddhyartham pūjyate yassurairapi / sarvavighnacchi ... śrīgaṇādhipataye namaḥ / vande kundendudhavaladantabhinnānta ... dānadhārā-patatbhṛṅgasaṅgītaṃ kuñjarānanam / śrīmadabhra ... tyamānandatāṇḍavaṃ kurvāṇa-mumayā sārdhaṃ sevyamāna ...... kailāsadvārapārśvasthaṃ brahmaviṣṇvādi-vanditam / śrīna ... su yaśāvallabhaṃ prabhum /

End

Fol. 75b, 1.1. kālottare:– nāśiṣyāya pradātavyannāputrāya kadācana / gurudevāgni-bhaktāya mātsaryarahitāya ca // pradātavyamidaṃ jñānaṃ itareṣānna dāpayet / iti śrīmadvyāghrapurīvāsinigamajñānaśivayogiśiṣyavedajñānaśivācāryasaṃgṛhitā sakalāgamasārabhūtaśivajñānasiddherdṛṣṭāntassamāptaḥ / vighneśvarāya namaḥ / śrīmadekāmranāthāya namaḥ / haraḥ om / śivamastu /

303

KRIYĀKRAMADYOTIKĀ
by Aghoraśivācārya

R.E. 15.558. PL.; 267 fols.; 285 x 270 mms.; 5-8 lines; old; Grantha and Tamil; The edges of the leaves are brittle and broken.

Blank fols.: 50b, 207b, 211b, 263b & 265b.

Fol. 1a, 1A & 1B contain some ślokās of which two are the maṅgaḷa and introductory ślokas in the Kriyākramadyotikā; 208 & 209a have a brief treatment of Dīkṣā according to Vātulāgama; 209b mentions some homadravya; 210 worship to be offered in the directions; 211 fragment of a ritual and fols. 262 & 263a on greatness of Śivāgama.

General contents

1. Fol. 1a-203 : Kriyākramadyotikā-Nityakarmavidhi; 2. 204-207 : Padamantra with Padamantrāvali; 3. 212-263a : Kriyākramadyotikā in Maṇipravāla.

303.1 KRIYĀKRAMADYOTIKĀ
by Aghoraśivācārya

Same as n° 49.1. & 131.
Nityakarmavidhi and Antyeṣṭividhi (incomplete).

Beginning

Fol. la, 1.1. prātassamayāt pūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathoktasambhavaśaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivandhyātvā yathāśakti japaṃ kṛtvā samādhisāmarthyarahita(s)-sadāśivādiyathārucitavigrahaṃ dhyātvā daṇḍādisahāyo gṛhānnissṛtya...

Colophon

Fol. 50a. iti śrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ nityakarmavidhissamāptaḥ / hariḥ oṃ /

End

Fol. 203 (183) b, 1.4. pāṇiṃ prakṣālya kumbhagurvādīn pradakṣiṇaṃ kṛtvā namaskṛtiṃ kārayitvā āśirvādaṃ vidhāya kumbhakalaśasthān devānudvāsya tataḥ pūrvavat santarpya piṇḍandattvā pāṣāṇamudvāhayet / iti rudrabalissamāptaḥ //

303.2 PADAMANTRA
with PADAMANTRĀVALI

Similar to n° 275.3.

The mantras are given at the outset in śloka form. This is followed by the nāmāvali of the pada-s. At the end, it is stated that this is based according to the commentary upon the Siddhāntasārāvali.

Beginning

Fol. 204 (184)b, 1.1. oṃ vyomavyāpine vyomarūpāya sarvavyāpine śivāya anantāya anāthāya anāśritāya dhruvāya śāśvatāya yogapīṭhasaṃsthitāya nityaṃ yogine...

End

Fol. 207 (186) a, (col. 3), 1.1. oṃ śivāya namo namaḥ / oṃ siddhāntasārāvalivyākhyānoktāgamagranthaprakāreṇa ekāśītipadānāmuddhāraḥ kṛtaḥ / caturaśītipadamantram(ḥ) //

303.3 KRIYĀKRAMADYOTIKĀ
in Maṇipravāḷa

This text contains a rendering of the Kriyākramadyotikā in Maṇipravāla. It contains the portion from the beginning up to the end of Bhojanavidhi in the Nityakarmavidhi portion. The treatment is brief in some topics.

Beginning

Fol. 212 (1)a, 1.1. vande viśvādhikaṃ śāntam anādinidhanaṃ śivam / niṣkaḷaṃ niṣkaḷaṅkañca śaktijñānakriyātmikām // gurūn parāvarānnatvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // sūryodayamāvatarku munnē añcu nālikaiyuṇṭeṉṉaveḻuntiruntu śuciyākilum aśuciyākilum kūṭiṇamatikāl dehaśuddhiyaippaṇṇi...

End

Fol. 263 (53) a, 1.3. vīrāsanamāka iruntākiluṃ bhojanattukku yogyamallātavarkaḷai viṭṭu iṭakaiyāle pāttirattaippiṭittukkoṇṭu bhojanaṃ paṇṇuvāṉ //

304

Pratiṣṭhā

RE. 15.562. PL.; 17 fols.; 350 x 30 mms.; 5-6 lines; Good condition; Grantha; The leaves are not numbered properly. owner: Kalliyāṇa cuppiramaṇi Kurukkaḷ; Date : Vyaya, Āvaṇi 13th Friday.

General contents

1. Fol. la-8b: Saptamātṛpratiṣṭhā; 2. 9a-17b: Maṇḍapālaṅkāra.

304.1 SAPTAMĀTṚPRATIṢṬHĀ

This deals with the installation of the seven divine mothers. Brāhmī, Māheśvarī and others. This has no agreement with the treatment of this topic in pp. 9-11 of IFI.T. 742.

Beginning

Fol. 1 (47)a, 1.1. prathamaṃ beranirmāṇaṃ dvitīyaṃ dravyasaṅgraham / paścāt maṇḍapanirmāṇaṃ caturthaṃ dṛṣṭimocanam // brāhmaṇān janān sarvān darśanaṃ pañcamaṃ tathā / pañcāmṛtpañcatvak caiva pañcapallavasaṃyutam //

End

Fol.8 (104)b, 1.5. ādhāraśilā(ṃ) sthāpayitvā ratnanyāsaṃ pūrvavat kṛtvā sapta-mātṛpratiṣṭhai saṃpūrṇam / harih oṃ / viya varu āvaṇi m 13 dt. Friday, kalliyāṇa cūppiṟamaṇi kurukkal postakam / śubhamastu //

304.2 MAṆḌAPĀLANKĀRA

This text gives the method of decorating the pavilion. Besides, treatment is contained for Aṣṭamaṅgala, Darbhamālā, yāgamaṇḍapa, Kūrca, Daśāyudha, Aṣṭa-vidyeśvara, Ekādaśarudra and Saptajihva.

Beginning

Fol. 9a, 1.1. yāgaśālāmalaṅkṛtya daśabhārantu vrīhi me taṇḍulaih pañcabhāraiśca tilairdvibhārataḥ lājaiśca ekabhārantu sarvālaṇkāraśobhitam /

End

Fol. 17 (9)b, 1.5. atiraktā bahurūpāñca saptajihvā prakīrtitaḥ / hiraṇyavāruṇe jihvā kanakā madhyame sthitāḥ raktā cottare jihvā kṛṣṇā /

305

Pratiṣṭhā

RE. 18.669. PL.; 41 fols.; 203 x 39 mms.; 6-8 lines; much damaged and has lost both edges; Grantha; very old.

Fols. 1-6 are badly injured and the writing in these does not convey any sense.

General contents.

1. Fol. 7. Bimbasthāpana; 2. 8a-14a : Ajitāgama; 3. 14a-17b : Māsapūjā., 4. 18a-20a : Tīrthaṛkṣanirṇaya; 5. 20 b-24a : Jīrṇoddhāra ; 6. 24a-34b : Maṇṭapapūjāvidhi; 7. 34b-36b : Prāṇapratiṣṭhāmantra; 8. 37a- 41b : Jīrṇoddhāra.

305.1 BIMBASTHĀPANA

This text seems to deal with the procedure for installing the image in a temple. Neither there is beginning nor end for this Ms. It is not also possible to make out the exact contents as much of the leaves are lost.

Beginning

Fol. 7a, 1.1. sūrajā ācaret ... jasthāpanā caredvṛ ... yoḥ / tathaiva saṅkarāṇāñca kevalenaiva ... yet / pramādāt kevalenaiva devānām ... rayedyadi kartā ca deśikaḥ pāpī syāt ... rakaṃ vrajet / iti tena maheśena sampr ... prāndanuḥ // sudhe hṛdi kṛtvā tu punaḥ papra praviṣṭaśca ...

End

Fol. 7b, 1.5. pūrvasthāpitabimbasya na punassthāpana ... aṅghramūrdhanujānyānam gānām ...

305.2 STHĀNAŚUDDHI and KUṆḌAVIDHI

This text deals with the need to have the place where homa is to be performed cleansed and kept pure. The fire pit is also described. The last passage seems to be a citation from the Ajitāgama which is mentioned there. As the opening passage is addressed to Kamalāpati that is, Viṣṇu, the text may be taken to be part of the Ajitāgama.

Beginning

Fol. 8a, 1.1. sthānaśuddhiṃ tato vakṣye śṛṇuṣva kamalāpate / udakī sūtakī kuṇḍo vrātyaśca pulka ... // nāpito rajakaścaiva śunako rathavā / kukkuṭaśyenapakṣī ca gṛdhraścaite ma ... //

End

Fol. 14a, 1.2. bhasmadeśe daridro(s)syāt tasmāt prajvālya pāvakam/ hotavyaṃ bha-(sma)yuktena deśikena viśeṣataḥ // jihvāprokta ... hā jvālājvalanasya ramāpate // ityajite //

305.3 MĀSAPŪJĀ

Similar to n° 264. 11. Source of this text is not known.

This text gives in brief the method of worshipping Śiva in various months. The Worship during the months commencing with Caitra and ending with Āśvayuja is treated here.

Beginning

Fol. 14a, 1.6. śākhāmūle ca ... śve devaśca vāsavaḥ / pūrvā bhā vaiva kṛttikā rau (ā)-t(d)rameva ca / tiṣyāpaitrañca ... caitramāsādiṣu kramāt / ṛkṣeṣvitareṣvāśrayāsamā..... janma samācaret / dāntamatha dhavalabhaktañca phalamakṣataṃ tilam ...

End

Fol. 17b, 1.4. kṛṣṇapakṣacaturdaśīdine tārakādhipe / yaḥ pumān bhogakāṅkṣi ... laṃ dattvā maheśiturdvipaścā uṣṇodake ku ... tartasnānaṃ viśeṣataḥ / iti vātule //

305.4 TĪRTHAṚKṢANIRṆAYA

This text discusses the suitable day for the tīrtha called Avabhṛtha on the occasion of festivals.

Beginning

Fol. 18a, 1.1. atha puṣyamāse tu puṣyāntaṃ māghamāse tu maghāntakam / ...ttarānte tu phālgunyāṃ caitrāntaṃ caitramāsake /

End

Fol. 20a, 1.5. kendratrikoṇasamprāpte ... ṅgaśśīghrago bhavet / prasthānasthe niśānāthe ... kendrāya ṣaṣṭago pāpagṛhagate cet syāt gu ... ṣo na vidyate / āpa klībagate (?) me sarpe vāha jaravaugandharvavat samaṃ yāta śatāṅgassatvarañca ... ṇe...

305.5 JĪRṆODDHĀRA

Similar to n° 92.26.
This is fragmentary.

Beginning

Fol. 20b, 1.3. arcāyāmabhinnayuktāyāṃ bandhahīnaṃ bhavedyadi / ... berāt kumādyātāḥ kalāḥ puṇyajaneśvara / tāvattiṣṭ(h)anti vitteśagatattvāditarassarve bhūtapretapiśācādyāstiṣṭhanti gṛhadevatāḥ /

End

Fol. 24a, 1.1. kumbhe pramādena devamāvāhayedyadi tasminna ... devo na praviśyati matsakhe / tatkāra ... ktā ca deśiko rogavān bhavet / tasmācca ... yuvitteśavidyādehe śivaṃ yajet //

305.6 MAṆṬAPAPŪJĀVIDHI

Sūkṣmāgama

This text contains the treatment of pūjā to be done to maṇṭapa. This text is not to be traced to any T.Ms. of this Āgama.

Beginning

Fol. 24a, 1.5. sūkṣme-raveḥ kalā dvādaśaiva ca candrasya ṣoḍaśa kalā (ḥ) / agnerdaśa kalā caitā aṣṭatriṃśa ... smṛtāḥ / etāḥ kalāśśivasyāpi vidyāde ... ti smṛtāḥ //

End

Fol. 34b, 1.1. kapālaśūla . vyomāstraṃ bhāvayāmyaham / oṃ āṃ īm ... pīṇe oṃ vyomāstrāya huṃ phaṭ svāhā //

305.7 PRĀṆAPRATIṢṬHĀMANTRA

Similar to n° 76.3.

This is almost similar to the treatment of this topic in the Prapañcasārasārasaṅgraha (TSMS. No. 98) Part II p. 851.

Beginning

Fol. 34b, 1.4. asya śrīprāṇapratiṣṭhāmahāmantrasya brahmaviṣṇumaheśvarā ṛgyajussāmātharvā chandāṃsi sakalajagatsṛṣṭisthitisaṃhārakāriṇī parā prāṇaśaktirdevatā / āṃ bījaṃ hrīṃ śaktiḥ ... ṃ kīlakaṃ amuṣya prāṇapratiṣṭhāmantrasiddhyarthe jape viniyogaḥ / oṃ āṃ hrīṃ kroṃ ya ra la va śa ṣa sa hoṃ...

End

Fol. 36b, 1.2. jīva iha sthita amuṣya sarvendriyāṇi sarvagātrāṇi amuṣya vā nam kāyacakṣuśśrotrajihvāghrāṇaprāṇāpānavyānasamānā(s)samāyanti liṅgasya sukhaṃ ciraṃ tiṣṭhantu sva ... asunīteti //

305.8 JĪRṆODDHĀRA

Similar to n° 92.26.

Beginning

Fol. 37a, 1.1. śilābimbasya bhinnatvaṃ yatra tatra bhavedyadi / tat bimba ... parityajya bimbamanyacca kārayet // tathāpi mat ... ṣādiyavani... ṣpāvamātṛkam / sandhānameva ... tvā samprokṣaṇamathācaret / yasya gr ... sya sarvasya varṇāt varṇāntaraṃ hare //

End

Fol. 41b, 1.4. pūjā cet ... tā bhavet / tadhīnakartṛkā yatra tatra ni ... vicārya jvalane ṣaṇmukhaṃ pūjayet //

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Pratiṣṭhāvidhi

R.E. 18.671. PL.; 114 fols.; 272 x 30 mms.; 7-8 lines; Grantha; old but in good condition; two different hand-writings.

Blank folios: 75b, 114b.

This text deals with the procedure of installation of the Śivaliṅga in the temple. It is mainly intended for the priests and it is a compilation based on various Āgama-s like Kāmika, Anala, Svāyaṃbhuva, Vātula, etc., It starts with the list of rituals constituting the installation and abruptly ends with Mantranyāsa and hence is incomplete. Writing is on 3 columns in some folios.

Contents

1. 1a-2a: Pratiṣṭhānukramaṇī; 2. 2: Aṣṭabandhanakriyānukramaṇī; 3. 3.: Anala: Pratiṣṭhānukramaṇī; 4. 4a-7a: Suprabheda: Jaṭibandhanavidhi; 5. 7a: Ratnanyāsa; 6. 7a-8b: Kāmika: Kumbhābhiṣeka; 7. 8b-10a: Aṣṭabandhanavidhi; 8. 10a-11b: Anala: Sūktajapa; 9. 12a-15b: Muhūrtavidhāna; 10. 16a-17b: Anujñā; 11. 18a-19a: Mahā–gaṇapatipūjā; 12. 19a-20b: Nidhipūjā; 13. 21: Anujñā; 14. 22a-26b: Sthānaśuddhi, etc. 15. 27a-36a: Vātula: Vāstuśāntividhi; 16. 36a-37b: Vātula: Vāstupūjā; 17. 37b-44a: Svāyambhuva: Praveśabali; 18. 44b-48a: Rakṣoghnahoma; 19. 48b-52a: Diśā-

homa; 20. 52a-53a: Śāntihoma; 21. 53b-54b: Mūrtihoma; 22. 54b-55a: Saṃhitāhoma; 23. 55a-57b : Mṛtsaṃgrahaṇa; 24. 57b-62a: Aṅkurārpaṇa; 25. 62b-63b: Pratisaravidhi; 26. 64a-68a: Bālasthāpanavidhi; 27. 68a-69a: Ratnanyāsa & Berasthāpana; 28. 69b-71a: Aṣṭabandhanavidhi & Lepanavidhi; 29. 71a-73b: Prāsādaśuddhi & Bimbaśuddhi; 30. 73b-74a: Nayanonmīlana; 31. 74b-75a: Jalādhivāsanavidhi; 32. 76a-78b: Maṇḍapalakṣaṇa; 33. 78b-82a: Yāgadravyalakṣaṇa; 34. 82a-86b: Maṇḍapapūjā; 35. 87a-89b: Kaṣāyābhiṣeka, Pratisara, etc.; 36. 90a-93a: Tattvatattveśvara & Mūrtimūrtīśvaranyāsa; 37. 93b-100b: Prātaḥkālamaṇḍapapūjā; 38. 101a-114a: Mantranyāsa.

Beginning

Fol. 1a, 1.1. śaṃbhorbandhanakarṣaṇādi mahatā kṛtvā kriyāsaṃkhyakaḥ / ādau vipragaṇeśadevayajanaṃ vijñāpanaṃ karmaṇi / paścāt sthānaviśuddhivāstuhavanaṃ bhūtapraveśo baliḥ / rakṣoghnandiśihomamṛt(d)grahamatho syādaṅkuraṃ kautukam / ādhāre harapiṇḍikā jagatikaṃ saṃśordhya randhrāvaṭam / yāvat śodhitasaikataṃ tata(ḥ) paro ratnañca nyāsādikam /

End

Fol. 114a, (col.1), 1.1. dakṣiṇabāhau oṃ haṃ udbhavāya namo sṛtyai namaḥ / vāmabāhau iti sadyojātakalāṣṭakam /iti mūrdhādisthāneṣu vinyasya oṃ hāṃ hāuṃ vidyādehāya namaḥ iti vidyādehaṃ vinyaset //

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UTSAVAPADDHATI

R.E. 18.681. PL.; 114 fols.; 283 x 41 mms.; 5-8 lines; fairly good condition; Grantha & Tamil; written in different hands.
Blank fols.: 81b, 101b, 110b & 113b.

General contents

1. Fol. 2-3: Bherītāḍana; 2. 4-6: Vāstupūjaiccurukkam; 3. 7-78: Utsavapaddhati; 4. 79-80: Prāyaścitta; 5. 82-92: Devīmaṇṭapapūjā; 6. 93-97: Maṇṭapapūcaiccurukkam; 7. 100-101: Pañcagavya; 8. 102-103: Ādhāraśaktiarcanai; 9. 104-106: Navarātripūjā; 10. 107-108b: Aṣṭavidyeśvaranāmāvali.

Fol.1 contains the fixing up of places for the words in mantra-s; 81a deals with utsavāṅga-s; 97 with a brief treatment of Maṇḍapapūjāvidhi; 98-99a with Maṇḍapanirmāṇalakṣaṇa; 99b with the names of some mūrti-s of Śiva; 109a-110 with a prayer to God set to music; 111 with the fruits of worshipping Śiva; 112 with Īśānasandhi; 113a with nyāsa and with some nāmāvali-s.

307.1 BHERĪTĀḌANA

Written in 3 columns.
Similar to n° 118.22.
This text contains the mantra-s which are to be used when the kettle-drum is to be sounded when the festival commences.

Beginning

Fol. 2 (1)a, (col.1), 1.1. bherītāḍanam / astradevāsanāya namaḥ / astradevamūrtaye namaḥ / oṃ astradevāya namaḥ / astrāsanāya huṃ phaḍiti /

End

Fol. 3 (2)b, (col.2), 1.4. takṣakāya namaḥ / kārkoṭakāya namaḥ / śaṅkhāya namaḥ / gulikāya namaḥ / padmāya namaḥ / vāsukyai namaḥ / oṃ anantādibhyo namaḥ //

307.2 VĀSTUPŪJAICCURUKKAM

This contains a summarised version of the Vāstupūjā.

Beginning

Fol. 4 (1)a, 1.1. vāstukumbhasthāpane brahmāṇam āvāhya sampūjya oṃ hāṃ vāstu brahmāsanāya namaḥ / oṃ hāṃ vāstubrahmamūrtaye namaḥ / oṃ oṃ hāṃ vāstubrahmāya namaḥ /

End

Fol. 6 (3)a, 1.7. oṃ hāṃ jambhāya namaḥ / oṃ hāṃ balipañcakāya namaḥ / iti devān sampūjya dhūpadīpau dattvā naivedyaṃ kṛtvā / brahmasūktādimantrān bhūsurān(ḥ?) japet /

307.3 UTSAVAPADDHATI

Similar to n° 54.
This text contains a brief treatment of the conduct of the festival in the temple.

Contents

1. Fol. 7a-10a: Vāstupūjā; 2. 11. Vijñāpanapūjai; 3. 12a-13a: Mṛtsaṃgrahaṇa; 4. 13b-15a: Dhvajāṅkurārpaṇa; 5. 15b-23a: Vṛṣādhivāsana; 6. 23b-26a: Śeṣa–homa; 7. 26b-28b: Bherītāḍana; 8. 29a. Āvāhanabali; 9. 29b-31a: Pratisarabandha; 9. 31b-49a: Maṇḍapapūjai; 10. 49b-61a: Agnikārya; 11. 61b: Vighneśaparivāra; 12. 62a-63a: Balidāna; 13. 63a-64a: Grāmapradakṣiṇa; 14. 64b: Pariveṣakrama; 15. 65a: Nīrājana; 16. 65b-66a : Śāntyādihoma; 17. 66b: Mṛgayātrā; 18. 67a-68b: Naṭeśotsava; 19. 69a-73a Rathayāna; 20. 73a-74a: Tīrthādhivāsana; 21. 74b-75a: Cūrṇot-

sava; 22. 75b: Bherītāḍana; 23. 76: Pūrṇāhuti; 24. 77a-78b: Caṇḍayāga, Dhvajārohaṇa & Maunabali.

Beginning

Fol. 7 (1)a, 1.1. atha vāstupūjāvidhiṃ vyākhyāsyāmaḥ-prāsādāgre bālasthāpane yāgamaṇḍapavāstusthānaṃ saṃkalpya liṅgasthāpanasamprokṣaṇasakalasthāpanagarbhanyāsamaṇḍapasthāpanaprāsādamaṇḍapapraveśanagṛhapraveśanapavitrārohaṇa...

(End)

Fol. 78 (71)a, 1.6. praviśya svasthāne caṇḍanāthatriśūlādi saṃsthāpya annaliṅga(ṃ) visṛjya devanamastutyaivamutsavaṃ samāpayet / ityutsavapaddhatissamāptā / hariḥ om //

307.4 PRĀYAŚCITTA

Similar to n° **116.22.**

This deals with the expiatory rites connected with the conduct of the festival.

Beginning

Fol. 79 (73)a, 1.1. atha utsavaprāyaścittavidhiḥ / tīrthadinānte śivālayasyāntarbahiśśuddhajalena prakṣālya gomayenānulipya / mṛt(d)bhāṇḍāni visṛjya dhvajārohaṇāditīrthānteṣu jñatr . . bhrātamantralopakriyālopadravyalopa . .

End

Fol. 80 (73)b, 1.2. karturyatheṣṭaṃ vijñāvalabdhābhīṣṭapradaḥ devaṃ svasthāne sanniveśya samarpayet / utsavaprāyaścittavidhissamāptaḥ //

307.5 DEVĪMAṆṬAPAPŪJĀ

Similar to n° **116.9.**

Beginning

Fol. 82 (1)a, 1.1. bahirīśānyaṃ yathā / dvi (?) hitaṃ paścimānanaṃ madhye vedikaṃ navapañca ekakuṇḍaṃ vitānādiralaṅkṛtadarbhamālātoraṇacatuṣṭayopetaṃ yogamaṇḍapam upāgamya...

End

Fol. 92 (12)b. 1.1. puṣṭyai namaḥ / kīrtyai namaḥ / medhāyai namaḥ / iti sampūjya / astrarājaṃ sampūjya / kumbhasthayorabhedamanusandhāya labdhānujñāya kuṇḍasamīpaṃ gatvā homaṃ kuryāt / devīmaṇṭapapūjāvidhissamāptaḥ //

307. 6 MAṆḌAPAPŪJAICCURUKKAM

This text gives a summary of Maṇṭapapūjā.

Written in 3 columns.

Beginning

Fol. 93 (4)a, (col.1), 1.1. oṃ hāṃ śāntitoraṇāya namaḥ / oṃ hāṃ bhūtitoraṇāya namaḥ / oṃ hāṃ balitoraṇāya namaḥ / oṃ hāṃ ārogyatoraṇāya namaḥ / iti toraṇān / sampūjya / oṃ hāṃ arkāsanāya namaḥ / arkamūrtaye namaḥ /

End

Fol. 97 (8)b, 1.2. dakṣabhāge vahantaṃ nāgaṃ pāśañca ghaṇṭāṃ praḷayahutavahaṃ cāṅkuśaṃ vāmabhāge nānālaṅkārayuktasphaṭikamaṇinibhaṃ pārvatīśaṃ namāmi / maṇḍapapūjāvidhissamāptaḥ //

307.7 PAÑCAGAVYA

Similar to n° 53.5.

Beginning

Fol. 100(a), 1.1. nairṛte / taṇḍule sthalaṃ kṛtvā / koṣṭhanavakaṃ vidhāya / tatra madhyakoṣṭhañca pūrvādidikṣu / īśe ca koṣṭhapañcakaṃ gṛhītvā /

End

Fol. 101 (2)a, 1.2. astramantreṇa saptadhābhimantrya nairṛtyāmīśānābhimukhaṃ sthitvā pañcagavyārghyajalābhyāṃ yāgamaṇḍapaṃ samprokṣya...

307.8 ĀDHĀRAŚAKTI ARCANAI

Similar to n° 97.4.
Written in 3 columns.

Beginning

Fol. 102 (1)a, (col.1), 1.1. oṃ hāṃ ādhāraśaktaye namaḥ / oṃ hāṃ anantāsanāya namaḥ / oṃ hāṃ anantāya namaḥ / oṃ hāṃ dharmāya namaḥ / oṃ hāṃ jñānāya namaḥ / oṃ hāṃ vairāgyāya namaḥ /

End

Fol. 103 (2)b, (col.3), 1.1. oṃ heṃ tatpuruṣāya namaḥ / oṃ huṃ aghorāya namaḥ / oṃ hauṃ vāmadevāya namaḥ / oṃ haṃ sadyojātāya namaḥ //

307.9 NAVARĀTRIPŪJĀ

This text gives the procedure for worshipping Devī during Navarātri.

Beginning

Fol. 104 (1)a, 1.1. atha bhādrapadamāse śuklapakṣe prathame divase sāyāhne ācārya-(s) snātvā bhasma dhārya...

End

Fol. 106 (3)b, 1.4. jayāyai namaḥ / tejorūpiṇyai namaḥ / sarvatattvātmikāyai namaḥ / niṣkalāyai namaḥ / vimalāyai namaḥ / guṇātītāyai namaḥ / śrīmate mahātripurasundaryai namaḥ //

307.10 AṢṬAVIDYEŚVARANĀMĀVALI

This text contains the nāmāvali-s of Aṣṭavidyeśvara-s.
Written in 3 columns.

Beginning

Fol. 107 (4)a, (col.1), 1.1. svāmikki aṣṭavidyeśvaranāmam / oṃ hāṃ anantāya namaḥ / oṃ hāṃ sūkṣmāya namaḥ / oṃ hāṃ śivottamāya namaḥ / oṃ hāṃ ekanetrāya namaḥ / oṃ hāṃ ekarudrāya namaḥ / oṃ hāṃ trimūrtaye namaḥ / oṃ hāṃ śrikaṇṭhāya namaḥ /

End

Fol. 108 (3)b, (col.2), 1.1. oṃ hāṃ ugrakāḷāya namaḥ / oṃ hāṃ sūkṣmakāḷāya namaḥ / iti aṣṭakāḷān sampūjya //

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LĀLITĀSAHASRANĀMAVYĀKHYĀ-KALYĀṆAŚRĪKALĀ

R.E. 18.986. P.; 98 pages; 22 x 142 mms.; 14-17 lines; Good condition.
Telugu; Blank p. 99.
This Ms. contains the commentary on the Lalitāsahasranāma. Authorship is not known. The commentary is rare and stops with 974th name.

Beginning

p. 1, 1.1. śuddhasphaṭikasaṅkāśaṃ saccidānandavigraham / dātāraṃ sarvakāmānāṃ kāmeśvaram upāsmahe // kāmeśvarīṃ parām īḍe kādihādisvarūpiṇīm / mātṛkāvarṇaliptāṅgīṃ mahāśrīcakramadhyagām // kalyāṇaśrīkalā / śrīrahasyanāmavyākhyā / atha sarvavedārthasārasaṃgrahabhūtaṃ sarvopaniṣadudghuṣṭaṃ rahasyānāṃ paramaṃ rahasyamupadiśyate / śrīmātā . . . samūdyatā iti nava / atrāyaṃ nāmavibhāgaḥ / śrimātā śrī mahaḥ rājñī śrīmatsiṃhāsanā īśvari / cidagnikuṇḍasambhūtā devakāryasamudyatā iti navadhā / śrīdevīrūpaṃ dvividhaṃ taducyate prakāradvayena / tatra param"māyām tu prakṛtiṃ vidyānmāyinantu maheśvaram" / iti śrutipratipādyaṃ māyāśabalitamānandamayaṃ kāmeśvararūpam /

End

p. 98, 1.15. upāsanakārye ca tatpādanakhena jñānasya antaraṅgasādhanamupāsanā bahiraṅgasādhanaṃ karma śrutismṛtīnāmāśayaḥ / "sarvaṃ karmākhilaṃ . . . samāpyate" iti śmṛteḥ //

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Tantra and Mantra

R.E. 18.991. P.; 70 pages; 210 x 170 mms.; 15-16 lines; Telugu; Recent & well-preserved; good-handwriting; scribe : Kokkareṇi Narasiṃhadāsa. (Name of one Śaṃkaranātha is also mentioned on p. 58).

General contents

1. p. 1-58: Siddhasiddhāntapaddhati; 2. 61-64 : Santānagopālamantra. PP. 64-68 contain various mantra-s like Aghora, etc. P. 70 contains Ekākṣaragaṇapatimantra with nyāsa; PP. 59-60 contain some verses about Pūraka, etc. & a verse from the Aparokṣānubhūti of Śaṃkara.

309.1 SIDDHASIDDHĀNTAPADDHATI

This text is one of the basic works of Nātha tradition. It is composed by Gorakṣanātha, one of the gurus of the Nātha cult which is a branch of the Tāntric tradition. The yogasādhana practised by the Tantrics, the characteristics of Avadhūta, etc. are dealt with in the text. It contains six chapters and is complete. For more details about Nātha cult refer to the Cultural Heritage of India, Vol. IV., pp. 280-290. Copies are available in GOML. D. 5752 (complete) and Adyar Librarry. Sept-list p. 143.

Beginning

p. 1, 1.1. śrīrastu / śrīgurubhyo namaḥ / śrīgorakṣanāthasiddhaviracitasiddhasiddhāntapaddhatiḥ prārabhyate / ādināthaṃ namaskṛtya śaktiyuktaṃ jagadgurum / vakṣye gorakṣanātho'haṃ siddhasiddhāntapaddhatim / nāsti nityavicāre' sminnutpattiścāṇḍapiṇḍayoḥ / tathāpi lokavṛ(d)hyarthaṃ vakṣye nityapradhānataḥ / sa piṇḍotpattyādisiddhamate samyak prasiddaḥ tadyathā: piṇḍapadasamarasabhāvaḥ /

End

p. 58, 1.4. kuto duḥkhaṃ ca ... tiśca tattvajñasya mahātmanaḥ / kṛpayaiva pradātavyaṃ saṃpradāyapravṛttaye / saṃpradāyapravṛttirhi sarveṣāmeva saṃmataḥ /

mayā śaṅkaranāthena siddhasiddhāntapaddhatiḥ / likhito yaḥ paṭhedbhaktyā sa yāti paramāṃ gatim / vidadhātyarthanicayaṃ siddhānāmiha mūrtimat / smarānandabharaṃ ceto gaṇapatyabhidhaṃ mahaḥ / iti śrīmatsiddharājagorakṣanāthakṛtau siddhasiddhāntapaddhatau avadhūtayogilakṣaṇaṃ nāma ṣaṣṭhopadeśaḥ / śrīsaccidānandārpaṇamastu / varṇaśṛṅgapadavākyasametādbindunāpyathakahanasaṃmatān / lekhakasvakaradoṣajadoṣān tān kṣamantu varaśāstravidhijñaḥ (āḥ) //

309.2 SANTĀNAGOPĀLAMANTRA

Similar to n° 51.7.

Beginning

p. 61, 1.1. saccidānandasadānandacintāmaṇisvāmine namaḥ / vande cintāmaṇiṃ devaṃ cintitārthapradāyakam / tacchiṣyaṃ saccidānandaṃ nīlakaṇṭhaṃ dayānidhim // śrīsantānagopālaḥ: asya śrīsantānagopāla mahāmantrasya nāradabhagavān ṛṣiḥ / anuṣṭup chandaḥ / santānagopālo devatā / kloṃ bījam / klīṃ śaktiḥ / klauṃ kīlakam /

End

p. 64, 1.1. naivedyam, tāmbūlam, nīrājanam, mantrapuṣpam, namaskārān pūjanānte mūlamanuṃ japet //

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Stotra-s

R.E. 18.997. P.; 52 pp.; 167 x 200 mms., 20-24 lines; Old but in good condition; Telugu.
Blank pp. 47-48.

General contents

1. p. 1-2: Śaniścarastotra; 2. 2-3: Śanikavaca; 3. 3-4: Prasūtiśānti; 4. 4: Śanaiścarastotra; 5. 4-7: Indrākṣīstotra; 6. 7: Prātassmaraṇastotra; 7. 8: Devīpañcaratnastotra; 8. 9: Maheśvarapañcaratnastotra; 9. 9-11: Gaṇeśāṣṭaka; 10. 11-16: Indrākṣīmūlamantrajapa; 11. 16-21: Sūryapañcākṣarī; 12. 22-23: Chāyākavaca; 13. 23-24: Sūryanārāyaṇapañjara; 14. 24-25: Aruṇakavaca; 15. 26-27: Śivasahasranāma (Rudrayāmala); 16. 28: Vāsudevaṣaḍakṣarī; 17. 29. Rāmaṣaḍakṣarī; 18. 30-32: Viśveśvarastotra; 19. 33-34: Sūryanamaskāravidhi; 20. 41-42: Chāyāṣṭottaraśatanāmastotra; 21. 43: Vālakhilyādirṣistotra; 22. 43-44: Aruṇapañjara; 23. 44-46: Sūryāsṭottaraśatanāmastotra; 24. 47: Sūryadvādaśanāmastavarāja; 25. 47-48: Sūryasūkta; 26. 48-52: Navagrahakavaca.

PP. 37 & 38 contain fragments of some pūjāvidhi and pp. 39-40 contain Rādhāmādhavasaṃvāda in Telugu.

310.1 ŚANAIŚCARASTOTRA

This text has an abrupt beginning as indicated by the first śloka being numbered 34. This is a fragment of the Stotra composed by Daśaratha Vide: - BK II. pp. 336-339.

Beginning

p. 1 (11), 1.1... rvadā / 34 / brahmaṇe kolayanduścaiva munayassaptatākāsthā (?) nabhraṣṭhā paṭhantīha te ca dṛṣṭyāvalokitāḥ // śanaiścara (u)vāca / tvayā proktamidaṃ stotraṃ yaḥ paṭhiṣyati mānavaḥ / ekakālaṃ dvikālaṃ vā pīḍāṃ muktvā tasya vai / 36 /

End

p. 2 (12), 1.1. yadyadicchanti ye nityaṃ labhante manujottamāḥ / īpsitāni ca sarvāṇi prāpnuvanti na saṃśayaḥ // 51 // iti śrīmatskāndapurāṇe kāśīkhaṇḍe daśarathaproktaśanaiścarastotraṃ sampūrṇam // śrīśanaiścarārpaṇamastu //

310.2 ŚANIKAVACA

Similar to n° 36.8.

Beginning

p. 2 (12), 1.16. atha śanikavaca(ḥ) prārabhyate / śṛṇudhvaṃ munayassarve śanipīḍāharaṃ mahat / kavacaṃ graharājasya saureridamuttamam // kavacaṃ devatānāṃ kavacaṃ vajrapañjaram / sarvapīḍāharaṃ śrīmat sarvasaubhāgyadāyakam //

End

p. 3 (13), 1.12. ityetatkāmadaṃ saureḥ kavacaṃ brahmanirmitam / sarvapīḍāharaṃ proktaṃ sarvopadravanāśanam // 10 // putrapautrādda (?) nṛṇāṃ sarvasampatpravardhanam / iti śrīkṛṣṇārpaṇamastu //

310.3 PRASŪTIŚĀNTI

This text deals with the rituals to be performed to control the evil effects at the time of delivery of the child.

Beginning

p. 3 (13), 1.17. prasūtiśāntiḥ / nakṣatrāṇām aśvapuṣayamottarāntyapitṛbhivaiśākhasūrpodake devendrānalavardhati anūrābh(dh)śāntakṛtaṃ sarvadā śāntisnānajapābhiṣekaniyamaṃ devādimantrārcanaṃ mātāpatyaśiśośca maṅgaḷakaraṃ śaṃsanti gārgyādayaḥ /

End

p. 4 (14), 1.2. maṅgaḷakaraṃ śarasintigāgurgyondayaḥ(?) / prasūtiśāntinakṣatramulu samāptam /

310.4 ŚANAIŚCARASTOTRA

Source of this text is not known.

Beginning

p. 4 (14), 1.5. y(e)vaṃguṇaviséṣaṇaviśiṣṭāyāṃ śubhatithau mama śanaiścaragraha-pīḍāparihārārtham mama janmanakṣatranāmanakṣatravaśāt ...

End

p. 4 (14), 1.16. śanaiścara namo'stu te prasādaṃ kuru me (i?)ti taddinasya praṇatasya ca / anena śanaiścarastotrapārāyaṇe mama janmanāmanakṣatravaśāt sārtha ... pīḍā-parihāro'stu //

310.5 INDRĀKṢĪSTOTRA

Same as n° 37.3.

Beginning

p. 4 (14), 1.20. śrīgaṇādhipataye namaḥ / asya śrīindrākṣīstotramahāmantrasya śubhapurandararṣiḥ anuṣṭupchandaḥ indrākṣīdurgādevatā / laksmī(r)bījam / bhuvaneśvarī śaktiḥ / bhavānīti kīlakam /

End

p. 7 (17), 1.8. apamṛtyurnaśyatu āyurvardhatām / iti indrākṣīdevatā(stotraṃ?) sampūrṇam / śrīrastu /

310.6 PRĀTASSMARAṆASTOTRA

by Śaṃkara

This text contains three śloka-s which are to be recited early in the morning. The author is Śaṃkara. This is published in VVS.XI.p.324.

Beginning

p. 7 (17), 1.10. prātaḥ smarāmi hṛdi samsphuradātmatattvaṃ (saccitsukhaṃ) paramahaṃsagatiṃ turīyam / yat(s)svapnajāgarasuṣuptimavaiti nityaṃ tadbrahma niṣkalam ahaṃ na ca bhūtasang(h) aḥ // 1 //

End

p. 7 (17), 1.20. ślokatrayamidaṃ puṇyaṃ lokatrayavibhūṣaṇam / prātaḥ kāle paṭhedyastu sa gacchet paramaṃ padam // iti srimacchaṃkarabhagavatpādācārya(kṛtam) prātassmaraṇastotraṃ sampūrṇam //

310.7 DEVĪPAÑCARATNASTOTRA

by Śaṃkara

This text contains six śloka-s in praise of Devī(Pārvatī). This is printed in VVS. 11. pp. 239-240 with the title Lalitāpañcaratnam. This is the composition of Śaṃkara.

Beginning

p. 8 (18), 1.1. prātaḥ smarāmi lalitāvadanāravindaṃ bimbādharaṃ mṛdulamauktikaśobhināsam / ākarṇadīrghanayanaṃ maṇikuṇḍalāḍhyaṃ mandasmitaṃ ṃr(ga)madajjvalaphāladeśam // 1 //

End

p. 8 (18), 1.20. yaḥ ślokapañcakamidaṃ lalitāmbikāyāḥ saubhāgyadaṃ sulalitaṃ paṭhati prabhāte prasannā vidyāṃ śriyaṃ vimalasaukhyamanantakīrtim // 6 // iti śrīmacchaṅkarabhagavatpādācāryaviracitaṃ devīpañcaratnastotraṃ sampūrṇam /

310.8 MAHEŚVARAPAÑCARATNASTOTRA

Same as n° 72.11.
This is published in BK.I.P. 71 under the title Parameśvarapañcaratnastotra.

Beginning

p. 9 (19), 1.1. prātassmarāmi parameśvaravaktrapadmaṃ p(h) ālākṣakīlapariśoṣitapañcabāṇam / bhasmatripuṇḍraracitaṃ phaṇikuṇḍalāḍhyaṃ kundenducandanasudhārasamandahāsam // 1 //

End

p. 9 (19), 1.17. śrīpañcadaty (tattva) ni dhuhaiścarasyorasyorbha(maheśvara)kācidinändyasanugatiḥ prabhāti / āyuṣyamārogyamanekabhogān prāpnoti kaivalyapadaṃ durāpam // 6 // iti maheśvarapañcaratnastotraṃ samāptam //

310.9 GAṆEŚĀṢṬAKA

This text contains eight śloka-s in praise of Gaṇeśa. From the colophon, this is found to form part of the Gaṇeśa Upapurāṇa. Published in BK I. pp. 5-6, Bṛhatstotraratnākara, Chowkhamba Press pp. 50-52; and Bṛhatstotraratnahāra, Gujarati Press, pp. 11-12.

Beginning

p. 9 (19), 1.2. yato'nantaśaktiranantāśca devā yato nirguṇādaprameya guṇāste / yato bhāti sthiraṃ tridhā bhedapūrvaṃ sadā taṃ gaṇeśaṃ namāmo bhajāmaḥ // 1 //

End

p. 11 (21), 1.8. vidyākāmo labhedvidyāṃ putrārthī putramāpnuyāt / vāñchitān labhate sarvānekaviṃśativārataḥ // 12 // yo japet parayā bhaktyā tato devaścāntardhānaṃ gataḥ prabhuḥ // iti śrīgaṇeśapurāṇe upāsanākhaṇḍe śrīgaṇeśāṣṭakastotraṃ samāptam /

310.10 INDRĀKṢĪMŪLAMANTRAJAPA

This text offers the method of doing japa of Indrākṣīmūlamantra. This is not traceable to any text.

Beginning

p. 11 (21), 1.15. śrīgurubhyo namaḥ / evaṃguṇaviśeṣaṇaviśiṣṭāyāṃ śubhatithau mama ātmānaṃ sahakuṭumbānāṃ kṣemasthairyavijayārogyaaiśvaryabhaktyartham indrākṣīmūlamantrasya...

End

p. 16 (26), 1.7. dhyānaślokavarjam / yasya smṛtyā ca nāmoktyā bhavatu / evaṃguṇa tathā asmākaṃ dharmama śarīrasya sarvāriṣṭaparihārārtham / indrākṣīmūlamantra–samāptam /

310.11 SŪRYAPAÑCĀKṢARĪ

This text contains, Sūryapañcākṣarī, Sūryakavacastotra, Sūryamaṇḍalakavaca and Sūryanārāyaṇakavaca. This is a collection of mantra-s and stotra-s prepared for the use of the priests.

Beginning

p. 16 (26), 1.11. atha sūryapañcākṣarī / asya śrīsūryapañcākṣarīstotramahāmantrasya brahmaviṣṇumaheśvarāgaśca(stya)śrīvālakhilyādiṛṣayaḥ sakalavedāḥ chandāṃsi śrīṃ bījam sūm śaktiḥ ryaṃ kīlakam...

End

p. 21 (31), 1.23. bhagavan śrī sūrya ... śarīrārogyārthamanena stotre bhagavantaṃ paratra (?) ... tavānasmi / śrīsūryāya nama / śrīsūryārpaṇamastu //

310.12 CHĀYĀKAVACA

This text contains the kavāca of Chāyā, wife of Sūrya. This is a rare text.

Beginning

p. 22 (32), 1.2. atha chāyākavaca(ḥ)prārabhyate / asya śrīchāyākavacastotramahāmantrasya sarasvatībrahmāṇau ṛṣiḥ / anuṣṭupchandaḥ / sūryamatirbījam / sūryamaṇḍalagatā śaktiḥ /

End

p. 22 (33), 1.9. pātu gulpha (ṃ) sadā devī pādau pāyānmunistathā / pāyācchreṣṭhākhilaṃ mūrtaṃ sarvadā sauṣucañcuta ? / śrīchāyākavacaṃ sampūrṇam //

310.13 SŪRYANĀRĀYAṆAPAÑJARA

This text contains Sūryanārāyaṇapañjara. The word pañjara means cage into which the devotee gets into and is protected by God. This stotra is a cage for the devotees. This is similar to GOML. D. 7587.

Beginning

p. 23 (33), 1.12. śrīsūryanārāyaṇasvāmipañjaram / asya śrīsūryanārāyaṇapañjaraṃ pārvatīśivau ṛṣiḥ / anuṣṭupchandaḥ / śrīsūryanārāyaṇaparamātmā devatā / śrīṃ bījam / sūṃ śaktiḥ / ryāṃ kīlakam / śrichāyoṣāruṇasahitaśrīsūryanārāyaṇasvāmiparamā-tmā...

End

p. 24 (34), 1.8. pātu madhyaṃ makarakuṇḍalī / varadaḥ pātu me vācaṃ sarvāṅgaṃ pātu dhīyutaḥ / iti proktaṃ paṭhedyastu sa nityaṃ śrīsūryapañjaram // iti sūrya–pañjaraṃ samāptam //

310.14 ARUṆAKAVACA

This is the kavaca in honour of Aruṇa, the charioteer of the sun. This is a rare text.

Beginning

p. 24 (34), 1. 12. aruṇakavacam / śrīsūryasārathiḥ pātu śirodeśaṃ sureśvaraḥ / lalāṭaṃ vinatāputro pātu netre dayānvitaḥ // śrotre pāyāt karmasākṣī pāyāt ghrāṇaṃ sukhapradaḥ / saptasaptirmukhaṃ pātu kaṭvyām pātu yaśonidhiḥ //

End

p. 25 (35), 1.18. jagatāṃ sukhapradaṃ śrīsūryasūtaṃ sadā / ityaṇgaṅyāsakaranyāsau paṭhitvā aruṇakavacaṃ paṭhanīyam // ityaruṇakavacaṃ samāptam / śrīrāmulu / śrīmadasmadgurucaraṇāravindābhyāṃ namaḥ//

310.15 ŚIVASAHASRANĀMA (RUDRAYĀMALA)

This text contains an incomplete version of the introductory part of the Śivasahasranāma which forms part of the 7th chapter of the Śivarahasya of the Rudrayāmala. It breaks off with śloka 10 in the printed edn. N.S. Press, Bombay, 1939.

Beginning

p. 26 (36), 1.1. śrīgaṇādhipataye namaḥ / śrīgurubhyo namaḥ / śivasahasram / ācamya prāṇāyamya evaṃ guṇaviśeṣaṇaviśiṣṭāyāṃ śubhatithau mamopāttaduritakṣayadvārā śrīparameśvaraprītyarth(ṃ) aṣṭottaraśivasahasraśivanāma…

End

p. 27 (37), 1.13. śarvaṃ prasannavadanaṃ sarvābharaṇabhūṣitam / gaurībhūṣitavāmāṅgaṃ brahmaviṣṇvādisevitam // 9 // aprameyaṃ jagajjanmasthitisaṃhārakāraṇam somasūryāgninayanaṃ somārdhakṛtaśekharam // 10 //

310.16 VĀSUDEVAṢAḌAKṢARĪ

This text is called Vāsudevaṣaḍakṣarī but Vāsudevadvādaśākṣara is dealt with in this text. This is similar to GOML. D. 211.

Beginning

p. 28 (38), 1.1. śrīgaṇādhipataye namaḥ / śrīgurubhyo namaḥ / śrīśāradāmbāyai namaḥ / śrīhayagrīvāya namaḥ / śrīvāsudevaṣaḍakṣarī prārabhyate / gurave sarvalokānāṃ sarasvatyai namaḥ / evaṃ tithau śrīvāsudevamuddiśya śrīvāsudevaprītyarthaṃ vāsudevadvādaśākṣarīmūlamantrajapaṃ kariṣye /

End

p. 28 (38), 1.22. lamityādi pañcapūjā manuḥ / punaḥ nyāsaṃ kṛtvā yasya smṛtyā cetyuktvā sarvaṃ vāsudevāya samarpayet /

310.17 RĀMAṢAḌAKṢARĪ

This text deals with the six lettered mantra of Rāma. This is similar to GOML. D. 7069.

Beginning

p. 29 (39), 1.4. evaṃ tithau śrīrāmacandradevatā(m) uddiśya śrīrāmacandradevatāprītyar-thaṃ / śrīrāmaṣaḍakṣarītārakamūlamantrajapaṃ kariṣye / asya śrīrāmasaḍakṣarī mahāmantrasya brahmā ṛṣiḥ / gāyatrīchandaḥ śrīrāmacandro devatā / ruṃ bījam /

raṃ śaktiḥ / rūṃ kīlakam / mama śrīrāmacandraprasādasiddhyarthe śrīrāmaṣaḍakṣarītārakamūlamantrajape viniyogaḥ /

End

p. 29 (39), 1.21. lamityādi pañcapūjā / rāmaṣaḍakṣarī samāptā //

310.18 VIŚVEŚVARASTOTRA

(Skandapurāṇa)

This stotra named Viśveśvarastotra is also called Abhilāṣāṣṭaka or Santatipradamabhilāṣāṣṭakastotra. This is said to form part of the Kāśīkhaṇḍa, a section of the Skandapurāṇa. It is published. BR.I (1963) no. 182. The text under notice contains only śloka-s 1-15 of the printed edn.

Beginning

p. 30 (40), 1.1. śrīrastu / viśvānara uvaca / ekaṃ brahme vā dvitīyaṃ samastaṃ satyaṃ satyaṃ neha nānāsti kiñcit / eko rudro na dvitīyo'vatasthe / tasmādekaṃ tvaṃ prapadye maheśam /

End

p. 32 (42), 1.6, abhilāṣāṣṭakaṃ puṇyaṃ stotra ṃe'tra tvayeritam / abdaṃ trikāla–paṭhanā(t?)kāmas śivasannidhau / iti śrīskānde purāṇe kāśīkhaṇḍe viśveśvarastotraṃ samāptam //

310.19. SŪRYANAMASKĀRAVIDHI

(Tṛcakalpa)

This is similar to GOML. D. 3860. This text lays down the procedure for doing Sūryanamaskāra.

Beginning

p. 33 (43), 1.1. śrīgaṇādhipataye namaḥ / śrīgurucaraṇābhyāṃ namaḥ / śrīchāyāsaṃjñāaruṇasametasūryanārāyaṇāya namaḥ / tṛcaprakāraṃ sūryanamaskāram / atha tricakalpavidhiṃ vyākhyāsyāmaḥ / śucau deśe āsane upaviśya gurudevatānāma smṛtvā /

End

p. 34 (44), 1.11. dūrvākuśasahitajalapūritatāmrapātreṇa arghyapradānaṃ kariṣye //

310.20 CHĀYĀṢṬOTTARAŚATANĀMASTOTRA

This text contains the 108 names of Chāyā, the wife of Sūrya. This is a rare text.

Beginning

p. 41 (51), 1.1. asya śrīchāyāṣṭottaraśatanāmastotramahāmantrasya śrīvālakhilyā ṛṣayaḥ / anuṣṭup chandaḥ / śrīchāyādevatāyai aṅguṣṭhābhyāṃ namaḥ / jagatjananyai tarjanībhyānnamaḥ / śrīsūryabhār(yā)yai namaḥ / madhyamābhyāṃ namaḥ / bhaktavaśyāyai anāmikābhyāṃ namaḥ / śrīśreyaḥpradāyinyai namaḥ kaniṣṭhikābhyāṃ namaḥ //

End

p. 42 (52), 1.17. lokālivirulāśakrasevyādhyeyā dayābuddhiḥ / bhaktakalpalatā ślāghyā geyā vandyā stutā / iti chāyāṣṭottaraśatanāmastotraṃ sampūrṇam //

310.21 VĀLAKHILYĀDIṚṢISTOTRA

This text contains the stotra on Vālakhilya and other sages who are the devotees of Sūrya. This is rather a Kavaca stotra than a mere euology. This is a rare text.

Beginning

p. 43 (53), 1.1. sūryasya sevakāḥ pāntu lalāṭaṃ vilasaddayāḥ / bhānupūjā dṛtā (dṛḍhā) pāntu śirodeśaṃ munīśvarāḥ //

End

p. 43 (53), 1.13. śrīvālakhilyāssarvāṅgaṃ rakṣantu muditāssadā / iti śrī sūryabhaktavālakhilyamahāmunistotraṃ samāpta(i)magamat /

310.22 ARUṆAPAÑJARA

This text is on Aruṇa, Dawn, the chariot driver of Sun. This is a rare text. This is similar to n° 310. 14 which is called Aruṇakavaca.

Beginning

p. 43 (53), 1.16. asya śrīmadaruṇapañjarasya śrīvālakhilyādi ṛṣayaḥ anuṣṭup chandaḥ / śrīmānaruṇo devatā / aṃ bījam / ruṃ śaktiḥ / ṇaṃ kīlakam / mama aruṇaprītyarthe jape viniyogaḥ/ vinatātanayāya aṅguṣṭhābhyāṃ namaḥ / aruṇāya tarjanībhyāṃ namaḥ / sūrasutāya(sūryasūtāya?) madhyamābhyāṃ namaḥ / sūrīśvarāya anāmikābhyāṃ namaḥ /

End

p. 44 (54), 1.7. kavacaṃ pātu saptāśvo kṛpānvito'stramādarāt / bhuvanādhipatiḥ pāyāt sadā māṃ viśvatomukhaḥ // ityaruṇapañjaraṃ samāptamabhavat //

310.23 SŪRYĀṢṬOTTARAŚATANĀMASTOTRA

This contains the stotra having 108 names of sun. This is similar to GOML. D. 9348 and BK.II pp. 288-290.

Beginning

p. 44 (54), 1.10. sūryāṣṭottara(ṃ) prārabhyate / haṃsāya bhuvanādhyāya haṃsāyāmitatejase / haṃsavāhanarūpāya bhāskarāya namo namaḥ / vedāṅgāya pataṅgāya vihaṅgāyādimūrtaye/

End

p. 46 (56), 1.13. śaṅkhacakradharastejonidhiḥ kāśyapasagotrajaḥ / sa nityamaṇḍalamadhyastho raktāmbaravibhūṣitaḥ / savitā nalinīnādhaśrīkaro bhagavān raviḥ // tīkṣṇakarāṃśustapano viśvatejasvī viśvatomukhaḥ / vibhākaro yamaśśūro mihiro lokabāndhavaḥ / surottamo dhāmanidhistviṣāṃ patiḥ / sūryāṣṭtottaraṃ samāptam āsīt //

310.24 SŪRYADVĀDAŚANĀMASTAVARĀJA

This text contains the twelve names of sun. Similar to GOML. D. 9342 and is a rare text.

Beginning

p. 47 (57), 1.1. sūryadvādaśanāmastavarājam / sūryassahasrakiraṇaḥ savitā lokabāndhavaḥ // trayyātmā ca jagannātho mihiraścāmarottamaḥ /

End

p. 47 (57), 1.6. ārogyaprabhṛtīn kāmān prāpnotyevetiniścayam //

310.25 SŪRYASŪKTA

This text contains the Sūryasūkta which could not be traced to the hymns of the Veda. It appears that some of the Taittirīyasaṃhitā passages and those of the Taittirīyabrāhmaṇa are mixed up here.

Beginning

p. 47 (57), 1.10. sūryasūktam / devasya savitussave ye te panthānassavitaḥ pūrvyāsaḥ / savitā nassuvatu /

End

p. 48 (58), 1.4. divasputrāya sūryāya / saha nāvavatu / śāntiḥ / sarvaṃ sūryārpaṇam //

310.26 NAVAGRAHAKAVACA
(Skāndapurāṇa)

This text contains Candrakavaca which, according to the colophon, forms part of the Skāndapurāṇa

Beginning

p. 48 (58), 1.5. candrakavacam / śrīcandra(ḥ)pātu me vaktraṃ lalāṭaṃ dayayānvitam / netre sudhākaraḥ /

End

p. 52 (62), 1.8. iti skāndapurāṇe brahmottarakhaṇḍe pārvatīproktasūryanārāyaṇakavacaṃ samāptam //

311

Dhyāna,Nyāsa and Mantra

R.E. 18.998. P.; 19 pp.; 204 x 164 mms.; 16-17 lines; Telugu; old and soiled at some places; owner: Gollāpinni Vāsudevaśāstri, Kalyāṇadurgam. Blank pages: 2a, 9b.

General contents

1. p. 1a-1b: Mātṛkānyāsadhyāna; 2. 4a-6b: Raśmimālā; 3. 7b-9a: Nāthapārāyaṇa; 4. 11a-18b: Mahāṣoḍhānyāsa.

P. 2b has some miscellaneous topics like Bhūtaśuddhi, etc.; 3a-3b, stotra-s in praise of Guru & Navadurgāmantra; 7a, last two lines of Śyāmalādaṇḍaka; 10a-10b have some lines about Guru, nirmālya, etc. & P.19, numbers upto 31.

311.1 MĀTṚKĀNYĀSADHYĀNA

This contains the dhyāna portion of Mātṛkānyāsa according to the Śrīvidyā tradition. It is the same as that found on p. 182 of Nityotsava, Pub. Gaekwad Oriental Series, n° 23, Baroda, 1948. The text under notice is incomplete.

Beginning

p. 1a, 1.1. prapañcanyāsamunumurā (?) hāṃ sāṃ iti nyāsaṃ kuryāt vakṣyamāṇa–rūpaṃ devaṃ hṛdaye dhyātvā / dhyānam: amṛtārṇavamadhyodyatsvarṇadvīpe manorame / kalpavṛkṣavanāntasthe navamāṇikyamaṇḍape navaratnamayaṃ śrīmatsiṃhāsanagatāmbuje / trikoṇāntasamāsīnaṃ candrasūryāyutaprabham /

End

p. 1b, 1.10. praṇamya svagurukṛtaṃ svanāmaṃ mūlādhāre smṛtvā / śivarūpam ātmānaṃ dhāyet / lamityādi / tataḥ nyāsamārabhet / prapañcanyāsāra...

311.2 RAŚMIMĀLĀ

This consists of many mantra-s which are to be recited daily by a Śrīvidyopāsaka before starting his daily worship. The text under notice is incomplete and it begins with Gurudhyāna and Gurustotra. The name Raśmi is given here to the mantra-s which are held to be resplendent like the sun.

Beginning

p. 4a, 1.1. oṃ śrīnāthādi ... gurormaṇḍalam / brāhme muhūrte utthāya niṣaṇṇaśśayane nije / apalā(pā)ya pāpānāmādāvevaṃ samācaret / svabrahmarandhragāmbhojakarṇikāpīṭhavāsinam / śivarūpaṃ śvetavastramālyābhūṣānulepanam / dayārdradṛṣṭiṃ smerāsyaṃ varābhayakarāmbujam / vāmāṅkagatayā pītavapuṣāruṇaveṣayā /

End

p. 6b, 1.17. hrīṃ śrīṃ klīṃ namo bhagavatyannapūrṇe mamābhilaṣitamannaṃ dehi svāhā iti śrīlu apāṅgamannapūrṇā oṃ āṃ hrīṃ kroṃ ehi parameśvari svāhā iti śrīluḥ (?) pratyaṅgamaśvārūḍhā //

311.3 NĀTHAPĀRĀYAṆA

This also forms part of daily recitation of the Śrīvidyopāsaka. It gives the names of the Guru-s in the Nāthasampradāya which are to be repeated every day.

Beginning

p. 7b, 1.1. tata yasmi(n)divase yadvāraṃ tadvāramārabhya krameṇa tatpūrvadinaparyantaṃ kṛtvā pūrvavaddī (pa ?)nī pādukābhyāṃ samāpayet / tadyathā: pātarādhāramadhyasthāṃ navanādāvṛtāṃ parāṃ / kālanityākṣaropetāṃ smaret tripurabhairavīm /

End

p. 9a, 1.3. 4. ka 15 śrīgurupādukāmabhyarcya aṃ āṃ ... kṣam / amukānandanātharūpiṇī para śrīṃ mahātripurasundarīpādukā vidyā kaḷā devī īṃ haṃ saḥ //

311.4 MAHĀṢOḌHĀNYĀSA

This text contains Mahāṣoḍhānyāsa one of the nyāsa-s performed by a Śrīvidyopāsaka. It consists of six nyāsa-s, viz., Prapañcanyāsa, Bhuvananyāsa, Mūrtinyāsa, Mantranyāsa, Devatānyāsa & Mātṛkānyāsa. It is the same as published in pp. 175-183, of Nityotsava, Gaekward Oriental Series, 23. Baroda, 1948. The text under notice abruptly ends in the middle of the Phalaśruti portion.

Beginning

p. 11a, 1.1. asya śrīmahāṣoḍhānyāsasya brahmā ṛṣiḥ gāyatrī chandaḥ / śrīmadardhanārīśvaro devatā / śrīvidyāṅgatvena viniyogaḥ / iti ṛṣyādikaṃ smṛtvā mūrdhnādiṣu vinyasya aṅganyāsaṃ kuryāt / aṅganyāsastu aṅguḷīdehavaktrātmakaḥ / tatrādau aṅguḷīnyāsaḥ /

End

p. 18b, 1.14. śrikuḷārṇave: evaṃ nyāsa (e) kṛte devisākṣāt paraśivo bhavet / mantrī na vātra sandeho nigrahānugrahakṣa(maḥ) / mahāṣoḍhāhvayaṃ nyāsaṃ yaḥ karoti dine dine /devāssarve namasyanti tannamāmi na saṃśayaḥ //

312

Stotra-s

R.E. 18.999. P.; 19 pp.; 150 x 200 mms.; 20 lines; Telugu; recent; two different hand-writings; owner: Gollāpinni Vāsudevaśāstrin.

Blank page: 2b.

General contents

1. p. 1a-2a: Kāmākṣyaṣṭottaraśatanāmastotra; 2. 3a-5b: Kāmākṣyaṣṭottraśatanāmāvali; 3. 6a-19a: Kāmākṣīmātṛkāsahasranāmastuti.

P. 19b contains 16 names in praise of Goddess.

312.1 KĀMĀKṢYAṢṬOTTARAŚATANĀMASTOTRA

This text contains the 108 names of Goddess Kāmākṣī in verse form along with Nyāsa, etc., The author of the text is given at the end as Unmattayogin. This text seems to be a rare work.

Beginning

p. 1a, 1.1. śrīḥ / namaśśrīgurumūrtaye / asya śrīkāmākṣyaṣṭottaraśatanāmastotramantrasya brahmā ṛṣiḥ anuṣṭup chandaḥ śrikāmākṣī devatā / aiṃ bījaṃ klīṃ śaktiḥ sauḥ kīlakaṃ / mamābhīṣṭasiddhyarthe viniyogaḥ ... aiṃ ... aṅgu ... hṛda ... klīṃ ... tarja ... śira ... sauḥ ... madhya ... śikhā ... sauḥ ... anā ... kavacā ... klīṃ ... kaniṣṭi ... netra ... `aiṃ karatala ... astrāya ... dhyānam: kādividyāmayīṃ devīṃ karaiścāpādidhāriṇīṃ / kalhārakusumāsīnāṃ kāmākṣīṃ kalaye hṛdi / lamityādi / aiṃbījameyā kamalā karuṇāmṛtavigrahā / kañjākṣā kamalādhāra kalā kalhāragandhinī /

End

p. 2a, 1.9. hrīṃkāraturyaturyasthaśivaśaktyadvayaprabhā / hrīṃkāratrayasaṃśobhiśrīmadvidyāśarīriṇī / nāmnāmaṣṭottaraśataṃ kḷptamunmattayoginā / samāptam //

312.2 KĀMĀKṢYAṢṬOTTARAŚATANĀMĀVALI

It contains the 108 names as given in n° 312.1.

Beginning

p. 3a, 1.1. oṃ ... aiṃ ... hrīm ... śrīṃ aiṃbījameyāyai namaḥ kamalāyai namaḥ karuṇāmṛtavigrahāyai namaḥ kañjākṣāyai namaḥ kamalādhārāyai namaḥ /

End

p. 5b, 1.3. hrīṃkārakāraṇākāśataninādāntibhāmayyai namaḥ / hrīṃkāratrayasaṃśobhiśrīmadvidyāśarīriṇyai namaḥ / 108 / śrīkāmākṣīśvaryai namaḥ / kādividyāmayīṃ devīṃ karaiścāpādidhāriṇīṃ / kalhārakusumāsīnāṃ kāmākṣīṃ kalaye hṛdi //

312.3 KĀMĀKṢĪMĀTṚKĀSAHASRANĀMASTUTI

This text contains the 1000 names of Goddess Kāmākṣī in verse form. The names begin with the letter 'a' and end with 'kṣa'. The text also contains the introduction describing how it was composed by a devotee to get himself cured from fever and also the phalaśruti. The source of the text is not known and it seems to be a rare text.

Beginning

p. 6a, 1.1. śrīrastu namaśśrīgurumūrtaye śrīkāmākṣīmātṛkāsahasranāmastutiḥ / vande śrīdeśikavaraṃ dayāluṃ śāntavigrahaṃ śritājñānamahāraṇyadāvannirvāṇaśāntidam / yasyāsintanaṃ yayotpannaṃ yāmāśritya vivartate yadvikāramidaṃ sarvantasyai mātre namo namaḥ / maṇḍitaśśatarūrubhyāṃ pūrvakarmavipākataḥ / satataṃ pīḍito'tyantaṃ tābhyāṃ saṃvatsaratrayam / dinekasmin bhārgavākhye nitāntaṃ bādhito'bhavam /

End

p. 19a, 1.5, nandantu vota nindantu māntu tadjñāśca sādhakāḥ bhakteṣṭadā mātṛkāsti kā hānirme na tena tu / nyāsaḥ / dhyānam: kausuṃbhāruṇavasanāṃ kuṭilendukalojvalāvataṃsāṃ / kādyarṇabhūmavidyāṃ kāmākṣīṃ bhaktakāmadāṃ vande / oṃ tatsat //

313

Stotra-s

R.E. 19.000. P.; 14 pp.; 165 x 207 mms.; 14-15 lines; Telugu; old and brittle; good handwriting; owner: Gollāpinni Vāsudeva Śāstri, Kalyāṇadurgam. Missing pages: 1-3.

General contents

1. p. 5b-11a: Maṅgaḷagaurīpāṭalu; 2. 11b-13a: Tripurasundārīnavaratnamālikāstuti; 3. 13b-15a: Gaṇeśāṣṭaka; 4. 15: Prātassmaraṇaviṣṇustotra; 5. 15b-16a: Devīpañcaratnastotra; 6: Maheśvarapañcaratnastotra; 7. 17: Rāmamaṅgaḷastotra.

P. 4a-5a: contain the list of tithi-s, dik(direction), navagraha-s, etc., P. 17a has two lines of Dattātreyastotra.

313.1 MAṄGAḶAGAURĪPĀṬALU

This text contains songs in Telugu in praise of Maṅgalagaurī.

Beginning

p. 5b, 1.7. śrīgurubhyo namaḥ / śrīśāradāmbāyai namaḥ / śrīrastu maṅgaḷagaurīpāṭa / śrīkaramai velasī yunnā śāradāmbā vākrunanu bījākṣarammuna gaurapavrata nalpamugāviñce

End

p. 11a, 1.9. santoṣamukalavārai sūtuṇi praśaṃsiñciri atiharṣamuna / iti maṅgaḷagaurīkathā saṃpūrṇam / śrīrastu sakalasanmaṅgaḷāni bhavantu / yadakṣarapadabhraṣṭaṃ mātrāhīnantu yadbhavet / tatsarvaṃ kṣamyatāṃ mahyaṃ gaurīdevi namo'stu te //

313.2 TRIPURASUNDARĪNAVARATNAMĀLIKĀSTUTI

This text contains the stotra of Goddess. According to the colophon, it is composed by Śaṅkarācārya. Some verses are the same as found in the stotra Navaratnamālikā (Bṛhatstotraratnahāra, 1925. pp. 461-463).

Beginning

p. 11b, 1.1. śrīgaṇādhipataye namaḥ / devīstotram / kundasundaramandahāsavirājitādharapallavām indubimbanibhānanāmaravindacāruvilo canām / candanāgarupaṅkarūṣitatuṅgapīnapayodharāṃ candraśekharavallabhāṃ praṇamāmi śailasutāmumām / 1 /

End

p. 13a, 1.1. nityameva nijameva pūjitaṃ bhuktimuktiphaladārthasiddhaye / śaṃkareṇa racitāṃ sadā japennāmarūpanavaratnamālikām / 13 / iti śrīmatparamahaṃsaparivrājakācāryavaryajagadguruśaṃkarabhagavatpādaracitā tripurasundarīnavaratnamālikāstutissaṃpūrṇā / sarvaṃ śrīparameśvarārpaṇamastu //

313.3 GAṆEŚĀṢṬAKA

Same as n° 310.9.

This text contains the stotra on Gaṇeśa taken from Gaṇeśapurāṇa. It is pub. in Bṛhatstotraratnahāra, Bombay, 1925, pp.17-18.

Beginning

p. 13b, 1.14. atha gaṇeśastotraprārambhaḥ / śrīrastu / yato'nantaśakteranantāśca jīvā yato nirguṇādaprameyā guṇāste / ... bhāti sarvaṃ tridhā bhedabhinnaṃ sadā taṃ gaṇeśaṃ namāmo bhajāmaḥ / 1 /

End

p. 15a, 1.2. evamuktvā tato devaścāntardhānaṃ gataḥ prabhuḥ / iti śrīgaṇeśapurāṇe upāsanākāṇḍe śrīgaṇeśāṣṭakastotraṃ saṃpūrṇam / śrīgaṇeśārpaṇamastu //

313.4 PRĀTASSMARAṆAVIṢṆUSTOTRA

by Śaṃkara

Same as n° 310.6.

According to the printed text (BR.II, 1953, pp. 824-25) it is called only Prātassmaraṇastotra.

Beginning

p. 15a, 1.5. prātassmaraṇaviṣṇustotram / prātaḥ smarāmi hṛdi saṃsphuradātmatattvaṃ saccitsukhaṃ paramahaṃsagatiṃ turīyam / yatsvapnajāgarasuṣuptimavaiti nityaṃ tadbrahmaniṣkaḷamahaṃ na ca bhūtasaṃghaḥ // 1 //

End

p. 15b, 1.2. prātaḥkāle paṭhedyastu sa gacchetparamaṃ padam / 4 / iti śrīmacchaṃkarabhagavatpādaviracitaṃ prātassmaraṇastotraṃ saṃpūrṇam / śrīgurucaraṇāravindārpaṇamastu //

313.5 DEVĪPAÑCARATNASTOTRA

Same as n° 310.7.

Beginning

p. 15b, 1.6. devīpañcaratnastotram / prātassmarāmi lalitāvadanāravindaṃ bimbādharaṃ pṛthulamauktikaśobhināsam / ākarṇadīrghanayanaṃ maṇikuṇḍalāḍhyaṃ mandasmitaṃ mṛgamadajjvalaphāladeśam / 1 /

End

p. 16a, 1.8. tasmai dadāti lalitā jhaḍiti prasannā vidyāṃ śriyaṃ vipulasaukhyamanantakīrtim / 6 / iti śrīmacchaṃkarabhagavatpādācāryaracitaṃ devīpañcaratnastotraṃ saṃpūrṇam //

313.6 MAHEŚVARAPAÑCARATNASTOTRA

Same as n° 72.11.

Beginning

p. 16a, 1.11. maheśvarapañcaratnastotram / prātaḥ smarāmi parameśvaravaktrapadmaṃ phālākṣapariśoṣitapañcabāṇam / bhasmatripuṇḍraracitaṃ phaṇikuṇḍalāḍhyaṃ kundenducandanasudhārasamandahāsam / 1 /

End

p. 16b, 1.14. āyuṣyamārogya ... prāpnoti ... śvarapañcaratnastotraṃ saṃpūrṇam / śrīmaheśvarārpaṇamastu //

313.7 RĀMAMAṄGALASTOTRA

This contains a brief stotra on Rāma praying for his welfare. According to the colophon, it is composed by Vibhīṣaṇa. This is usually recited at the conclusion of Rāmāyaṇapārāyaṇa. Printed BK. II. p. 198.

Beginning

p. 17a, 1.3. rāmamaṅgalastotram / śrīrastu / maṅgalaṃ kosalendrāya mahanīyaguṇābdhaye / cakravartitanūjāya sārvabhaumāya maṅgaḷam // 1 //

End

p. 17b, 1.10. jānakīprāṇanāthāya sadā rāmāya maṅgaḷam / 12 / iti śrīparamabhāgavatavibhīṣaṇakṛtaśrīrāmamaṅgaḷastotraṃ saṃpūrṇam // śrīrāmārpaṇamastu / śrīsītārāmārpaṇamastu //

314

Mantra & Stotra

RE 19.011. P.; 32 pp.; 166 x 205 mms.; 22-24 lines; Telugu; old and damaged at the edges.
Blank pages: 24b, 27b, 29a.

General contents

1. p. 1a: Gaṇapatimantra; 2. 2a: Bālātripurasundarīmantra; 3. 5b: Pañcadaśīmantra; 4. 6a: Bṛhadvārāhīmantra; 5. 7a: Rājamātaṅgīmantra; 6. 7b: Bagalāmukhīmantra; 7. 8a: Gaurīpañcākṣarīmantra; 8. 8b: Caṇḍīmantra; 9. 9: Ajapāsamarpaṇa & Japa; 10. 10: Antaścakranyāsa; 11. 11: Bahiścakranyāsa; 12. 12a-14b: Kailāsāṣṭottaranāmāvali; 13. 15: Devīnavaratnamālāstotra; 14. 20b: Lakṣmīgaṇapatimālāmantra; 15. 23b-24a: Mahāmārīmantrakalpavidhāna; 16. 27a: Kālarātrīmantra; 17. 31a: Praṇavapañcākṣarīmantra; 18. 31b: Śivaṣaḍakṣarastotra.

P. 3a contains Tārakabrahmavidyāmantra & Rāmadūtamahāmantra; P. 3b fragments of Nyāsa., P. 4 fragments of Māyāpañcākṣarīmantra & Dakṣiṇakālīmahāmantra; 5a fragments of Śītalāmantranyāsa; 6a has bījākṣara-s in a diagram; 16a some verses on the inseparability of Śiva & Śakti, etc., P. 18a-20a contain Ucchiṣṭagaṇapatimantra, Mantroddhāra, and some Telugu passages. P. 21a-23a contain astrological matters & yantra-s; 25a dhyānaśloka; 26a: 4 verses from a didactic work. P. 28 has miscellaneous writings. P. 29b-30b contain stray writings & 32b a yantra.

314.1 GAṆAPATIMANTRA

Similar to n° 143.8.
This text contains the mantra of Gaṇapati, its nyāsa, etc.,.

Beginning

p. 1a, l.1. asya śrīgaṇapatimahāmantrasya gaṇaka ṛṣiḥ / gāyatrī chandaḥ / mahāgaṇapatirdevatā / gaṃ bījaṃ svāhā śaktiḥ / glauḥ kīlakam /

End

p. 1a, l.18. anena mayā kṛtena śrīmahāgaṇapatimantrajapena śrīmahāgaṇapati(r)-devatā suprīto varado bhavatu / sarvaṃ mahāgaṇapatidevāya samarpayāmi namaḥ //

314.2 BĀLĀTRIPURASUNDARĪMANTRA

Similar to n° 69.26.

Beginning

p. 2a, l.1. asya śrībālātripurasundarīmahāmantrasya dakṣiṇāmūrti ṛṣiḥ / paṅktiḥ chandaḥ / śrībālātripurasundarī devatā / aiṃ bījam / sauḥ śaktiḥ / klīṃ kīlakam /

End

p. 2a, l.16. sarvaṃ śrībālātripurasundaryāḥ vāmakarāravinde samarpayāmi namaḥ / karasthalaṃ jalena samprokṣya hrīṃkāraṃ likhitvā tilakaṃ dhārayet / iti śivam //

314.3 PAÑCADAŚĪMANTRA

Same as n° 51.23.
Here the word pañcadaśī stands for Pañcadaśākṣarī mantra.

Beginning

p. 5b, l.1. asya śrīpañcadaśīmahāmantrasya ānandabhairava ṛṣiḥ paṅktiśchandaḥ lalitāparameśvarī devatā / ka e ī la hrīṃ bījam / sa ka la hrīṃ śaktiḥ / ha sa ka ha la hrīṃ kīlakam //

End

p. 5b, l.15. yathāśakti japitvā punaḥ aṅganyāsaṃ kṛtvā japitvā anena mayā kṛtena . . . . samarpayāmi namaḥ / ṛṣyādikaṃ kṛtvā (?) / tatsat brahmārpaṇamastu //

314.4 BṚHADVĀRĀHĪMANTRA

This contains the Nyāsa, etc. for the Bṛhadvārāhīmantra. The Mantra is the same as found in Nityotsava, Gaekwad Oriental Series 23, p. 99 and almost similar to GOML. D. 6783.

Beginning

p. 6a, l.1. asya śrībṛhadvārāhīmahāmantrasya va . . . . . anuṣṭup chandaḥ / śrībṛhadvārāhī devatā . . . . śaktiḥ svāhā kīlakam / mama śrībṛhadvārāhī . . . . . . jape viniyogaḥ //

End

p. 6a, l.19. oṃ glauṃ oṃ namo bhagavati vārtāḷi vārtāḷi vārāhi vārāhi varāhamukhi varāhamukhi andhe andhini namo rundhe rundhini namo jambhe jambhini namo mohe mohini namasstambhe stambhini namassarvaduṣṭapraduṣṭānāṃ sarveṣāṃ sarvavākcittacakṣurmukhagatijihvāstambhanaṃ kuru kuru śīghraṃ vaśyaṃ kuru kuru aiṃ glauṃ . . . ṭha ṭha ṭha ṭha huṃ phaṭ svāhā / punaḥ ṛṣyādikaṃ kuryāt //

314.5 RĀJAMĀTAṄGĪMANTRA

This text gives the Nyāsa, etc., for Rājamātaṅgīmantra. It is very much similar to the one given on p. 99, Nityotsava; Prapañcasāraśarasaṃgraha I pp. 239-240 TSMS. and GOML. D. 6989.

Beginning

p. 7a, l.1. asya śrīrājamātaṅgeśvarīmahāmantrasya mataṅga(bhairava)ṛṣiḥ triṣṭup chandaḥ / śrīśyāmalāparameśvarī . . . . . . aiṃ bījam hrīṃ śaktiḥ śrīṃ kīlakam / mama śrīśyāma . . . . siddhyarthe jape viniyogaḥ //

End

p. 7a, l.18. aiṃ hrīṃ śrīṃ aiṃ klīṃ sauḥ oṃ namo bhagavati śrīrājamātaṅgeśvari sarvajanamanohāriṇi sarvamukharañjani klīṃ hrīṃ śrīṃ sarvarājavaśaṃkari sarvastrīpuruṣavaśaṃkari sarvaduṣṭamṛgavaśaṃkari sarvasatvavaśaṃkari sarvalokavaśaṃkari sarvajanaṃ me vaśamānaya svāhā / sauḥ klīṃ aiṃ śrīṃ hrīṃ aiṃ / punaḥ ṛṣyādikaṃ kuryat //

314.6 BAGALĀMUKHĪMANTRA

This contains the Mantra, Nyāsa, etc. for Bagalāmukhīmantra. It is almost similar to GOML. D. 6705 and TSMS. Prapañcasāraśarasaṃgraha I. pp. 380-1.

Beginning

p. 7b, l.1. asya śrībagalāmukhīmahāmantrasya nārada bhagavān ṛṣiḥ / bṛhatī chandaḥ / śrībagalāmukhī devatā klīṃ bījaṃ svāhā śaktiḥ oṃ kīlakam / mama bagaḷāmukhīprasādasiddhyarthe jape viniyogaḥ //

End

p. 7b, l.14. manuḥ: oṃīlīṃ bagaḷāmukhi sarvaduṣṭānāṃ vācaṃ mukhaṃ padaṃ stambhaya jihvāṃ kīlaya buddhiṃ vināśaya hlīṃ oṃ svāhā / lākhamata (?) nyāsadhyānādi bagalāmukhi . .

314.7 GAURĪPAÑCĀKṢARĪMANTRA

It has the Nyāsa, Mantra, etc., for Gaurīpañcākṣarīmantra. Vide: - NCC-VI. p. 239.

Beginning

p. 8a, l.1. pūrvoktaevaṃguṇaviśiṣṭāyāṃ śubhatithau mama bhartrā saha saumaṅgalyābhivṛddhyarthaṃ bhogamokṣaphalapuruṣārthasiddyarthaṃ śrīgaurīpañcākṣarīmahāmantrajapaṃ kariṣye / asya śrīgauripañcākṣarīmahāmantrasya vāmadeva ṛṣiḥ anuṣṭup chandaḥ śrīmatgaurī devatā / hrīṃ bījam / śrīṃ śaktiḥ / klīṃ kīlakam //

End

p. 8a, l.13. lamityādi - guru brahmā - manuḥ: hrīṃ śrīṃ klīṃ gauryai namaḥ / vigyadokadyāṇi (?) pāṭhāntaram: śrīṃ hrīṃ namaśśivāyai //

314.8 CAṆḌĪMANTRA

Similar to n° 51.22.

Beginning

p. 8b, l.1. caṇḍīmanuḥ: (asyaśrī?) caṇḍikāparameśvarīmahāmantrasya dakṣiṇāmūrti ṛṣiḥ / anuṣṭup chandaḥ / śrīcaṇḍikāparameśvarī devatā / aiṃ bījaṃ hrīṃ śaktiḥ klīṃ kīlakam / mama śrīcaṇḍikāparameśvarīprasādasiddhyarthe navākṣarīmahāmantrajape viniyogaḥ / aiṃ hrīṃ klīṃ aṅgu //

End

p. 8b, l.18. śumbhadhvaṃsini saṃharāśu durita durge namaste'mbike / evaṃ dhyātvā lamityādipañcapūjāṃ kuryāt / manuḥ: oṃ aiṃ hrīṃ klīṃ cāmuṇḍāyai vicche caṇḍikā śrī //

314.9 AJAPĀSAMARPAṆA & JAPA

Very much similar to n° 175.6 and the printed text in Śrīvidyānityāhnika, Pub. Guhānandamandali, Madras, 1955. pp. 22-26.

Beginning

p. 9a, l.1. pūrvedyussūryodayamārabhyādyasūryodayaparyantaṃ ṣaṭchatādhikaekaviṃśatisahasrasaṃkhyākamucchvāsaniśvāsātmakam ajapāgāyatrījapaṃ mūlādhārasvādhiṣṭhānamaṇipūrakaanāhataviśuddhiājñābrahmarandhramaṇṭapasthebhyaḥ/

End

p. 9b, l.14. haṃso gaṇeśo vidhireva haṃso haṃso hariśśambhumayo'pi haṃsaḥ / jīvo'pi haṃso gurureva haṃsaḥ cātmāpi haṃsaḥ paramātmahaṃsaḥ / haṃsahaṃsāya . . . . . . pracodayāt iti yathāśakti japitvā haṃsaḥ iti viṃśativāraṃ japet //

314.10 ANTAŚCAKRANYĀSA

This treats the procedure of nyāsa according to Śrīvidyāsaṃpradāya on the internal cakra-s such as Mūlādhāra, Svādhiṣṭhāna, etc. The mantra-s used here are identical with those in the printed text on Śrīvidyānityāhnika, Guhānandamaṇḍali, Madras, 1955, pp. 72-73.

Beginning

p. 10a, l.1. atha sahasrāre aṃ āṃ sauḥ caturaśrayātmakatrailokyamohana cakrādhiṣṭhātryai aṇimādyaṣṭāviṃśatiśaktisahitaprakaṭayoginīrūpāyai tripurādevyai namaḥ / tadupari viṣusaṃjñe ṣaḍdaḷe aiṃ klīṃ sauḥ ṣoḍaśadalapadmātmakasarvāśāparipūrakacakrādhiṣṭhātryai kāmākarṣaṇyādiṣoḍaśaśaktisahitaguptayoginīrūpāyai tripureśvarīdevyai namaḥ //

End

p. 10b, l.1. śaktau hrīṃ klīṃ bleṃ namaḥ vyāpikāyām hrīṃ śrīṃ sauḥ namaḥ samanāyām hsaiṃ hlksīṃ hsrauḥ namaḥ unmanāyām ka 15 namaḥ brahmarandhre mahābindau ka 15 namaḥ / ityantaścakranyāsaḥ(?) //

314.11 BAHIŚCAKRANYĀSA

In this text, nyāsa of the external parts of the body is dealt with. The mantra used here is the same as in n° **314.10**. Only the places which are touched with the mantra are different.

Beginning

p. 11a, l.1. pādayoḥ aṃ āṃ sauḥ caturaśrayātmakatrailokyamohanacakrādhiṣṭhātryai aṇimādyaṣṭāviṃśatiśaktisahitaprakaṭayoginīrūpāyai tripurādevyai namaḥ //

End

p. 11b, l.12. ka 15 bind(v)ātmakasarvānandamayacakrādhiṣṭhātryai ṣaḍaṅgāyudhadaśaśaktisahitaparāpararahasyayoginīrūpāyai mahātripurasundarīdevyai namaḥ / iti bahiścakranyāsaḥ//

314.12 KAILĀSĀṢṬOTTARA(ŚATA)NĀMĀVALI

This text contains the 108 names of Śiva. It seems to be rare. The title is given as Kailasāṣṭottara though the names are in praise of Śiva.

Beginning

p. 12a, l.1. 1. śrīmahākailāsaśikharanilayāya namo namaḥ / 2. himācalendratanayāvallabhāya + + / 3. vāmabhāgakalitārdhaśarīrāya + // 4. vilasaddivyakarpūradivyāṅgāya + + / 5. koṭikandarpalāvaṇyasvarūpāya + + / 6. ratnamauktikavaiḍūryakirīṭāya + + / 7. mandākinījalopetamūrdhnijāya + /

End

p. 14b, l.8. 104 ṣaṭtriṃśattattvaprāsādabhūṣaṇāya + + / 105 caturviṃśatitattvādisādhanāya + + / 106 brahmāṇḍodaramadhyasthanilayāya + + / 107 jñānaśaktikriyāśaktisaṃyuktāya + + / 108 parāśaktisamāyuktapareśāya + + / iti kailāsāṣṭottaraśatanāmāvaliḥ //

314.13 DEVĪNAVARATNAMĀLĀSTOTRA

Same as n° **313.2**. It starts from the 8th verse which is the 6th verse according to the printed text. (Bṛhatstotraratnahāra, Gujarati Press, 1925, pp. 461-63).

Beginning

p. 15a, l.1. . . . vāraṇapayodharāṃ cāraṇādisura . . . darīṃ cikuraśekharīkṛtapadāmbujām / kāraṇādhipatipañcakaprabhṛtikāraṇaṃ prathamamātṛkāṃ vāraṇāntamukhapāraṇāṃ manasi bhāvayāmi paradevatām /

End

p. 15b, l.7. nityameva niyamena japyatāṃ bhuktimuktiphaladāmabhiṣṭadām / śaṃkareṇa racitāṃ sadā japennāmaratnanavaratnamālikām / iti śaṃkarācāryate (?) viracite śrīdevīnavaratnamālikāstotra (m) saṃpūrṇaḥ /

314.14 LAKṢMĪGAṆAPATIMĀLĀMANTRA

This contains a long Mantra on Lakṣmīgaṇapati, a form of Gaṇapati. This is different from the Lakṣmīgaṇapatimantra, described in GOML. D. 7098-7100.

Beginning

p. 20b, l.1. asya lakṣmīgaṇapatimālāmahāmantrasya gaṇaka ṛṣiḥ / nicṛtgāyatrī chandaḥ / mahālakṣmīgaṇapatirdevatā / glāṃ bījam / hrīṃ śaktiḥ / śrīm kīlakam / mama lakṣmīgaṇapatiprasādasiddhyarthe mahālakṣmīgaṇapatimālāmantrajape viniyogaḥ / glāmityādikarahṛdayanyāsaḥ /

End

p. 20b, l.21. uṃ śrīṃ hrīṃ klīṃ glāṃ mahālakṣmīgaṇapataye huṃ phaṭ svāhā / yadiśakyamaśakyaṃ vā tanme gaṇapati (ś) śamayatu svā . . . saha nāvavatu . . . . . . oṃ śāntiśśāntiśśāntiḥ evaṃ tri. . . . . .

314.15 MAHĀMĀRĪMANTRAKALPAVIDHĀNA

This text deals with the Mahāmārīmantra yantra, the method to use the same for fulfilling one's desires and to get rid of fear of diseases, etc,. It is not found elsewhere and seems to be rare.

Beginning

p. 23b, l.1. om asya śrīmahāmārīstotramahāmantrasya kanakarudra ṛṣiḥ paṅktiśchandaḥ mahāmārī devatā - maṃ bījaṃ klīṃ śaktiḥ hraṃ kīlakam - mama śrīmahāmārīprasādasiddhyarthe jape viniyogaḥ māṃ mātaṅgaparipūjitā aṅguṣṭhābhyāṃ namaḥ //

End

p. 24a, l.15. punarvṛttaṃ ca vijñeyaṃ bhūpuraṃ ca vilikhyate / yantramadhye sabījāni rayaṇau hariṇau durām / śakre niśca lakṣyabījāni vilikhecchreyase sadā / grāmotsavaṃ ca kartavyaṃ pūrṇakumbhau samāsataḥ //

314.16 KĀLARĀTRĪMANTRA

This text contains the Nyāsa, etc... of the Kālarātrīmantra. It is mentioned in NCC. Vol. IV, p. 34.

Beginning

p. 27a, l.1. asya śrīkāḷarātrīmahāmantrasya dakṣa ṛṣiḥ jagatī chandaḥ alarkanivāsinī kāḷarātrirdevatā kraṃ bījaṃ māyārājñīti (hrīṃ) śaktiḥ mamābhīṣṭasiddhyarthe jape viniyogaḥ / om aiṃ hrīṃ śrīṃ klīṃ kānheśvari sarvajanamanohari sarvamukhastambhini // aṃ //

End

p. 27a, l.17. nānākalpeṣu bhāsāṃ smitamukhakamalāṃ sevitāṃ devasaṃghaiḥ māyāṃ rājñāṃ manobhūśaravikalatanūmāśraye kālarātrīm //

314.17 PRAṆAVAPAÑCĀKṢARĪMANTRA

This text deals with the Nyāsa, etc., of the Praṇavapañcākṣarīmantra which is nothing but the well-known Pañcākṣaramantra to which the Praṇava is added at the beginning. According to GOML. D. 6635, the Praṇava occurs twice in this Mantra. This Mantra is intended to please Śiva and Śakti.

Beginning

p. 31a, l.1. evaṃguṇa . . . . śubhatithau . . . caturvidhaphalapuruṣārthasiddhyarthaṃ śrīpraṇavapañcākṣarīmantrajapaṃ kariṣye / oṃ asya śrīpraṇavapañcākṣarīmahāmantrasya vāmadeva ṛṣiḥ / anuṣṭup chandaḥ / śrīsāmbasadāśivo devatā / oṃ bījaṃ namaśśaktiḥ śivāya kīlakam /

End

p. 31a, l.16. lamityādi pañcapūjā / manuḥ / oṃ namaśśivāya yathāśakti japitvā punaḥ ṛṣyādinyāsaṃ kṛtvā anena mayā kṛtena śrīpraṇavapañcākṣarīmahāmantrajapena śrīsāmbaśivo devatā suprīto varado bhavatu / sarvaṃ śrīsāmbaśivārpaṇamastu //

314.18 ŚIVAṢAḌAKṢARASTOTRA

This contains the stotra on Śiva in which each verse begins with each one of the letters of the Praṇavapañcākṣaramantra. It is printed in Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925, pp. 190-91 wherein it is said to be taken from Rudrayāmalatantra. This differs from GOML. R. 324(h) at the beginning and agrees at the end, but agrees fully with GOML. R. 488(c).

Beginning

p. 31b, l.4. oṃkāraṃ bindusaṃyuktaṃ nityaṃ dhyāyanti yoginaḥ / kāmadaṃ mokṣadaṃ caiva oṃkārāya namo namaḥ //

End

p. 31b, l.16. ṣaḍakṣaramidaṃ stotraṃ yaḥ paṭhecchivasannidhau / śivalokamavāpnoti śivena saha modate / ātmā tvaṃ . . . . tavārādhanam //

315

Śaivayoga

RE 19.012. P.; 108 pp.; 168 x 325 mms.; 32 lines; good condition; Telugu., old paper.
Blank p.109b.

General contents

1. p. 1-93: Ṣaṭcakranirūpaṇa with two commentaries; 2. 94-105: Pādukāpañcaka with commentary; 3. 106-109: Ṣaṭcakravivṛti.

315.1 ṢAṬCAKRANIRŪPAṆA

by Puṇyānandayati with two commentaries.

This text deals with the six circles (ṣaṭcakra), Mūlādhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddha, and Ājñākhya. According to the colophon on p.93, this text forms part of the Śrītattvacintāmaṇi of Pūrṇānandayati. It is held by some scholars that this text forms part of the Kaivalyakalikātantra according to a commentator and as Pūrṇānanda's commentary on the Virūpākṣapañcāśikā of Virūpākṣanātha, according to others. The author of the text is also held to be Brahmānanda. Some Mss. call this text as Yogavivaraṇa and others as Yogaprakaraṇa.

The name of the commentator is called Rāmavallabha or Nandarāma or Śaṃkara. Yet, the names of the two commentaries included in this text are not known.

For details, see RASB.VIII. 1. Mss. Nos. 6356-6367.

The text Ṣaṭcakranirūpaṇa with the commentary of Śaṃkara is published in Vol. IX. 1922. Tāntrik texts edited by Arthur Avalon, Calcutta.

Śyāmārahasya and Śāktakrama are the other works of Pūrṇānandayati.

Beginning

p. 1, l.1. ślo / tantrāṇ (n) usāreṇa ṣaṭcakrādikramorthataḥ / uccāṭaṇamānandanirvāhaprathamāṅkuraḥ // mahāyogajñānāt paricitaṣaḍambhojavibhavaḥ / sapivāntastattvaprakaṭanasamartho na vā paraḥ / atha śreṣṭhebhyo śreṣṭhopyamaḷati(?)kṛpānāthakaruṇaḥ // ṣaḍabjāntastattvaṃ ṣasahavibhavaṃ prasphuṭayitum / atha duḥkhapaṅkamagnaṃ jagaduddidhīrṣuḥ paramakāruṇikaḥ pūrṇānandasvāmī muktisaṃpādakatattvajñānasiddhiṃ ṣaṭcakraṃ kuṇḍalinīyogaṃ vaktumabjaṃ nāthakāvadhānāya prabhūniti atheti / athānantaraṃ svīkṛtaśrītattvamakhilāmaṇvāṣaṭcakranirūpaṇāt pūrvapradarśitatattatkarmakathanānantaramityarthaḥ / asyārthaḥ paramānandanirvāhaprathamāṅkuraḥ / oṃ namaḥ paradevatāyai / ślo / praṇamya śilādhipakanyakāyāḥ padābjamabjānanaviṣṇupūjyaṃ / pratanyate śrayata śaṃkari (?) ṣaṭcakraṭīkākhyaṃ pustakeyam /

End

p. 93, l.15. mataṃ niṣkalaṃ laṃ tarkaneyasya tadhāta / iti ṣaṭcakrabhedataccakrāṇi samāptam / iti śripūrṇānandayativiracitaśrītattvacintāmaṇyām targata (?) ṣaṭcakravivaraṇaṃ ślokārdhapariṣkāriṇyāṃ aṣṭamaṃ prakaraṇaṃ samāptam //

315.2 PĀDUKĀPAÑCAKA

This text contains five śloka-s on Pādukā, the sandals of Devī and is in the form of a stotra. There is also in this text a commentary on this by Kālīcaraṇa. The commentary is called Amalā. See Ncc.IV p. 74 where the source for this text is not given.

Beginning

p. 94, l.1. pādukāpañcakam / śivoktam / śrībrahmarandhrasarasīruhodarī nityalagnamavadātamuddhṛtam // kuṇḍalīvivarakāmaṇḍitaṃ dvādaśārṇasarasīruhaṃ bhajet // pañcacakrakṛtapañcapādukāstotramaṃ – hasamudāmanāśakam / tasyeha ciramamalākhyāikayā kopi kālicaraṇaḥ ca prakāśayati / atha trayokoddhārakartā sadāśivaḥ stotrarūpeṇa śrī gurudhyānayogaṃ kathayiṣyate //

End

p. 105, l.2. atidurlabhamiti atiduḥkhena labhyate / yattadatidurlabhaṃ tallābhakaraṇapuṇyajanakajanmāntarīyatapasaḥ kleśasvarūpatvāt duḥkhalabhyatvamiti dhruvaḥ / iti śrīkālīcaraṇakṛtā pādukāpañcakastotrasya amalanāmaṭippaṇī samāptā / oṃ tat sat //

315.3 ṢAṬCAKRAVIVṚTI

with comm. by Viśvanātha

This text contains a gloss by Viśvanātha on Ṣaṭcakra. This is in accordance with the Kaula school. This gloss is on Kaivalyakalikātantra. This text is published in the Tāntrik Text. Vol. II (pp. 109-139), Calcutta, 1913.

Beginning

p. 106, l.1. ṣaṭcakravivṛtiḥ viśvanāthakṛtā / oṃ śrīgurave namaḥ / ṭīkā / śrī–viśvanāthena natvā santanyate pañcikām // kaivalyakalikātantradvitīyapaṭalasya ca / vṛddhirūpe parameśvaraḥ vasiṣṭhā yā kulabhuvamuktāpi kulācāraṃ vinā tasmin nādhikāraḥ // atastadupadiṣṭaṃ gurusammānapūrvakamāha yadbhūtanetyādi //

End

p. 109, l.29. citrameva padmam / mūlādiṣaḍiti . . ṣṭaḥ / padmapañcakaṃ svādhiṣṭhānādipañcakam katha kākārarūpeṇa grathitamitisāmānyata uktvā viśiṣṭa–rūpeṇoktam / eti ca (?) mūlādhārapadmaṃ vikasitaṃ evaṃ samastapadmā–nadhomukhaneti //

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Stotra and Mantra

RE. 19.013. P.; 43 pp.; 105 x 170 mms.; 11-12 lines; old but in good condition; Telugu.
Blank pp.: 3 & 44.

General contents

1. p. 1-9: Bhagavadgītāpārāyaṇakrama; 2. 10-13: Vāsudevamūlamantravidhāna; 3. 14-21: Indrākṣīmūlamantrajapa; 4. 22-35: Sūryapañcākṣarī; 5. 36: Vālakhilyādikavaca; 6. 37-38: Aruṇapañjara; 7. 38-39: Sūryāṣṭottaraśatanāmāvali; 8. 39-41: Sūryāṣṭottaraśatanāmastotra; 9. 41: Sūryadvādaśanāmastotra; 10.41: Sūryadvādaśanāma; 11. 42-43: Sūryasūkta; 12.43: Candrakavaca.

At the beginning, there is a page containing the diagram of Sūryacakram. The reverse of this page is blank.

316.1 BHAGAVADGĪTĀPĀRĀYAṆAKRAMA

This is a manual giving the directions for the pārāyaṇa of the Bhagavadgītā.

Beginning

p. 1, l.1. śrīgaṇādhipataye namaḥ / śrīgurubhyo namaḥ / śrīśāradāmbāyai namaḥ / bhagavadgītāpārāyaṇakramaḥ / tadeva lagnam . . . smarāmī / ācamya prāṇānāyamya ādau gaṇapatipūjāṃ kṛtvā tataḥ puruṣasūktavidhānena pūjāṃ kuryāt //

End

p. 9, l.6. maṅgalaṃ bhagavān viṣṇo maṅgalaṃ garuḍadhvaja / maṅgalaṃ puṇḍarīkākṣa maṅgalaṃ madhusūdana / nityo'tsavo'bhavat teṣāṃ nityaśrīr–nityamaṅgalam / teṣāṃ hṛdistho bhagavān maṅgalāyatanaṃ hariḥ // svasti prajā . . . . . śatam // kāyena vācā ma . . . . yāmi / oṃ tat sat / śrī kṛṣṇārpaṇamastu //

316.2 VĀSUDEVAMŪLAMANTRAVIDHĀNA

It appears that this mantra is to be recited before the Bhāgavatapārāyaṇa is undertaken. This is also a manual.

Beginning

p. 10, l.1. śrīvāsudevamūlamantravidhānamu / gururbrahmā..... namaḥ / evam... tithau mamopātta..... rthaṃ vāsudevadvādaśākṣrīmūlamantrajapaṃ kariṣye / pūrvavat śrimadbhāgavatapārāyaṇakramo(a) ucyate / asya śrimadbhāgavatamahāmantrasya bhagavān vedavyāsa ṛṣih / śrīviṣṇuh paramātmā devatā /

End

p. 13, 1.10. śrikṛṣṇāya parabrahmaṇe namaḥ / oṃ namaḥ paramātmane / pārāyaṇaṃ kṛtvā svasti prajābhyaḥ...śatam // kāyena vācā...yadakṣara / yasya smṛtyā ca / maṅgalaṃ bhagavān viṣṇo / hariḥ oṃ tat sat / śrī kṛṣṇārpaṇamastu //

316.3 INDRĀKṢĪMŪLAMANTRAJAPA

Similar to n° 310.10.

Beginning

p. 14 . . l.1. indrākṣīmūlamantrajapam / evaṃ . . . tithau mamāsmākaṃ sahakuṭumbānāṃ . . . ṛthaṃ mama sarvāriṣṭaparihārārtham indrāksīmūlamantrajapaṃ kariṣye / asya śrīindrākṣīmūlamantrasya dhanvantari ṛṣiḥ / anuṣṭupchandaḥ / śrīindrākṣī devatā //

End

p. 21, l.7. puṇyaṃ stotram idaṃ yastu japedāyuṣyavardhanam / vināśāya ca rogāṇām apamṛtyuharāya ca / sarvamaṅgalamāṅgalye śive sarvārthasādhike / śaraṇye tryambake devi nārāyaṇi namo'stu te / svasti prajābhya . . . bhavantu / kāle varṣatu / śaradāṃ śatām / ālukūru gollapinni vāsudevaśāstruluvāru svantamugā vrāsukunnāru / śāli 1857 yuva saṃvat jyeṣṭha śu 3. maṅgalavāram //

316.4 SŪRYAPAÑCĀKṢARĪ

This text contains 1. Sūryapañcākṣarī, 2. Sūryakavaca, 3. Sūryamaṇḍalakavaca, 4. Sūryadvādaśanāmāni, 5. Chāyākavaca, 6. Sūryapañjara, 7. Aruṇakavaca, and 8. Chāyāṣṭottaraśatanāmastotra. Some of these are incomplete. Among these, 1, 5, 7 and 8 are contained in n° 310.

Beginning

p. 22, l.1. atha sūryapañcākṣarīstotramahāmantrasya brahmaviṣṇumaheśvarāgaśca (stya) śrīvālakhilyādi ṛṣayaḥ / sakala vedāṃsi chandāni / śrīṃ bījam / sūrya śaktiḥ / ryaṃ kīlakam / naṃ bījam / yaṃ saktiḥ //

End

p. 35, l.9. lokālivinutā śakrasevyā dhyeyā dayāmbudhiḥ / bhaktakalpalatā ślāghyā geyā vandyā stutipriyā // iti chāyāṣṭottaraśataṃ sampūrṇam //

316.5 VĀLAKHILYĀDIKAVACA

Same as n° 310.21.

Beginning

p. 36, l.1. śrīvālakhilyādiṛṣistotram / śrisūryakavacaḥ pāntu lalāṭaṃ vilasaddayāḥ // bhānupūjādṛtāḥ pāntu śirodeśaṃ munīśvarāḥ /

End

p. 36, l.12. pādau brahmanutāḥ pāntu sarvadā sadayānvitāḥ / śrīvālakhilyāḥ sarvāṅgaṃ rakṣantu muditāḥ sadā // iti śrīsūryabhaktavālakhilyamahāmunistotraṃ samāptam //

316.6 ARUṆAPAÑJARA

Same as n° 310.22.

Beginning

p. 37, l.2. aruṇapañjaram / asya śrīaruṇapañjara (mantrasya) vālakhilyādirṣayaḥ / anuṣṭup chandaḥ / śrīmān aruṇo devatā //

End

p. 38, l.1. kavacaṃ pātu saptāśvo kṛpānvito'stramādarāt / bhuvanādhipatiḥ pāyāt sadā māṃ viśvatomukhaḥ // ityaruṇapañjaraṃ samāptam //

316.7 SŪRYĀṢṬOTTARAŚATANĀMASTOTRA

Similar to n° 310.23.

Beginning

p. 38, l.3. sūryāṣṭottaraśataprārambhaḥ / haṃsāya bhuvanādhyāya haṃsāyāmitatejase / haṃsavāhanarūpāya bhāskarāya namo namaḥ //

End

p. 39, l.7. mārtāṇḍāya dyumaṇaye bhānave citrabhānave / prabhākarāya mitrāya mārtāṇḍāya namo namaḥ / 12 / śubhamastu //

316.8 SURYĀṢṬOTTARAŚATANĀMASTOTRA

Similar to n° 310.23.

Beginning

p. 39, l.8. mārtāṇḍo bhānurādityo haṃsaḥ sūryo divākaraḥ nārāyaṇaśśrīpatiśca ṛgyajussāmarūpakaḥ //

End

p. 41, l.3. vibhākaro yamassūryo mihiro lokabāndhavaḥ / surottamo dhāmanidhiḥ dviṣāṃ patiraharpatiḥ / sūryāṣṭottaraṃ sampūrṇam abhūt //

316.9 SŪRYADVĀDAŚANĀMASTOTRA

Same as n°310.24.

Beginning

p. 41, l.6. sūryadvādaśanāmastotram / sūryassahasrakiraṇas savitā loka–bāndhavaḥ / trayyātmā ca jagannātho mihiraśca surottamaḥ //

End

p. 41, l.10. ārogyaprabhṛtīn kāmān prāpnotyeva na saṃśayaḥ //

316.10 SŪRYADVĀDAŚANĀMĀNI

This text enumerates the twelve names of Sun.

Beginning

p. 41, l.11. aruṇassūryavedāṅgo bhānvindratapanastathā /

End

p. 41, l.13, mitro viṣṇuriti prokto māsādhipatayaḥ kramāt //

316.11 SŪRYASŪKTA

Same as n°310.25.

Beginning

p. 42, l.1. sūryasūktamu / devasya savitussave / ete panthānaḥ savitaḥ pū (v?) rḥyāsaḥ //

End

p. 43, l.1. ādityān vāsiṣāmahe / sūryo no divaspāt divasputrāya sūryāya / saha nāvavatu . . . śāntiḥ //

316.12 CANDRA KAVACA

Same as n°310.26.

Beginning

p. 43, l.3. śrīcandraḥ pātu vo vaktraṃ lalāṭaṃ dayayānvitaḥ //

End

p. 43, l.9. ityetatkavacaṃ stotraṃ brahmā . . . ku varānane //

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Stotra-s

RE 19.016. P.; 14 pp.; 107 x 190 mms.; 10-14 lines; writing is not legible; Telugu; Old. Owner: Gollav (p?)inni Vāsudeva śāstri, Kalyāṇadurg. Andhra Pradesh.

Blank pp.12b & 13a.

General contents

1. p. 1a-4b: Śanaiścarastotra; 2. 5a-6a: Śanikavaca; 3. 6b-10b: Indrākṣīmūlamantrajapa; 4. 11b-12a: Śanaiścarastotra; 5. 13b-14a: Śanaiścarastotra.

317.1 ŚANAIŚCARASTOTRA
(Skandapurāṇa)

Similar to n°310.1.

Beginning

p. 1a, l.2. evamuktastato vākyaṃ mantribhiḥ saha pārthivaḥ / ākulaṃ tu jagaddṛṣṭvā paurajānapadādikam // 9 // papraccha prayato rājā vasiṣṭhapramukhān mūnīn // samādhānaṃ kimasyāsti brūta me munisattamāḥ // 10 //

End

p. 4b, l.10. yadyadicchanti me nityaṃ labhante manujottamāḥ / īpsitāni ca sarvāṇi prāpnuvanti na saṃśayaḥ // 51 // iti śriskānde purāṇe kāśīkhaṇḍe daśarathaproktaṃ śanaiścarastotraṃ sampūrṇam // śrīśanaiścarārpaṇamastu //

317.2 ŚANIKAVACA
(Skandapurāṇa)

Same as n°310.2.

Beginning

p. 5a, l.1. śṛṇudhvaṃ munayassarve śanipīḍāharaṃ mahat / kavacaṃ graharājasya saureridam anuttamam //

End

p. 6a, l.3. putrapautrārthadaṃ nṛṇāṃ sarvasampatpravardhanam / iti śrīskānde purāṇe prabhāt(s)akhaṇḍe śanikavacaṃ sampūrṇam // plavasaṃvatsare mārgaśīrṣa śu 12 . .

317.3 INDRĀKṢĪMŪLAMANTRAJAPA

Same as n°310.10.

Beginning

p. 6b, l.1. indrākṣī mūlamantrajapaḥ / śrīgurubhyo namaḥ / evaṃguṇa . . śubhatithau mama asmākaṃ sahakuṭumbānām . . . rthaṃ mama sarvāriṣṭaparihārārtham indrākṣīmūlamantrajapaṃ kariṣye //

End

p. 10b, l.11. vināśāya ca rogāṇām apamṛtyuharāya ca / sarvamaṅgalamāṅgalye śive sarvārthasādhake // śaraṇye tryambake devi nārāyaṇi namo'stu te // svasti prajābhyaḥ . . . . bhavantu / kāle varṣatu . . . śaradāṃ śatam / indrākṣīstotraṃ sampūrṇam //

317.4 ŚANAIŚCARASTOTRA

Same as n°310.4.

Beginning

p. 11b, l.1. evaṃguṇa . . . tithau mama śanaiścaragrahapīḍāparihārārthaṃ mama janmanakṣatranāmanakṣatravaśāt sārthasaptavārṣikaśanipīḍāparihārārthaṃ śanistotrapārāyaṇaṃ kariṣye //

End

p. 12a, l.1. prasādaṃ kuru me deva dīnasya praṇatasya ca / anena śanaiścarastotrapārāyaṇena mama janmanāmanakṣatravaśāt sārdhasaptavārṣikapīḍāparihāro'stu / śrīkṛṣṇārpaṇamastu //

317.5 ŚANAIŚCARASTOTRA

This text contains the stotra on Saturn and notes in Telugu for the text.

Beginning

p. 13b, l.2. asya śanaiścarastotramahāmantrasya kaśyapa ṛṣiḥ uṣṇik chandaḥ / śanaiścaragraho devatā / śaṃ bījam / śiṃ śaktiḥ / kṛṣṇavarṇa iti kīlakam //

End

p. 14a, l.11. dvādaśābdaṃ tu durbhikṣaṃ bhaviṣyati sudāruṇam / deśāśca nagaragrāmā bhayopetāssamantataḥ / bhavanti sarvalokānāṃ kṣayameva sudāruṇam //

318

Stotra-s

RE.19.018. P.; 50 pp.; 193 x 121 mms.; 11-14 lines; good condition; Telugu; old. Owner: ā. go. Vāsudevaśāstrin, Kaḷyāṇadurga. date. Yuva year.

General contents

1. p. 1b-8a: Utsavakaṭṭiya; 2. 8b-26b: Kāśīmāhātmya; 3. 27b-28a: Viśveśvara–gadya; 4. 29b-46a: Aśvatthopanayanavivāhaprārambha; 5. 47b-48a: Navagraha–kavaca; 6. 48b: Rāmaṣaḍakṣarī; 7. 49a-50a: Viśveśvarastotra.

318.1 UTSAVAKAṬṬIYA

This text contains a collection of prayers and blessings addressed to a deity kept in a maṇṭapa during the period of festivals. This collection is made up of passages taken from several texts like the Veda-s and Purāna-s and prose passages specially composed for the occasion.

Beginning

p. 1b, l.1. svastulu vorāyalu prārambham / srīgaṇādhipataye namaḥ / śrī gurubhyo namaḥ / śrīkāśīviśveśvarāya namaḥ / gaṅgāyai namaḥ / ananta (anna) pūrṇāyai namaḥ / oṃ namaste astu bhagavan vāmadevamahādevamahānubhāvādipuruṣajaganmaṅgala paramakalyāṇa paramakāruṇika gaṅgādhara sarvamaṅgalādulu /

End

p. 8a, l.9. vedapārāyaṇaṃ sarvaśāstrapārāyaṇaṃ sarvapurāṇaśravaṇaṃ sarvapañcāṅgaśravaṇaṃsarvasamastarājopacāradevopacārabhaktyopacārapūjāssamarpayāmi//

318.2 KĀŚĪMĀHĀTMYA
(Skandapurāṇa)

This text contains, in 160 śloka-s, the greatness of Kāśī. Quotations are found taken from Kāśisāra, Āgneyapurāṇa, Vāyupurāṇa, Bṛhannāradīyapurāṇa, Rāmatāpanīya, Śivarahasya, Padmapurāṇa and others.

Beginning

p. 8b, l.2. atha kāśīmāhātmyaprārambhaḥ / skāndapurāṇe: kāśīṃ gaṅgāṃ ḍuṇḍhirājaṃ guhaṃ vande śivaṃ śivām I daṇḍapāṇiṃ bhairavañca mādhavaṃ maṇikarṇikām // prātaḥ kāle smaredyastu snānakāle viśeṣataḥ / koṭijanmārjitaṃ pāpaṃ tatkṣaṇāt tasya naśyati //

End

p. 26b, l.13. etaiśca daśabhiḥ ślokaiḥ prātarutthāya yaḥ paṭhet / sa sarva–pāpanirmuktaśśivasāyujyamāpnuyāt // iti śrīsakalavedapurāṇasammataśrīkāśiśivamāhātmyarahasya(s)samāptaḥ / śrīkāśīannapūrṇāgaṅgāsahitaśrīviśveśvararūpagurave namo namaḥ / iti śrīśivāśivārpaṇamastu / yuvanāmasaṃvat (sare) vaiśākha ba 14 the vrāsindi //

318.3 VIŚVEŚVARAGADYA

This is a gadya in praise of Viśveśvara enshrined at Cinnamusturu in Andhra Pradesh. A rare text.

Beginning

p. 27b, l.1. śrīgurubhyo namaḥ / śrīkāśīviśveśvarasvāmin prasīda / śrīmannirmalavigrahaṃ śubhaguṇaṃ devādidivyastavaprodyanmodavinodinaṃ hṛdi sadā vandāmahe cidghanam // yannatvā divi jaḍādayaḥ paramīyuścārthān sudharmādikān kāśiviśvapatiṃ pure sthitamiha śrīcinnamuṣṭāriti // gadya - asya śrīmadama(n)dānandasandoha...

End

p. 28a, l.12. kālabhairavādibahulanijaparivārasametasya cinnamuṣṭūru puravaranivāsabhūtasya śrīkāśīviśveśvarasvāminaḥ caraṇāravindayugaḷayoridaṃ namovākaṃ santataṃ praśāsayāmaḥ / śrīgurubhyo namaḥ //

318.4 AŚVATTHOPANAYANAVIVĀHAPRĀRAMBHAḤ

Similar to n° 136.9.

The treatment is based on Bhaviṣyottarapurāṇa. This is followed by Āśīrvacana containing some Ṛgvedic verses.

Beginning

p. 29b, l.2. śrīgaṇapataye namaḥ / śrīkāśīviśveśvara jaya śiva / śubhamastu / āpastambaśākhināṃ aśvatthapratiṣṭhā upanayanavivāhaprayogavidhirucyate / athāto aśvatthavṛkṣa kamalodbhavaśāntipūrvakaaśvatthavṛkṣasya pratiṣṭhā upanayana vivāhavidhiṃ vyākhyāsyāmaḥ //

End

p. 46a, l.12. iyameva ṛgyajussāmaśākhināṃ sarvavarṇānāṃ ca aśvatthapratiṣṭhā upanayanavivāhavidhirbhagavatproktatvāt prāmāṇikī kalpavidhissamāptā(aḥ) //

318.5 NAVAGRAHAKAVACA

This text contains the kavaca-s of the planets, excluding those of Sūrya, Candra, Rāhu and Ketu.

Beginning

p. 47b, l.1. bhaumakavacam / śri bhaumaḥ pātu me śīrṣaṃ lalāṭaṃ karuṇā–nidhiḥ //

End

p. 48a, l.12. ūrudvayaṃ pātu me mahān pādau // me mavatābidhaḥ / pāyāt sarvāṅgaṃ bhaktakalpavṛkṣaśśanibhṛśam // evamukto bhagavatā brahmaṇā kavacaṃ śaneḥ //

318.6 RĀMAṢAḌAKṢARĪ

Same as n° 310.17.

Beginning

p. 48b, l.1. rāmaṣaḍakṣarī / evaṃ . . tithau śrīrāmacandradevatāmuddiśya rāmacandradevatāprītyarthaṃśrīrāmaṣaḍakṣarītārakamūlamantrajapaṃkariṣye//

End

p. 48b, l.9. sītāṃ pārśvagatāṃ saroruhakarāṃ vidvannutāṃ rāghavaṃ paśyantaṃ makuṭāṅgadādividhākalpojjvalāṅgaṃ bhaje / lamityādi pañcapūjāṃ kṛtvā / atha manuḥ / ṣaḍakṣarī samāptā //

318.7 VIŚVEŚVARASTOTRA
(Skandapurāṇa)

Same as n° 310.18.

Beginning

p. 49a, l.1. śrīrastu viśveśvara uvāca / ekaṃ brahmo nā (no) dvitīyaṃ samastaṃ satyaṃ satyaṃ neha nānāsti kīñcit / eko rudro na dvitīyo'vatasthe tasmādekaṃ tvāṃ prapadye maheśam / ekaḥ kartā tvaṃ hi viśvasya śambho nārukṣekarupo'sya rūpaḥ //

End

p. 50a, l.1. abhilāṣāṣṭakaṃ puṇyaṃ stotrametattvayeritam / ajaṃ śrīkālapaṭhanā-(t) kāmataśśivasannidhau // iti śrīskānde kāśīkhaṇḍe viśveśvarastotraṃ sampūrṇam / śāli 1857 yuvanāma varu 3 tedi ālūkūru gollāpinni vāsudeva śāstri //

319

Stotra

RE.19.019. P.; 58 pp.; 185x 123 mms.; 8 lines; soiled but is in good writing; Telugu.
Owner: Gollāpinna Vāsudevaśāstri, Kaḷyāṇadurga (Andhra).
P. 58 is blank.

ŚIVASTAVA
by Unmattānandanātha

This is also called by the name Māṭṛkāpuṣkaramālikāstuti. Unmattānandanātha is the author also of a commentary on Śrisūkta.

This text contains 113 śloka-s. Each śloka ends with the words śiva pāhi śambho. The second title Māṭṛkāpuṣkaramālikāstuti seems to be therefore appropriate.

Beginning

p. 1, l.1. śrīśivāya deśikendrāya / māṭṛkāpuṣkaramālikāmāṭṛkāstutiḥ / vande guruṃ kumbhajaṃ parāparaṃ śaṃkarātmajam / parāparaṃ śivaṃ bhaktyā parameṣṭhiṃ śivaṃ muhuḥ // 1 // vande paraṃ nāparamasti yasmādyasmājjyāyaścānīyo nāsti yena / pūrṇaṃ sarvaṃ sarvavācāṃ agamyaṃ sarvātmagaṃ deśikendraṃ guhāhvam // 2 // atyantadineṣu janeṣu cādyamasmādṛśān poṣayituṃ tvaṃ ādyaḥ / ato hi bandhuṃ tava māṃ kaṭākṣād atīva śiva pāhi śambho // 3 //

End

p. 57, l.1. sarvākarṣiṇīkāceyaṃ stutirjñānārthamādarāt / bhaktaissarvaprayatnena paṭhitavyā mumukṣubhih / iti śrimatpādābjasyandimarandāsvādamattenonmattanānandena praṇitā mātṛkāpuṣkaramālikāstutih samāpta / dṛśikānāṃ śivaṃkarī ca bhavatu //

320

Stotra-s

RE.19.020. P.; 32 pp.; 230 x 126 mms.; Good writing; Telugu; old.
Blank pp.: 4, 11-14, 20-24 & 32.

General contents

1.p. 1-3: Gaṇeśastavarāja; 2. 5-8: Gaṇeśāṣṭaka; 3. 9-10: Prārthanāpañcaratnastotra; 4. 15-19: Śivāparādhakṣamāpaṇastotra; 5. 25-31: Kaulanirṇayasindhu.

320.1 GAṆEŚASTAVARĀJA

Same as printed edn. BR. (1963) I. n° 18, where this is said to form part of the Rudrayāmala.

Beginning

p. 1, l.1. oṃ śrīm / vināyakaikabhāvanā samarcanā samarpitam / pramodakaiḥ pramodakaiḥ pramodamodamodakam // yadarpitaṃ samarpitaṃ na vanyadhānyanirmitam / na khaṇḍitaṃ na khaṇḍitaṃ na khaṇḍamaṇḍanaṃ kṛtam // 1 //

End

p. 3, l.5. yo bhaktipravaṇaḥ parāvaragurustotraṃ gaṇeśāṣṭakam / śuddhassaṃcitacetasā yadi paṭhennityaṃ trisandhyaṃ pumān // tasya śrīratulā svasiddhisahitā śrīśāradā sārathā syātāṃ tatparicārike kila tadā kāḥ kāmanānāṃ kathāḥ //

320.2 GAṆEŚĀṢṬAKA

Same as n° 310.9.

Beginning

p. 3a, l.1. yato'nantaśakter anantāśca jīvāḥ yato nirguṇād aprameyaguṇās te / yato bhāti sarvaṃ tridhā bhedabhinnaṃ sadā taṃ gaṇeśaṃ namāmo bhajāmaḥ //

End

p. 4b, l.1. yaḥ paṭhenmāsamātrantu daśavāraṃ dine dine / sa mocayed bandhagataṃ rājavadhyaṃ na saṃśayaḥ // 10 // vidyākāmo labhedvidyāṃ putrārthī pūtram āpnuyāt / vañchitaṃ labhate sarvān ekaviṃśativārataḥ // 11 // yo japet parayā bhaktyā rājānamaparo naraḥ / evamuktvā tato devaścāntardhānaṃ gataḥ prabhuḥ // iti śrīgaṇeśapurāṇe upāsanākhaṇḍe śrīgaṇeśāṣṭakaṃ sampūrṇam //

320.3 PRĀRTHANĀPAÑCARATNASTOTRA

This text contains five sloka-s in honour of Guru.

Beginning

p. 5a, l.1. yaṃ vijñātuṃ bhṛguḥ svaṃ pitaramupagataḥ pañcavāraṃ yathāvat / jñānād evam amṛtāpteḥ satatam anupamaṃ cidvivekādi labdhvā / tasmai tubhyaṃ namaḥ śrīhariharagurave saccidānandamuktānantādvaitapratītena kuru kitavatāṃ pāhi māṃ dīnabandho //

End

p. 5b, l.1. cittavat saṅkalpapūrvaṃ sṛjati jagadidaṃ yogivanmāyayā yaḥ svātmanyevādvitīye paramasukhadṛśi svapnavadbhūminitye // tasmai tubhyaṃ namaḥ śrīhariharagurave saccidānandamuktānantādvaitapratītena kuru kitavatāṃ pāhi māṃ dīnabandho // 5 //

320.4 ŚIVĀPARĀDHAKṢAMĀPAṆASTOTRA

by Śaṃkara

Same as n° 32.4.

Beginning

p. 6a, l.1. ādau karmaprasaṅgāt kalayati kaluṣaṃ mātṛkukṣau sthitaṃ māṃ viṇmūtrāmedhyamadhye kvathayati nitarāṃ jāṭharo jātavedāḥ / yad yadvai tatra duḥkhaṃ vyathayati nitarāṃ śakyate ken vaktuṃ kṣantavyo me'parādhaḥ śiva śiva śiva bhoḥ śrīmahādeva śambho //

End

p. 8a, l.5. karacaraṇakṛtaṃ vā karmavākkāyajaṃ vā śravaṇanayanajaṃ vā mānasaṃ vāparādham / vihitam avihitaṃ vā sarvametat kṣamasva śiva śiva karuṇābdhe śrīmahādeva śambho // iti śrīmacchaṃkarācāryaviracitaṃ śivāparādhakṣamāpaṇastotraṃ sampūrṇam //

320.5 KAULANIRṆAYASINDHU

In this text, there is a discussion regarding śāstraic sanction for the practices of the Kaula-s. This is incomplete. Authorship is not known. This seems to be a rare text.

Beginning

p. 9a, l.1. dhyātvā śrītripurāṃ hṛdabjakuhare natvā gaṇeśaṃ gurūn śrīviśveśvarasaṃjñakaṃ svajanakaṃ vedāgamārthānugam / tatpādasmṛtisaṃgrahaprakaraṇāt dṛṣṭvā purāṇāṃstathā kurve'haṃ gurusevako laghutaraṃ granthottamaṃ nirṇayam // paramakāruṇikena maheśvarācāryavaryeṇa śrīgurorupadiṣṭaḥ kuladharmānabhijñaḥ dharmaśāstranipuṇaḥ kaścicchiṣyaḥ sandihāno mokṣamārgābhilāṣī saṃsārabhayabhītaśca jananamaraṇākulasaṃsāram asāraṃ jñātvā śrīgurum abhismṛtya bhaktipūrvakaḥ praṇipatyāha //

End

p. 31a, l.11. dhūpairdīpaiśca naivedyairnānābhakṣyasamarpitaiḥ / rudhiran na ca vinā māṃsasurayā sahautraṇāmācamanīyena candanena sugandhinā sakarpūraiśca tāmbūlai (ḥ) //

321

Stotra-s

RE.19.022. P.; 28 pp.; 145 x 76 mms.; 9-10 lines; Telugu; old and wrapper damaged.
Blank pages: 21b, 25b, 27b.

General contents

1. p. 2: Vināyakaprātaḥsmaraṇastotra; 2. 3a-5b: Vakratuṇḍastuti; 3. 7b-8a: Pañcāyudhastotra; 4. 8b-9a: Tripurāstotra; 5. 9b-10a: Ādyādimahālakṣmīhṛdaya; 6. 10b-12b: Subrahmaṇyagadya; 7. 13a: Subrahmaṇyaṣoḍaśanāmaśloka; 8. 13b-16a: Śāstṛgadya; 9. 16b-18b: Śāstṛvarṇamālāstuti; 10. 19a-21a: Hariharasutastotra; 11. 22a-24b: Hiḍimbamantra & Stotra; 12. 26b-27a: Nāmaṣoḍaśastotra.

P.1 contains some verses in praise of Guru; 6a Siddhivināyakamantra; 6b Subhāṣita verses; 7a Mṛtyuñjayamantra; 26a a verse in praise of Subrahmaṇya. Two unnumbered pages between 27 & 28 have some scribblings, accounts, etc. p. 28 has some Subhāṣita verses.

321.1 VINĀYAKAPRĀTAḤSMARAṆASTOTRA

This has three verses on Vināyaka which are to be recited early morning. This stotra seems to be rare.

Beginning

p. 2a, l.1. prāta(s)smarāmi gaṇanāthamanāthabandhuṃ sindūrapūrṇapariśobhitagaṇḍayugmam uddaṇḍavighnaparikhaṇḍanacaṇḍadaṇḍam ākhaṇḍalādisuranāyakabṛndavandyam //

End

p. 2b, l.5. ślokatrayamidaṃ puṇyaṃ sadā sāṃrājyadāyakam / prātarutthāya satataṃ yaḥ paṭhet prayataḥ pumān //

321.2 VAKRATUṆḌASTUTI

This contains a stotra in praise of Vināyaka. The colophon ascribes it to the authorship of Śaṃkarācārya. It is not found elsewhere and hence seems to be a rare text.

Beginning

p. 3a, l.1. om om oṃkārarūpaṃ himakararuciraṃ citsvarūpaṃ turīyaṃ traiguṇyātītalīlaṃ kalayati manasā tejasodāravṛttiḥ // yogīndrā brahmarandhre sahajagaṇamayaṃ śrīharendraṃ svasaṃjñam // gaṃ gaṃ gaṃ gaṃ gaṇeśaṃ gajamukham aniśaṃ vyāpakaṃ cintayanti //

End

p. 5b, l.4. putrāḥ pautrāḥ prapautrāḥ raṇabhuvi vijayo dyūtavāde pravīṇaḥ yasyeśo vighnarājo nivasati hṛdaye bhaktibhājāṃ sa devaḥ / iti śrīśaṃkaraviracitavakratuṇḍastutiḥ //

321.3 PAÑCĀYUDHASTOTRA

This brief stotra is in praise of the five weapons of Viṣṇu which are disc, conch, mace, bow and sword. This is published along with Viṣṇusahasranāma in Gorakhpur Press.

Beginning

p. 7b, l.1. sphuratsahasrāraśikhātitīvraṃ sudarśanaṃ bhāskarakoṭitulyam / suradviṣāṃ prāṇavināśi viṣṇo / cakram //

End

p. 8a, l.6. vad(n)e raṇe śatrujalāgnimadhye yadṛcchayāpatsu mahābhayeṣu paṭhedidaṃ stotramanākulātmā sukhī bhavatyai (tat) kṛtasady(rva)a(rakṣaḥ) //

321.4 TRIPURĀSTOTRA

This text contains five verses in praise of Goddess Tripurā. The author is Pallā Candraśekharasāstrī who describes himself as a great scholar in Vyākaraṇa and Sāhitya.

Beginning

p. 8b, l.1. taruṇāruṇakiraṇadyutikalite varalalite guṇavāritabhuvanatrayadurite varacarite / lalanāñcitapadasārasayugaḷe karakamale tripure kuru karuṇāṃ mama śaraṇaṃ tava caraṇam //

End

p. 9a, l.4. karamaṇḍitaśarakhaṇḍanamahiṣe gatakaluṣe varakhaṇḍanakharakhaṇḍajahānanetatama(ā)nane / ripukhaṇḍanaparirañjitakaluṣe dalitakuliśe / tripure kuru karuṇāṃ mama śaraṇaṃ tava (caraṇam) // vyākaraṇasāhityanipuṇapillā candraśekharaśāstri //

321.5 ĀDYĀDIMAHĀLAKṢMĪHṚDAYA

This text contains four verses (8-11) from the middle of the Ādyādimahālakṣmīhṛdaya. (Vide. Bṛhatstotraratnahāra, Gujarati Press, Bombay, 1925, p. 476).

Beginning

p. 9b, l.1. śāntyai namo'stu śaraṇāgatarakṣaṇāyai kāntyai namo'stu kamanīyaguṇāśrayāyai kṣāntyai namo'stu duritakṣayakāraṇāyai //

End

p. 10a, l.7. dhātryai namo'stu dharaṇīdharavallabhāyai puṣṭyai namo'stu puruṣottamapūjitāyai //

321.6 SUBRAHMAṆYAGADYA

This text contains a prayer on Subrahmaṇya in prose form. The author's name is not given. It seems to be a rare work.

Beginning

p. 10b, l.1. oṃ namo bhagavate bhavakhaṇḍaharaṇāya sadbhaktaśaraṇāya, śaravaṇabhavāya, śāmbhavīvibhavāya, yoganāyakāya, bhogadāyakāya, mahādevasenāparivṛtāyamahāmaṇigaṇālaṃkṛtāyaduṣṭadaityasaṃhārakāraṇāya...

End

p. 12b, l.1. bhuktiṃ muktiṃ dattvā me śaraṇāgataṃ māṃ śatāyuṣamava bho dīnabandho dayāsindho kārttikeyaprabho prasīda prasīda suprasanno bhava varado bhava śrīsubrahmaṇyavāmin oṃ namaste namaste namaḥ //

321.7 SUBRAHMAṆYAṢOḌAŚANĀMAŚLOKA

Same as n°164.2.

According to the colophon, it is from Saṃbhavakāṇḍa - Śivarahasyakhaṇḍa of the Skandapurāṇa but not found in the ptd. text.

Beginning

p. 13a, l.1. vedamantrai(ḥ) pūjaye(t) śrīdevaṃ ṣoḍaśanāmabhiḥ / prathamo jñānaśaktyātmā dvitīyo (yas)skanda eva ca //

End

p. 13a, l.9. krauñcabhiḥ(d) pañcadaśakaḥ ṣoḍaśaśśikhivāhanaḥ / tatraiva sumukhaḥ / iti śivarahasyakhaṇḍe saṃbhavakāṇḍe //

321.8 ŚĀSTṚGADYA

This text is a stotra in prose form on Śāstā. It is not found elsewhere and hence may be rare.

Beginning

p. 13b, l.1. asya śrīśāstṛkavacamahāmantrasya naidhruva ṛṣiḥ anuṣṭup chandaḥ śrīpūrṇapuṣkalāmbāsametaśrīmahāśāstā hariharaputro devatā / oṃ bhūtādhipāya vidmaheti bījam oṃ mahādevāya dhīmahīti śaktiḥ oṃ tanna(ś)śāstā pracodayāt iti kīlakam //

End

p. 16a, l.3. sarvāpannivāraṇāya śrīsvāmimukhyaśaktisvarūpāya sarvayantrātmakāya sarvamantrātmakāya sarvatantrātmakāya sarvasarvātmakāya hariharaputrāya śrīmahāśāstre namaste namaste namaḥ //

321.9 ŚĀSTṚVARṆAMĀLĀSTUTI

This stotra is in praise of Śāstā and its each line begins with the each letter of the Sanskrit alphabet in that order. This also seems to be a rare work.

Beginning

p. 16b, l.1. śrīdāmṛtamayānandaśriyaḥpatiśivassutaḥ / śrīpūrṇāpuṣkalāpremanimagnaśśāstaye (śāstre?) namaḥ agajāgrasutastutyaḥ agajānandadāyakaḥ amṛtapradārtihantāraṃ indirāsundarīsutaḥ / icchājñānakriyāśaktiḥ indukāntisamaprabhaḥ / iṣṭakāmyapradodyogaḥ indrarājyapradāyakaḥ//

End

p. 18b, l.7. dinamaṣṭottaraśataṃ eka viṃśativāsaram / yaḥ pārāyaṇaṃ kuryāt sarvarogān (t) pramucyate / catvāriṃśatdinaṃ kuryādiṣṭasiddhirbhaviṣyati / māsatrayaṃ tu sarveṣāṃ sarvatra vijayī bhavet / santataṃ paṭhanānmuktiḥ bhaktaiḥ pūjāditatparaḥ //

321.10 HARIHARASUTASTOTRA

This text contains a stotra in praise of Śāstā. It begins with some verses praising the glory of the Pādukā-s (holy sandals) of Śāstā. It is not found elsewhere and hence may be rare.

Beginning

p. 19a, l.3. namasta (namo'stu) saṃpatsukhadāyakābhyāṃ namasta saṃrāṇmaṇisāyakābhyāṃ namasta bhūtotkaramodakābhyāṃ namo'stu bhūteśvarapādukābhyām / carācaraprāṇimanoharābhyāṃ surāsuraśreṇivilāsadābhyāṃ suradrucintāmaṇikalpakābhyām //

End

p. 21a, l.3. śāstāraṃ mṛgayāśrāntaṃ aśvārūḍhaṃ gaṇāvṛtaṃ pānīyārthaṃ vanādetya śāstretaireva te namaḥ oṃ bhūtādhipāya vidmahe mahādevāya dhīmahi tanna(ś)śāstā pracodayāt //

321.11 HIḌIMBAMANTRA & STOTRA

This text deals with the Mantra and stotra of Hiḍimba. Hiḍimba here is conceived to be the child of Subrahmaṇya. According to the Mahābhārata, Hiḍimba is the brother of Hiḍimbī who was married to Bhīmasena. The text under notice is a rare one.

Beginning

p. 22a, l.1. asya śrīkumārasya dimbhaśrīhiḍimbamahāmantrasya anuṣṭup chandaḥ hiṃ bījaṃ ḍim śaktiḥ baṃkīlakaṃ mama sarvābhīṣṭasiddhyarthe jape viniyogaḥ / dhyānam : agastyasya śiṣyaṃ jagadrāṭpraśiṣyaṃ kumartyārtibhūtaṃ kumārasya dūtaṃ mahāśūravaṃśaṃ manīṣipraśaṃsaṃ hiḍimbaṃ bhaje'ham //

End

p. 24b, l.6. umāsaundarātmakramārūḍhacaryaṃ kṣamādhārar(bhū)ūpaṃtr(pr)amāṇātidhairyam / vimānistutaṃ viśvamāyāṃ vidantaṃ kumārasya ḍimbhaṃ hiḍimbaṃ bhaje'ham //

321.12 NĀMAṢOḌAŚASTOTRA

by

Kṛpānandabhikṣu

This is a stotra in 9 verses on Subrahmaṇya containing 16 names. The names are the same as in n° **321.7** but the text is different. The author Kṛpānandabhikṣu is not mentioned in the NCC.

Beginning

p. 26b, l.1. namo namaḥ jñānaśaktiḥ skandadeva namo namaḥ / namo namaḥ agnijanmaḥ (janmā) bāhuleya namo namaḥ // namo namaḥ gāṅgasūti(a)ḥ namaśśaravaṇodbhavaḥ / namo namaḥ kārttikeyaḥ kumārāya namo namaḥ //

End

p. 27a, l.5. kṛpānandabhikṣukṛtaṃ grathitaṃ nāmaṣoḍaśān / ṣaṇmukhasya prasādānāmapekṣāyā bhūyāt śivaṃ satyaṃ satyaṃ hi satyaṃ hi ṣaṇmukhaprītivardhanam / ādityamambikāṃ viṣṇuṃ gaṇanāthaṃ maheśvaram / subrahmaṇyaṃ ṣaḍātmānaṃ ṣaṇmukhaṃ bhāvaye'nvaham //

322

Stotra-s

RE.19.023. P.; 180 pp.; 104 x 169 mms.; 13-25 lines; `writing in some pp. is illegible, portions of pages are soiled and letters could not be deciphered; Telugu.

Blank pages: 1b, 2, 3, 5b, 6b, 7b, 8b, 9b, 10b, 11b, 12b, 13b, 14b, 15b, 20b, 21b, 23, 24, 25a, 28b, 38b, 39b, 40b, 41b, 42b, 43b, 44b, 45b, 46b, 47b, 48b, 50b, 51b, 54b, 55b, 58b, 59, 61, 62a, 63b, 65b, 69b, 71b, 72b, 76a, 90Aa, 90b, 91b, 92b, 99b, 104a, 105b, 106b, 108b, 109b, 113b, 116b, 117, 118, 121, 124a, 126, 128b, 133b, 134, 135a, 136b-147a, 149b, 150b, 151, 152a, 153, 155b, 156b-174a, 178b.

General contents

1. pp. 5a-9a: Raśmimālāmantra; 2. 9a-14a: Parikarapañcakādi; 3. 29a: Bhūtaśuddhi; 4. 29a-52b: Nyāsa-s; 5. 53: Lalitopaniṣat; 6. 54a-62b: Stotra-s; 7. 63a: Kāmakalādhyāna; 8. 66a-67b: Vīrāvalīpañcaka; 9. 68a: Gaṇapatimahāmantra; 10. 68b: Lakṣmīgaṇapatimālāmahāmantra; 11. 69a: Māyāpañcākṣarīmahāmantra; 12. 70a: Medhādakṣiṇāmūrtimahāmantra; 13. 71a: Praṇavapañcākṣarī (sadāśiva) mahāmantra; 14. 72a: Tārakabrahmavidyāmahāmantra; 15. 73a: Śrīrāmadūtamahāmantra; 16. 74b-75b: Dattātreyānudhyānamantra; 17. 77a: Saurāṣṭākṣarīmantra; 18. 78a-79b: Gurumaṇḍala; 19. 80a: Ṣoḍaśākṣarabrahmavidyāmahāmantra; 20. 81: Bālātripurasundarīmahāmantra; 21. 82a: Pañcadaśīmālāmantra; 22. 83a: Dakṣiṇakālīmahāmantra; 23. 84: Bṛhadvārāhīmahāmantra; 24. 85a: Rājamātaṅgīśrīmahāmantra; 25. 85b: Kālarātrimahāmantra; 26. 86b: Caṇḍikāparameśvarīnavākṣarīmahāmantra; 27. 87: Kāmakalādhyāna; 28. 88b: Saubhāgyalakṣmī; 29. 89: Ajapāgāyatrīmahāmantra; 30. 90b-93a: Lalitāstavarāja; 31. 94a-98b: Lakṣmīkavacastotramahāmantra; 32. 99a-99Aa: Śyāmalāpañcāśadvarṇamālāmantra; 33. 105a: Nityānuṣṭhānavidhi; 34. 106a-111b: Praṇavamahāmantra; 35. 112a: Bhuvaneśvarīmahāmantra; 36. 114a-115b:

Prāṇāhutulapaddhati; 37. 119a-122a: Pratyaṅgirā; 38. 122b: Svarṇākarṣaṇabhairavamantra; 39. 123a: Āpaduddharaṇavaṭukabhairavamahāmantra; 40. 123b: Dattātreyadvādaśākṣarīmantra; 41. 124b-125b: Kāmakalā; 42. 127: Śrīdevītrailokyamohanakavaca; 43. 127b-133a: Lalitāmahātripurasundarīrājarājeśvarītrailokyamohanakavacamahāmantra; 44. 148a-149a: Gāyatrīrāmāyaṇa.

Fol. 1a contains a brief contents of this Ms. 14-28b: Mantra-s of some gods and goddesses; 64b-65a: Mantravarṇamālā; 99b-148b: six adhvan-s; Bījākṣara-s and others; 152: Manuṣyadehatattvavicāra; 154-155 Śivarātri; 156: Navagrahacāra; 175: Vratakriyā-s; 176-177b: Tattvarūpapañcaviṃśanmantra-s; 178a: Aṣṭāracakra.

322.1 RAŚMIMĀLĀMANTRA

This text contains the mantra of Raśmimālā, a manifestation of Śakti. She is identified with Goddess Sāvitrī and Gāyatrī. Her name is probably due to her brilliant appearance.

Beginning

p. 5a, l.1. śrīmātre namaḥ / śrīmadguruparābrahmaṇe namaḥ / raśmimālā / oṃ śrīnāthādigrurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavam // siddhaughaṃ vaṭukatrayaṃ padayugaṃ dūtīkramaṃ maṇḍalam // vīrādvyaṣṭicatuṣṣaṣṭinavakaṃ vīrāvaḷīpañcakaṃ śrīmanmālinīmantrarājasahitaṃ vande gurormaṇḍalam //

End

p. 9a, l.11. oṃ parorajasi sāvadom ityaṣṭārṇaturīyagāyatrī / svaikyavimarśane dvādaśānte //

322.2 PARIKARAPAÑCAKĀDI

This text contains (1) Parikarapañcaka, (2) Rakṣākarapañcaka, (3) Adhiṣṭhānapañcaka and (4) Śrīvidyāpañcaka. Each of these five mantra-s deals with accessories, protection, occupational place and Śrividyā respectively. These are not to be traced to any source.

Beginning

p. 9a, l.15. sūryākṣatejase namaḥ / khecarāya namaḥ / asato māṃ sadgamaya / tamaso māṃ jyotirgamaya / mṛtyormām amṛtaṃ gamaya //

End

p. 14a, l.1. 3(3) oṃ āṃ hrīṃ srauṃ sahoparamaścārī svāhā iti śriyaḥ pratyaṅgamaravauṭ(?) //

322.3 BHŪTAŚUDDHI

This text describes in brief bhūtaśuddhi.

Beginning

p. 29a, l.1. pādādijānuparyantaṃ vṛddhimaṇḍalaṃ caturaśraṃ pītavarṇaṃ nivṛttikalām laṃ hrām //

End

p. 29b, l.21. pañcakośasyeti - pītaiḥ avasthātrayasākṣisarvadānandamāhuḥ //

322.4 NYĀSA-S

Similar to n° 76.2.

This text contains 1) Mātṛkānyāsa, 2) Nyāsāvali which includes Antarmātṛkānyāsa, Karanyāsa, Pañcacakranyāsa, Bhuvananyāsa, Mūrtinyāsa, Yantranyāsa & Devatānyāsa.

Beginning

p. 29Aa, l.1. ślokapañcāśadvarṇabhedaiḥ vihitavadanadoḥpādayoḥ kukṣau vakṣo . .

End

p. 52b, l.13. tāsāṃ smaraṇamātreṇa mṛtyudāridryanāśanam //

322.5 LALITOPANIṢAT

This text contains the Lalitopaniṣat which is not counted among the list of Upaniṣads.

Beginning

p. 53a, l.1. caitanyaṃ śāśvataṃ nityaṃ kriyātītaṃ nirañjanam / nādabindu kalātītaṃ tasmai śrīgurave namaḥ // ātmani sukhaṃ ramamā (?) kāramāvṛtya brahmāṇḍamaṇḍalamayaṃ svaprakāśamayaṃ vibhāvayet//

End

p. 53b, l.6. hāriṃ gaurīñca kau //

322.6 STOTRA-S

This text contains: - 1. Kiṅkiṇīstotra, 2. Kailāsāṣṭottaranāmāvali & 3. Namaskāraviṃśati. The second is the same as n°314.12, the first is the same as GOML.D. 10740 and the last is rare.

Beginning

p. 54a, l.1. sargasaṃsargasaṃdeca (?) pūjitārthe trivikrame / ciccandramaṇḍalāntantasthe namaste haravallabhe // jagatāṃ hṛdayodyoge yāgabhogavibhāgine / sthitibhāvasthite gauri namastubhyaṃ harāṅgane //

End

p. 62b, l.5. vāmāṅgasundaram / yotī . . . . yoniduṣṭam turīya //

322.7 KĀMAKALĀDHYĀNA

This text contains the Kāmakalādhyāna. This is a Śākta text.

Beginning

p. 63a, l.1. atha kāmakalādhyānam / bandhunā mukhaṃ bandhudvayena kuce / sa parārdhena yoniḥ śaktibījaṃ sauḥ //

End

p. 63a, l.14. stanau dahanaśītāṃśuḥ yonirūrdhvakeśākhanet //

322.8 VĪRĀVAḶĪPAÑCAKA

This text contains praises in favour of the teachers of the Śākta religion. Vīrāvalīpañcaka consists of (1) Brahmavīrāvalī, (2) Viṣṇuvīrāvalī, (3) Rudravīrāvalī, (4) Īśvaravīrāvalī and Sadāśivavīrāvalī...

Beginning

p. 66a, l.1. ślo. śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ siddhaughṃ vāṭukatrayaṃ padayugaṃ dūtīkramaṃ maṇḍalam / vīrādyaṣṭacatuṣkaṣaṣṭinavakaṃ vīrāvalīpañcakaṃ śrīmanmālinīmantrarājasahitaṃ vande gurormaṇḍalam//

End

p. 67a, l.22. kāryakāraṇayorātmamantraṃ brahmavastu navasa brahmavastuno na sakālāgrya siddhāntam //

322.9 GAṆAPATIMAHĀMANTRA

This text contains the mantra of Gaṇapati.
Similar to GOML. D. 6140.

Beginning

p. 68a, l.1. śrīsadguruparabrahmaṇe namaḥ / gaṇapatimahāmantraḥ / asya śrīgaṇapatimahāmantrasya gaṇakarṣiḥ gāyatrīchandaḥ siddhalakṣyamahāgaṇapatirdevatā / gaṃ bījam / svāhā śaktiḥ / glauḥ kīlakam / mama śrīmahāgaṇapatiprasādasiddhyarthe jape viniyogaḥ //

End

p. 68a, l.19. tatpuruṣāya vidmahe vakratuṇḍāya dhīmahi tanno danti pracodayāt //

322.10 LAKṢMĪGAṆAPATIMĀLĀMAHĀMANTRA

Similar to n°314.14.

This text contains the Mālāmantra of Lakṣmīgaṇapati; one of the many forms of Gaṇapati.

Beginning

p. 68b, l.1. asya śrīlakṣmīgaṇapatimālāmahāmantrasya gaṇakarṣiḥ nicṛtgāyatrīchandaḥ mahālakṣmīgaṇapatirdevatā / klauṃ bījam / kroṃ śaktiḥ / śrīṃ kīlakam / mahālakṣmīgaṇapatiprasādasiddhyarthe mahālakṣmīgaṇapatimālāmantrajape viniyogaḥ //

End

P. 68a, l.24. oṃ śrīṃ hrāṃ krāṃ kṣīṃ glāṃ mahālakṣmīgaṇapataye huṃ phaṭsvāhā // saha nāvavatu / oṃ śāntiśśāntiśśāntiḥ / evaṃ triḥ //

322.11 MĀYĀPAÑCĀKṢARĪMAHĀMANTRA

This contains the five syllabled mantra of Māyā. This mantra is to be repeated for obtaining mokṣa. This seems to be a rare text.

Beginning

p. 69a, l.1. asya śrīmāyāpañcākṣarīmahāmantrasya vāmadevarṣiḥ paṅkticchandaḥ umāmaheśvaro devatā / hrīṃ bījaṃ / namaśśaktiḥ / śivāyeti kīlakam / mama sakalamokṣasāmrājyasiddhyarthe jape viniyogaḥ / oṃ sarvajñaśaktidhāmne aṃ / oṃ nityatṛptidhāmne tarja...

End

P. 69a, l.18. tatpuruṣāya vidmahe mahādevāya dhīmahi tanno (r)udra pracodayāt //

322.12 MEDHĀDAKṢIṆĀMŪRTIMAHĀMANTRA

This text contains the mantra of Medhādakṣiṇāmūrti a form of Dakṣiṇāmūrti. Knowledge could be obtained by repeating this mantra. This is similar to GOML. D. 6957-65.

Beginning

p. 70a, l.1. asya śrīmedhādakṣiṇāmūrtimahāmantrasya brahmā ṛṣiḥ gāyatrīchandaḥ medhādakṣiṇāmūrtirdevatā / svāhā bījam / medhācakṣuḥ prajñāṃ kīlakam / mama śrīmedhādakṣiṇāmūrtiprasādasiddhyarthe jape viniyogaḥ / oṃ namo bhagavate aṃ //

End

p. 70a, l.19. tatpuruṣāya vidmahe vidyāvāsāya dhīmahi tanno dakṣiṇāmūrtiḥ pracodayāt //

322.13 PRAṆAVAPAÑCĀKṢARĪ (SADĀŚIVA) MAHĀMANTRA

Same as n°314.17.

Beginning

p. 71a, l.1. asya śrīpraṇavapañcākṣarī (sadāśivaṣaḍakṣarī) mahāmantrasya vāmadevarṣaye namaḥ śirasi / anuṣṭupchandase namaḥ mukhe / śrīsāmbaśivadevatāyai namaḥ hṛdi / oṃ bījāya namaḥ / nābhau / namaśśaktaye namaḥ guhye / śivāya kīlakāya namaḥ pādayoḥ / mama śrīsāmbasadāśivaprītyarthe jape viniyogāya namaḥ sarvāṅge //

End

p. 71a, l.22. sadāśivāya vidmahe sahasrākṣāya dhīmahi tanno sāmbaḥ pracodayāt //

322.14 TĀRAKABRAHMAVIDYĀMAHĀMANTRA

This contains the Tārakabrahmavidyāmahāmantra. This is addressed to Śiva and help the reciter to attain mokṣa. This is similar to GOML. D. 6317.

Beginning

p. 72a, l.1. asya śrītārakabrahmavidyāmahāmantrasya agastyarṣiḥ gāyatrīchandaḥ śrītārakā devatā / rāṃ bījam / namaśśaktiḥ / rāmāyeti kīlakam / mamaśrītārāya prasādasiddhyarthe jape viniyogaḥ / śrāṃ oṃ śrīṃ tarja + śrāṃ ma + //

End

p. 72a, l.18. ślo kālāmbhodharakāntikāntimaniśaṃ śrīrāsanādhyāsanaṃ mudrāṃ jñānamayīṃ dādhānamaparāṃ hastāmbujuṃ jānunim // sītāṃ pārśvagatāṃ saroruhakarāṃ vidyunnibhāṃ rāghavaṃ paśyantaṃ makuṭāṃ sadā vividhākālojjvalāṅgaṃ bhaje //

322.15 SRĪRĀMADŪTAMAHĀMANTRA

This contains the mantra to propitiate Hanumān who is referred to here as Rāmadūta. This is similar to GOML. D.7673.

Beginning

p. 73a, l.1. asya śrīrāmadūta mahāmantrasya brahmā ṛṣiḥ anuṣṭupchandaḥ śrī hanumān devatā / oṃ bījam / svāhā śaktiḥ / rāmadūteti kīlakam / mama śrīrāmadūtaprasādasiddhyarthe jape viniyogaḥ //

End

p. 73a, l.18. ślo bālārkāmitatejasaṃ tribhuvane prakṣobhakaraṃ sundaraṃ sugrīvādisamastavānaragaṇaissevyapādāmbujam // nādenaiva samastarākṣasagaṇān santrāsayantaṃ prabhuṃ śrīmadudayapadāṃbujasmṛtirataṃ dhyāyāmi vātātmajam //

322.16 DATTĀTREYĀNUDHYĀNAMANTRA

This text contains the mantra to meditate upon Dattātreya. This is different from GOML. D. 6392-6395.

Beginning

p. 74b, l.11. śrīdattātreyānuṣṭhānamantrasya sadāśivarṣiḥ dattātreyo devatā / dattātreyo'tha hṛdaye harikṛpaiti śīrṣe annātmānandeti śikhāyām //

End

p. 75b, l.2. satyapi dārāmatha makhātmeti mithune nikhila kṣepacakra (?) vigucau //

322.17 SAURĀṢṬĀKṢARĪMANTRA

This contains the eight syllabled mantra of Sūrya. This is almost similar to GOML. D. 7609.

Beginning

p. 77a, l.4. ācamya parameśvaraprītyarthaṃ saurāṣṭākṣarīmahāmantrajapaṃ kariṣye / asya śrīsaurāṣṭākṣarīmahāmantrasya devabhārgava maharṣiḥ daivī gāyātrī chandaḥ / sūrya iti śaktiḥ / ādityamiti kīlakaṃ / savitā sūryanārāyaṇaprasādasiddhyarthe jape viniyogaḥ //

End

p. 77b, l.8. śrīmannārāyaṇapadma bhalo ārogyaśaṃkaracāmati . . ma (kāli) . . . rikaśṛṅgakāmaṭhamuna A.D. 483.

322.18 GURUMAṆḌALA

This mantra is addressed to the assembly of Śākta preceptors in order to get their favour.

Beginning

p. 78a, l.1. oṃ aum hrīṃ śrīm, aum klaum sauḥ hāṃsaśśiva saundarasvarūpanirūpaṇahetave svagurave namaḥ //

End

p. 79b, l.15. oṃ āṃ kṣaum aum aṃ . . kṣa . . . oṃ iti tarpaṇaṃ ca triḥ jātā //

322.19 ṢOḌAŚĀKṢARABRAHMAVIDYĀMAHĀMANTRA

This text deals with the 16 syllabled mantra of Brahmavidyā.

Beginning

p. 80, l.1. asya śrīṣoḍaśākṣarībrahmavidyāṣaṭkamālāmahāmantrasya dakṣiṇā-mūrtirṣiḥ paṅktiśchandaḥ śrīmahātripurasundarī devatā / auṃ kara tripurādevī vidmahe vāgīśvarī dhīmahi tanno mūrtiḥ pracodayāt //

End

Fol. 80b, l.24. avighnaṃ kuru yo nityaṅkaragṛhamidānīm / oṃpakautauti (?) sati prasida mama siddhāṃ karoti //

322.20 BĀLĀTRIPURASUNDARĪMAHĀMANTRA

Similar to n° 69.26.

Beginning

p. 81a, l.1. asya śrībālātripurasundarīmahāmantrasya dakṣiṇāmūrtirṣiḥ paṅktiśchandaḥ śrībālātripurasundarī devatā auṃ bījam / sauḥ śaktiḥ / klīṃ kīlakam / mama śrībālātripurasundarīprasādasiddhyarthe jape viniyogaḥ //

End

p. 81b, l.16. aṅganyāsādi dhyānam / lamityādi gurudhyānam / . . . samarpaṇamastradhyānaṃ bījamantrā jānam (?) dhyānam śāntijapam / samarpaṇa hrīṃ bījam //

322.21 ṔAÑCADAŚĪMĀLĀMANTRA

This text deals with the 15 syllabled mālāmantra. Vide: Tanjore supplement n° 1066.

Beginning

p. 82a, l.1. asya śrīpañcadaśīmālāmantrasya dakṣiṇāmūrtirṣiḥ paṅktiśchandaḥ śrīlalitāparameśvarī devatā / kaś bījam / sa śaktiḥ / haḥ kīlakam / mama śrīlalitāprasādasiddhyarthe jape viniyogaḥ //

End

p. 82b, l.21. nari śrīrāti nikhaceśvarāya (nikhileśvarāya) / namaḥ śivātreca namaśśivāya //

322.22 DAKṢIṆAKĀLĪMAHĀMANTRA

This text contains the mantra in honour of Dakṣiṇakālī, one of the many forms of Kālī.

Beginning

Fol. 83a, l.1. asya śrīdakṣiṇakālīmahāmantrasya brahmā ṛṣiḥ uṣṇik chandaḥ śrīkālikādevatā / hrauṃ bījam / hrūṃ śaktiḥ / klauṃ kīlakam / mama sarvābhīṣṭasiddhyarthe jape viniyogaḥ krāṃ aṃ krīṃ tarja krūṃ madhya krom anā krauṃ kaniṣṭha kraḥ karatalakaraḥ evaṃ hṛdayādinyāsaḥ //

End

p. 83a, l.16. aṅganyāsādikaṃ dhyānaṃ lamityādi guru ? ntijam tarpaṇaṃ yantranyāsam //

322.23 BṚHADVĀRĀHĪMAHĀMANTRA

This text contains the Bṛhadvārāhīmahāmantra. Repetition of this mantra is said to bring to the aspirant the favour of great Vārāhi, one of the seven divine mothers (mātaraḥ). This is similar to GOML. D. 6782. cf. Prapañcasārasārasaṃgraha II TSMS.II. n° 98.p. 622.

Beginning

p. 84a, l.1. asya śrībṛhadvārāhīmahāmantrasya varāharṣiḥ anuṣṭupchandaḥ / śrī bṛhadvārāhyambādevatā auṃ bījam / glauḥ śaktiḥ / svāhā kīlakam / mama śrībṛhadvārāhyambāprasādasiddhyarthe jape viniyogaḥ / auṃ glaum oṃ namo bhagavate aṃ //

End

p. 84b, l.4. eṃ kuru kuru / śīghraṃ vaśyaṃ kuru kuru auṃ gām auṃ ṭha ṭha ṭha pauṃ vauṃ phaṭ svāhā / aṅganyāsādikaṃ lamityādi //

322.24 RĀJAMĀTAṄGĪŚRĪMAHĀMANTRA

Similar to the printed version found in Tanjore Library ed. of Prapañcasārasārasaṅgraha Part I. p.239.

Beginning

p. 85a, l.1. asya śrīrājamātaṅgīśvarīmahāmantrasya mataṅgamaharṣiḥ triṣṭupchandaḥ śrīśyāmalāparameśvarī devatā / auṃ bījam / hrīṃ śaktiḥ / śrī(ṃ?) kīlakam / mama śyāmalāprasādasiddhyarthe jape viniyogaḥ / aiṃ hraṃ śrīṃ aiṃ klīṃ sauḥ oṃ namo bhagavati śrīrājamātaṅge(ī)śvarī //

End

p. 85a, l.22. sarvaduṣṭamṛgavaśaṅkari sarvasattvavaśaṃkuru kuru . . . . vaśaṃ kuru sarvajanaṃ me vaśamānaya . . . svā śri śrī auṃ / punaḥ nyāsādikam //

322.25 KĀLARĀTRĪMAHĀMANTRA

This contains the mantra to worship Kālarātrī. See Adyar Library.Alph. Index p. 26.

Beginning

p. 85b, l.1. asya śrīkālarātrīmahāmantrasya dakṣiṇāmūrti ṛṣiḥ / jagatīchandaḥ / alarkanivāsinī kālarātri . . . latā krīṃ bījam / mahārājñīti śaktiḥ / kraṃ kīlakam / mamābhīṣṭasiddhyarthe jape viniyogaḥ / oṃ hāṃ śrīṃ klauṃ kāmeśvari sarvajanama . . hāri / sarvamukhaskandini / aṃ sarvarā . . //

End

p. 85b, l.18. sevitāṃ devasaṅghaiḥ mayā dīrgha . . rājñāṃ mano'bhūśara ekalate nūmāśraye kālarā. . lamityādi - guru //

322.26 CAṆḌIKĀPARAMEŚVARĪNAVĀKṢARĪMAHĀMANTRA

This deals with the nine-syllabled mantra of Caṇḍikāparameśvarī. This seems to be a rare text.

Beginning

p. 86b, l.1. asya śrīcaṇḍikāparameśvarīmahāmantrasya mārkaṇḍeya bhagavān ṛṣiḥ anuṣṭup chandaḥ / caṇḍikāparameśvarī devatā / vauṃ bījam / hrauṃ śaktiḥ klauṃ kīlakam / caṇḍikāprasādasiddhyarthe jape viniyogaḥ //

End

p. 86b, l.21. lamiti oṃ hraṃ kṣīṃ cayaṃ gato nāsti /

322.27 KĀMAKALĀDHYĀNA

Similar to n° 322.7.
This text contains the dhyānaśloka on Kāmakalā. This seems to be a rare text.

Beginning

p. 87a, l.2. sthūlaṃ bindunā mukham, khandudvayena kuce saparārdhena yoniḥ sūkṣmam - kāmakalā ki - a - ā - r + ako + ako + a + a //

End

p. 87b, l.8. kāmakalādhyānena saubhāgyahṛdayayāmṛṣṭaṃ bhavati //

322.28 SAUBHĀGYALAKṢMĪMAHĀMANTRA

This text contains the mantra of Saubhāgyalakṣmī the goddess presiding over luck of people. This seems to be a rare text.

Beginning

p. 88b, l.9. asya śrīsaubhāgyalakṣmī ekākṣarī mahāmantrasya dakṣiṇāmūrti ṛṣiḥ / paṅktiśchandaḥ / saubhāgyalakṣmīrdevatā koṃ bījam / rūṃ śaktiḥ / raṃ kīlakam / caturvargaprasādasiddhyarthe jape viniyogaḥ //

End

p. 88b, l.23. caturmukha . . . . . tyā . . lamityādi mukh (a) (ku) pi śrīḥ / ka īṃ ra //

322.29 AJAPĀGĀYATRĪMAHĀMANTRA

Same as n° 103.3.

Beginning

p. 88a, l.1. asya śrīajapāgāyatrīmahāmantrasya paramahaṃsa ṛṣiḥ / avyakta-gāyatrīchandaḥ / paramahaṃso devatā / hāṃ bījam / saḥ śaktiḥ / so'ham kīlakam / mama ajapāgāyatrījape viniyogaḥ / haṃsahaṃsāya vidmahe aṃ / paramahaṃsāya dhīmahi ta / tanno haṃsaḥ pracodayāt //

End

p. 88b, l.17, sahasraṃ paramātmanaḥ gurorapi sahasrantu sarvaṃ brahmārpaṇaṃ bhavet //

322.30 LALITĀSTAVARĀJA

This text contains a stotra in praise of Goddess Lalitā. It forms part of the Brahmāṇḍapurāṇa, Uttarakhaṇḍa-Lalitopākhyāna. 39. 22-43. See Adyar Library Stotra-s II n° 375. Readings in this text differ from the printed ed. Motilal Banarsidas, Delhi.

Beginning

p. 90a, l.(1). jaya devi jagannātha jaya devi parātpare / jaya kalyāṇanilaye jaya kāmakalātmane / 2) jaya kāmeśa vāmākṣi jaya kāmākṣi sundari / jayākhilasurārādhye jaya kāmeśa kāmade //

End

p. 93a, l.10 (31) iti stutvā mahādevīṃ devāḥ sarve savāsavāḥ bhūyo bhūyo namaskṛtya śaraṇaṃ jagmurjanāḥ //
(32) tataḥ prasannā sā devī praṇataṃ vīkṣya vāsavam // vareṇa chandayāmāsa varadākhiladehinām //

322.31 LAKṢMĪKAVACASTOTRAMAHĀMANTRA

This text contains Lakṣmīkavacastotra, which forms part of the Hiraṇyagarbhasaṃhitā.

Beginning

p. 94a, l.1. śrīmātre namaḥ / śrīsadguruparabrahmaṇe namaḥ / srīmahāgaṇādhipataye namaḥ / hariḥ oṃ / asya śrīlakṣmīkavacastotramahāmantrasya hiraṇyagarbharṣiḥ anuṣṭupchandaḥ / śrīḥ devatā / oṃ śrīṃ bījaṃ / hrīṃ śaktiḥ / klauṃ kīlakam / mama śrīmahālakṣmīprasādasiddhyarthe jape viniyogaḥ / oṃ śrīṃ hrīṃ klīṃ hiraṇyavarṇāṃ hariṇīṃ / klauṃ hrīṃ śrīṃ oṃ aṅgu //

End

p. 98b, l.10. dhyātvā sarvopacāraiśca pūjayedvidhi yaḥ pumān sarvārthasiddhīrlabhate sarveṣūtkṛṣṭatāṃ vrajet bahunā kīṃ sūktena. . . sākṣāt devatā bhavet / iti hiraṇyagarbhasaṃhitāyāṃ śrīsūktakavacaṃ sampūrṇam / oṃ tat sat //

322.32 ŚYĀMALĀPAÑCĀŚADVARṆAMĀLĀMANTRA

This text deals with the fifty syllabled mantra of Śyāmalā.

Beginning

p. 99a, l.1. ślo vande'haṃ vanajekṣaṇāṃ vasumatīṃ vāgdevatāṃ . . . śabdabrahmamayīṃ śaśāṅkavadanāṃ śātodarīṃ śāṅkarīm / ṣaḍbhujāṃ saśivāṃ sakuñcitapadāmādhāracakre sthitā(ṃ) cidrūpāṃ //

End

p. 99 Aa, l.13. śl / pratyastamitabhedaṃ yatsattāmātramagocarām / vacasāmātmasamvedyam tattajñāniṃ brahmasaṃjñitam //

322.33 NITYĀNUṢṬHĀNAVIDHI

This is a manual on the daily practice of a Śaiva.

Beginning

p. 105a, l.1. ācamya (praṇavena) bhasmadhāraṇa agniriti bhasma iti mantreṇa bhasmadhāraṇam / oṃ om iti jalaṃ samprokṣya caturaśramaṇḍalaṃ kṛtvā aṣṭakoṇaṃ cakraṃ vilikhya madhye vṛttam / vṛttamadhye tāram / māyāñca vilikhya aṣṭakoṇeṣu nārāyaṇāṣṭākṣarīṃ vilikhya //

End

p. 105a, l.18. daṇḍatarpaṇapraṇavabhuvaneśvarīmahāvākyajapaṃ ca kariṣye iti / saṅkalpya aṅganyāsādikam //

322.34 PRAṆAVAMAHĀMANTRA

This text deals with the Praṇavamantra.
Same as GOML. D. 6637.

Beginning

p. 106a, l.1. asya śrīpraṇavamahāmantrasya antaryāmī ṛṣiḥ / virāṭchandaḥ / paramātmā devatā / oṃ bījam / iṃ śaktiḥ / me kīlakaṃ parāpratyikṣite ditye viniyogaḥ //

End

p. 111b, l.17. am (ṛ) tojagaśākārivonya . . . ..//

322.35 BHUVANEŚVARĪMAHĀMANTRA

This text deals with the Bhuvaneśvarīmahāmantra.
Almost similar to GOML. D. 6828.

Beginning

p. 112a, l.1. asya śrībhuvaneśvarīmahāmantrasya prajāpati ṛṣiḥ // gāyatrī chandaḥ / bhuvaneśvarī devatā / hāṃ bījam / iṃ śaktiḥ / raṃ kīlakam / mama bhuvaneśvarīprītyarthe jape viniyogaḥ / hrāṃ hrīṃ hroṃ hlau(ṃ?) hroṃ hrādinī aṅgakaranyāsādi kṛtvā //

End

p. 112b, l.7.kūpe bakaḷakāmeṣṭapramrūñca yadātmākotmakam hrārihādā(?) . . .

322.36 PRĀṆĀHUTIPADDHATI

This text deals with the way of offering the oblations to the five vital airs. The mantra-s are different from those that are of use according to the tradition of the Smṛti-s. This text contains many other small texts, of which, Bhikṣāmahotsava is of importance.

Beginning

p. 114a, l.1. om ātmane svāhā / oṃ antarātmane svāhā / oṃ paramātmane svāhā / oṃ viśvātmane svāhā / oṃ jīvātmane svāhā / oṃ brahmātmane svāhā //

End

p. 115a, l.18. yatkaroti jagannātha tadastu tava pūjanam /

322.37 PRATYAṄGIRĀMANTRA

Similar to n° 62.5.

Beginning

p. 119a, l.1. oṃ asya śrīpratyaṅgirāmahāmantrasya brahma ṛṣiḥ / gayatrī chandaḥ / pratyaṅgirā devatā / hrāṃ bījam / hrīṃ śaktiḥ / hrūṃ kīlakam / mama caturvidyāsaubhāgyadhanadhānyacaturvidhapuruṣārtha siddhyarthaṃ pratyaṅgirāmahāmantrajape viniyogaḥ / aśini hrāṃ aṅgu / śaṅkhani hrīṃ tarja / hroṃ kaṇiṣṭha //

End

p. 122a, l.21. oṃ hrīṃ / yāṃ kalpayanti no'rayaḥ krūrāṃ kṛtyāṃ vadhūmiva / hrāṃ brahmaṇāpanirṇudmaḥ pratyakkartāramṛcchatu / hrīṃ oṃ //

322.38 SVARṆĀKARṢAṆABHAIRAVAMANTRA

Similar to n° 47.13.

Beginning

p. 122b, l.1. oṃ asya śrīsvarṇākarṣaṇabhairavamahāmantrasya brahmarṣiḥ triṣṭup chandaḥ / svarṇākarṣaṇabhairavo devatā / hīṃ bījam / klīṃ śaktiḥ / saḥ kīlakam / mama śrīsvarṇākarṣaṇabhairavaprasādasiddhyarthajape viniyogaḥ / hrāmityādi karahṛdayādinyāsaḥ//

End

p. 122, l.20. satyaṃ satyaṃ vadāmyaham / (aṅ)galakṣapuraścaryā nityāṅgaṃ . . dāridryanirumūlanaṃ bhavati //

322.39 ĀPADUDDHARAṆAVAṬUKABHAIRAVAMAHĀMANTRA

Similar to GOML. D. 5980.

Beginning

p. 123a, l.1. asya śrīāpaduddharaṇavaṭukabhairavamahāmantrasya anādibhairavarṣiḥ paṅktiśchandaḥ // āpaduddharaṇavaṭukabhairavo devatā / śrīṃ bījam / hraṃ śaktiḥ / kṣmroṃ kīlakam / mama śrīāpaduddharaṇavaṭukabhairavaprasādasiddhyarthe jape viniyogaḥ / hrāṃ nāṃ iti karahṛdayādinyāsaḥ / dhyānam //

End

p. 123a, l.18. namaḥ srīṃ hrīṃ klīṃ kṣmrūṃ vaṃ vaṭukāya viṃ satra āpaduddharaṇāya kuru vaṭukāya nimbu (?) nāthāya mahābhairavāya kṣmrūṃ klīṃ hrāṃ śrīm (40) //

322.40 DATTĀTREYADVĀDAŚĀKṢARĪMANTRA

This text contains the twelve syllabled mantra of Dattātreya. This is different from GOML. D. 6390.

Beginning

p. 123b, l.1. asya śrīdattātreyadvādaśākṣarīmahāmantrasya sadāśivarṣiḥ jagatīchandaḥ dattātreya (o) devatā / omiti bījam I svāheti śaktiḥ / sambuddhīriti kīlakam / drāmiti hṛdayam / hrīṃ kṣmtiti śīrṣe //

End

p. 123b, l.17. dattātreya harikṛṣṇa tannaśa unnattivindāyike digambaramunijālaṃ śobhajjanasagara //

322.41 KĀMAKALĀ

Similar to n° 322.7.

Beginning

p. 124b, l.3. kāmakaḷā / I ahaṃ (ahamākārākhya siddha . . . aham is a unique entity without a second a paraśivārikāma embodiment of prakāsa).

End

p. 125b, l.1. kāmakalā binds to the feeling of pūrṇo'ham a state of non-duality. Supreme meaning of aikāsana.

322.42 ŚRĪDEVĪTRAILOKYAMOHANAKAVACA

Same as n° 84.3 and brief.

Beginning

p. 127a, l.1. śridevyāḥ trailokyamohanakavacam / śrīdevyuvāca / śrīmattripurasundaryā yā yā vidyā sudurlabhā / kṛpayā kathitāssarvāḥ śrutāśca gaditā mayā / prāṇanāthādhunā brūhi kavacaṃ mantragraham // trailokyamohanañceti nāmataḥ kathitaḥ(ṃ) purā / idānīṃ śrotumicchāmi sarvārthaṃ kavacaṃ sphuṭam //

End

p. 127b, l.4. tripurasundarī dharmārthakāmamokṣeṣu viniyogaḥ /

322.43

LALITĀMAHĀTRIPURASUNDARĪRĀJARĀJEŚVARĪ TRAILOKYAMOHANAKAVACAMAHĀMANTRA

Similar to n° 322.42.

Beginning

p. 127b, l.6. asya śrīlalitāmahātripurasundarīrājarājeśvarītrailokyamohanakavacamahāmantrasya śivarṣiḥ / virāṭchandaḥ / śrī mahātripurasundarī devatā / kara /

End

p. 133, l.6. rājarājeśvarī śrīmattripurasundaryāḥ trailokyamohanākhyakavacaṃ sampūrṇam //

322.44 GĀYATRĪRĀMĀYAṆA

Same as n° 59.16.

Beginning

p. 148a, l.1. tapassvādhyāyaniratam tapasvī vāgvidāṃ varam / nāradaṃ paripapraccha vālmīkirmunipuṅgavam // sa hatvā rākṣasān sarvān yajñaghnān raghunandanaḥ / ṛṣibhiḥ pūjitassamyagyathendro vijayī purā //

End

p. 149a, l.4. yāmeva rātriṃ śatrughnaḥ parṇaśālāṃ samāviśat / tāmeva rātriṃ śītāpi prasūtā dārakadvayam // idaṃ rāmāyaṇaṃ kṛtsnaṃ gāyatrī bījasamyutam / trisandhyaṃ yaḥ paṭhennityaṃ sarvapāpaiḥ pramucyate // yāvadārtate cakraṃ yāvatī ca vasundharā tāvadvarṣasahasrāṇi svāmitva gāyatrīrāmāyaṇaṃ sampūrṇam //

323

Paddhati and Stotra

RE. 19.028. PL.; 246 fols.; 397 x 34 mms.; 9-10 lines; Grantha & Tamil; old but well preserved; scribe : Subrahmaṇyakurukkaḷ; owner : Subrahmaṇyan; origin: Tirukkalukkunram.

General contents

1. Fols. 1a-217b : Siddhāntasārāvalī with the commentary of Anantaśambhu; 2. 218a-239a Śaivabhūṣaṇa; 3. 239b : Kāmika (Uttara) Grahayajñavidhi; 4. 240a-245b : Dakṣiṇāmūrtistotra with Tamil meaning.

An unnumbered folio at the beginning states "Siddhāntasārāvalī savyākhyānaṃ sapādacatuṣṭyam" and gives the no. of folios for each pāda. Fol. 246 has a verse speaking Advaita Vedānta view and its word for word meaning in Tamil.

323.1. SIDDHĀNTASĀRĀVALĪ

byTrilocanaśivācārya
with the commentary of
Anantaśaṃbhu

Same as n° 145.1. The text under notice is complete with all the four pāda-s.

Beginning

Fol. 1a, 1.1. gurave sarvalokānāṃ bhiṣaje bhavaroginām / nidhaye sarvavidyānāṃ śrīdakṣiṇāmūrtaye namaḥ / gṛdhrācalanivāsine namaḥ / otaṃ yena jagaccarācaramidaṃ protañca sarvaṃ sadā cyotante paśavo' pi pāśanikarādyasya prasādena tat / omityādimanu(ū)ccaraddhvanigataṃ jyotiṣmatāṃ dyotakaṃ vyomavyāpiparaṃ śivākhyamamalaṃ jyotiḥ prapadye dhiyā /

End

Fol. 217b, 1.8. bhūtassarpasaritsamudragaṇapā vidyādharāśca tathā vyāpakatvaṃ jñeyam / śaivajñānadhiyā trilocanaśivācāryeṇa śrīmatchaivamatārthasāranicitā siddhāntasārāvalī / śubhaṃ yathā bhavati tathā kṣiptā / kṛtā samāpteti śeṣaḥ / sapādacatuṣṭā (ṭayā) siddhāntasārāvalī saṃpūrṇā / hariḥ om / śrīṃ śivasubrahmaṇyaparamagurave namaḥ / subrahmaṇyakurukkaḷ svahastalikhitam //

323.2. ŚAIVABHŪṢAṆA

Same as n° 194.4.

This text contains Śaivabhūṣaṇa along with the Sanskrit introduction for each verse. The author's name Jñānaprakāśa is not given since some verses in the beginning are lost. The text has been published at Devakottai with a Tamil translation wherein the author's name is given as Pañcākṣarayogin a pupil of Jñānaprakāśa. It contains 355 verses totally whereas the text under notice has 193 verses only. Many verses are left out in the text.

Beginning

Fol. 218 (1)a, 1.1. natvā śaṃkaramambikāṃ gaṇapatiṃ ṣāṇmāturaṃ nandinaṃ tatpaścāt samayānvavāyanivahaṃ matbodhakandeśikam / nānāvarṇavicitraśabdaracanāhemnā tulāgāminā śaivānāṃ kriyate śivāgamavacoratnānvitaṃ bhūṣaṇam / 1 / anena ślokena samastamaṅgalāvāptikaraṇaṃ sveṣṭadevatānamaskārapūrvakaṃ śāstranāmadheyamuktamiti jñeyam /

End

Fol. 239 (22)a, 1.4. śrotrāṇāṃ paṭhatāṃ bhadraṃ bhūyācchambhuprasādataḥ / bhuktimuktirabhīṣṭaśca bhūyāt granthakṛto'niśam / 193 / hariḥ om / śaivabhūṣaṇaṃ samāptam / śrīparadevatāyai namaḥ / dharmasaṃvardhinyai namaḥ / vallīdevanāyakīsameta śrī(ma)t graddhā(gṛdhrā ?) calanivāsakārttikeyāya namaḥ / asmatgurucaraṇāravindābhyāṃ namaḥ / durmukhivaruṣaṃ mārukaḷimāsam 13 ntēti yeḷuti muhiñcitu / subrahmaṇyam pustakam / svahastalikhitam /

323.3. GRAHAYAJÑAVIDHI

(Uttarakāmika)

Same as n° 91.3.

Beginning

Fol. 239 (22)b, 1.1. grahayajñaṃ pravakṣyāmi grahāṇāṃ prītikāraṇam / sarvaduḥkhaṃ ca sarveṣāṃ grahacārādinā bhavet / navabhāgīkṛte kṣetre maṇḍapādau gṛhe'pi vā /

End

Fol. 239 (22)b, 1.8. sruksruvau lakṣaṇaupetau (lakṣaṇopetau) palāśadalajāvatha / hotṛṇāṃ dakṣiṇāṃ dadyāt tadante phalasiddhaye / iti kāmikākhye mahātantre grahayajñapaṭalaḥ // om /

323.4. DAKṢIṆĀMŪRTYAṢṬAKA

by Śaṃkara

with Tamil meaning

This text contains the word-for-word meaning in Tamil for each verse of the Dakṣiṇāmūrtistotra and the prose order for some śloka-s.

Beginning

Fol. 240 (1)a, 1.1. darpaṇadṛśyamānanagarītulyam / nijāntargatam / viśvam / yathā / nidrayā / tathā / ātmani / sthitayā / māyayā / bahiḥ / udbhūtamiva / paśyan / yaḥ / prabodhasamaye / advayam / svātmānameva / sākṣātkurute / tasmai / śrīgurumūrtaye / śrīdakṣiṇāmūrtaye / idannamaḥ / aham / karomi /

End

Fol. 245 (6)b, 1.6, tadaiśvaryañca / tadaiśvaryamānatum / anta aṇimādyaṣṭaiśvaryamāṇatum / avyāhatam / avyāhatamāha / keṭukkappaṭātu āha / siddhyet / siddhikkum / śrīmat śivasubraṇya (brahmaṇya) gurucaraṇāravindābhyāṃ namaḥ / śivāya namaḥ //

324

Pratiṣṭhāvidhi

RE. 19.029. PL.; 164 fols.; 404 x 34 mms.; 7 lines; Grantha and Tamil ; good condition; scribe and owner : Subrahmaṇya gurukkal, son of Rāmaliṅga gurukkal, alias, Muddusāmi gurukkal.

Blank fols.: 72b and 88b.

There is a transcript copy of this Ms. in IFI. bearing n° 776.

General contents

1. Fol. 1a-3a : Upabhedakāraṇa : Saurapratiṣṭhāvidhi; 2. 3b-4b : Svāyambhuva (uttara) : Candrapratiṣṭhāvidhi; 3. 5a-12a : Bhīmasaṃhitā : Vighneśvarasthāpanavidhi; 4. 14b-16a : Suprabheda : Ṣoḍaśavighneśvarasthāpanavidhi; 5. 16b-25b : Cintyaviśva : Lingasthāpanavidhi ; 6. 27a-30a : Kāraṇāgama : Piṇḍikāsthāpanavidhi ; 7. 30b-35b : Kāmika (uttara) : Gaurīsthāpanavidhi; 8. 37b-39a : Vīrāgama : Skandasthāpanavidhi; 9. 39b-40a : Kāmika (uttara) : Sadāśivapratiṣṭhāvidhi; 10. 40b-43b : Kāraṇāgama (pūrva) : Liṅgodbhavapratiṣṭhāvidhi; 11. 44a-49b : Bhīmasaṃhitā : Candraśekharapratiṣṭhāvidhi; 12. 50a-51b : Suprabheda : Dakṣiṇāmūrtipratiṣṭhāvidhi; 13. 53a-58b : Kāraṇāgama : 1. Someśasthāpanavidhi, 2. Umāskandasahitasthāpanavidhi; 14. 59a-60a : Kāmikāgama (uttara) : Vṛṣārūḍhapratiṣṭhāvidhi; 15. 60b-73b : Kāraṇāgama : 1. Tripurāristhāpanavidhi, 2. Haryardhapratiṣṭhāvidhi, 3. Ardhanārīśvarapratiṣṭhāvidhi, 4. Kaṅkālamūrtisthāpanavidhi; 16. 74a-75b : Bhīmasaṃhitā : Nṛttamūrtisthāpanavidhi; 17. 77a-78b : Suprabhedāgama : Śūlasthāpanavidhi; 18. 79b-88a : Kāraṇāgama : 1. Somaśrīviṣṇupadmajapratiṣṭhāvidhi, 2. Gaṅgādharapratiṣṭhāvidhi, 3. Caṇḍeśapratiṣṭhāvidhi, 4. Brahmapratiṣṭhāvidhi; 19. 89a-91a: Rauravāgama: Kṣetrapālapratiṣṭhāvidhi; 20. 93a-104a : Vīrāgama : 1. Sṛṣṭimūrtipratiṣṭhāvidhi, 2. Sthitimūrtipratiṣṭhāvidhi, 3. Saṃhāramūrtipratiṣṭhāvidhi; 21. 104b-107a : Kāraṇāgama : Kālanigrahapratiṣṭhāvidhi; 22. 107b-109b : Sahasratantra : Vīrabhadrapratiṣṭhāvidhi; 23. 111a-114a : Bhīmasaṃhitā : Śāstṛsthāpana; 24. 114b : Jvaradevapratiṣṭhāvidhi; 25. 115a-117b : Aṃśumadāgama : Sakalasthāpanavidhi; 26. 118a-127 : Kāraṇāgama; 1. Śivavimānapratiṣṭhāvidhi, 2. Devīvimānapratiṣṭhāvidhi, 3. Sarvadevavimānapratiṣṭhāvidhi; 27. 128a-129a : Kāmikāgama : Balināyakapratiṣṭhāvidhi 28. 129a-130b : Vijayasaṃhitā : Bālipīṭhapratiṣṭhāvidhi; 29. 131a-136a : Kāmikāgama : Dhvajadaṇḍapratiṣṭhāvidhi; 30. 136b-138a : Kāraṇāgama : Gaurīdhvajapratiṣṭhāvidhi; 31. 138a-142b : Kumāratantra : Subrahmaṇyadhvajapratiṣṭhāvidhi; 32. 145a-149 : Vīrāgama : Calaliṅgapratiṣṭhāvidhi; 33. 150a-151a : Bhīmasaṃhitā : Ratnaliṅgasthāpanavidhi; 34. 151b-155a : Vīrāgama : Citraberapratiṣṭhāvidhi; 2. Pādukāsthāpanavidhi, 35. 155a-158a : Bhīmasaṃhitā : Śūlasthāpanavidhi; 36. 158b-161a : Kumāratantra : Śaktyastrapratiṣṭhāvidhi; 37. 161b-162b : Vīrāgama : Vṛṣabhapratiṣṭhāvidhi; 38. 163a-164a : Kumāratantra : Gajamayūrapratiṣṭhāvidhi.

Fols. 12b-14a contain Gaṇeśamantra, Yantra, Aṣṭavidyeśvara-s etc; 26. Pañcākṣara, Pañcabrahman etc; 35b-37a : Devīpañcāvaraṇa, Aṣṭaśakti, Dhyānaśloka-s etc. 43b : Liṅgodbhavadhyāna, 49b-50a : Candraśekharadhyāna; 51b-52b : Dhyāna, Mantra, Āvaraṇa of Dakṣiṇāmūrti; 54b : Dhyāna and Mantra of Someśvara, 65a : Dhyāna of Tripurāri; 73b : Kaṅkālamūrti, seven kinds of Tāṇḍava. 80a : Trimūrtidhyāna & Mantra. 88a : Brahmadhyāna. 91 : Vaṭukabhairavamantra with nyāsa, dhyāna and yantra, 92a Kirātadhyāna; 107a: Kālanigrahadhyāna; 109b: Vīrabhadradhyāna; 110:Vīrabhadramantra with nyāsa etc. and Āvaraṇa. 114a. Śāstṛdhyāna. 121a & b : Śivakumbha, Viṣṇukumbha etc., 126a-b : Various kumbha-s for Devīvimānapratiṣṭhā and their worship, 143a- 144b : Matters about Śaivamaṭha-s; 158a : Gauryastrapratiṣṭhā according to Kāraṇa. Damaged folio at the end has some table of contents.

324.1 UPABHEDAKĀRAṆA
(Saurapratiṣṭhāvidhi)

Similar to n° 91.10.

This text deals with the establishing the idol of Sūrya in the temple. According to the colophon it is an upāgama of the Kāraṇāgama - the 4th mūlāgama.

Beginning

Fol. 1a, 1.1. bhāskarasya pratiṣṭhāntu vakṣye'haṃ trikalādayaḥ / sarvapāpapraśamanaṃ sarvamṛtyunivāraṇam / bhakāraṃ bhāgyavṛddhiñca skakāraṃ duḥkhanāśanam / bhāskarasya vidhīyante prakhyāto śivatantrakam / devasya dakṣiṇe netre codbhavaṃ lokarakṣakam / bhāskarasya tu bhedāni dvādaśāḥ (daśa) parikīrtitāḥ /

End

Fol. 3a, 1.4. loke andhakabhānuśca tatkāle cotsavaṃ kuru / ajakampanapātāle iti brūhi śivājñayā / sarvapāpapraśamanaṃ akṣiroganivāraṇam / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti upabhedakāraṇe saurapratiṣṭhāvidhipaṭalaḥ //

324.2 SVĀYAMBHUVA(Uttara)
Candrapratiṣṭhāvidhi

This text lays down the procedure for installing Candra's idol in the temple. This text agrees well with Candrapratiṣṭhāvidhi with Svāyambhuva (uttara) IFI.T. 886, pp. 54-58.

Beginning

Fol. 3b, 1.1. athātassaṃpravakṣyāmi nirmitaṃ nidhaneśana / vaśyārthañca jayārthañca lokānugrahakāraṇam / aṣṭapatradalaṃ vāpi cakrameva vidhīyate / śilādi lohajañcaiva candraberañca kathyate / pūrvāsyo paścimāsyo vā sthāpayennidhaneśana

/ tithinakṣatravārādiśśodhayet sitapakṣake / maṇḍapaṃ vāpi tanmadhye ṣoḍaśastambhasaṃyutam /

End

Fol. 4b, 1.2. svayaṃ pradhā . . . . na kartavyam utsavādi śivoktavat / sāṅgaṃ caiva viśeṣeṇa parivārakrameṇa tu / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / iti uttarasvāyaṃbhuve candrapratiṣṭhārcanavidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham svahastalikhitam / dhyānāni utpaladvayahastavarābhayaṃ śuklavarṇaśubhāyatalocanam / īśamūrdhnidharaṃ surapūjitaṃ śrīkaraṃ śivacandramupāsmahe //

324.3 BHĪMASAṂHITĀ

Vighneśasthāpanavidhi

Same as n° 118.8.

This contains the procedure for establishing the idol of Vighneśvara. It also deals with the daily worship. This agrees closely with Vighneśasthāpanavidhi in IFI.T. 183-PP. 405-424.

Beginning

Fol. 5a, 1.1. sthāpanaṃ saṃpravakṣyāmi paraṃ vighneśamūrtinaḥ / sarvavighnapraśamanaṃ sarvabhuktipradaṃ nṛṇām / grāmavṛddhikaraṃ puṇyaṃ putrapautravivardhanam / grāme vā nagare vāpi pattane rājadhānike / pure vā kheṭake vāpi rathyāpathi sthale'pi vā / parvatāgre taṭāke vā caityavṛkṣādike'pi vā /

End

Fol. 12a, 1.6. evaṃ yaḥ kurute martyaḥ sarvavighnavināśanam / ihaiva putravān śrīmān so'nte mokṣamavāpnuyāt gaṇeśasthāpanaṃ hyevaṃ ratnaliṅgādikaṃ śṛṇu / iti bhīmasaṃhitāyāṃ kriyāpāde vighneśasthāpanavidhipaṭalaḥ / hariḥ om //

324.4 SUPRABHEDA

Ṣoḍaśavighneśvarasthāpanavidhi

Though it is said in the colophon that it deals with the consecration of 16 forms of Gaṇeśa, the text is similar to the printed in pp. 206-208, (CP. edition of Suprabheda which deals only with the consecration of one form of Gaṇeśa) and has slight agreement at the beginning with the printed edition SIAA. Kriyāpāda, ch. 43.

Beginning

Fol. 14b, 1.1. ṣoḍaśānāṃ gaṇeśānāṃ vakṣye sthāpanamuttamam / aputro putrasaphalaṃ nirvighnaṃ yatkriyādikam / ādau tvahamumāsārdhaṃ himavadvane / kareṇuśca gajendreṇa saṃbhogamakarot tataḥ / yadṛechayā tu taddṛṣṭvā tadākāram abhūdaham / kareṇorākṛtiścomāntadā krīḍāmahaṃ bhṛśam / tasmāttadgarbham ādhatta tasmin kāle tavodbhavaḥ /

End

Fol. 16a, 1.6. bālasthāpanapūrveṇa gaṇeśaṃ ṣaṇmukhāmbike / śāstākālīsudurgā ca reṇukābhairavādayaḥ / bālasthāpanapūrveṇa kartavyaṃ uttamoktavat / iti suprabhede kriyāpāde ṣoḍaśavighneśvarasthāpanavidhipaṭalaḥ / hariḥ om / subrahmaṇyagurukkaḷ svahastalikhitam //

324.5 CINTYAVIŚVA

Liṅgasthāpanavidhi

This text deals with the installation of Liṅga according to the Cintyāgama. This agrees well with IFI.T. N° 888. PP. 79-92.

Beginning

Fol. 16b, 1.2. ataḥ paraṃ pravakṣyāmi liṅgasthāpanamuttamam / sthāpanasya samaṃ puṇyaṃ na bhūto na bhaviṣyati / yāvat sthāpanadevānāṃ tāvat svasvapratiṣṭhitā / saṃkṣepeṇādhunā vakṣye tasmāt cintyeti kīrtitāḥ / kriyā nakrajhalāgauśca mithune cārkasaṃgate / śaśāṅkaprabale kāle sitā cāyyoḥ prakāśayoḥ /

End

Fol. 25b, 1.6. mūlena vinyaseddhīmān kumbhān snātvārcayet kramāt / pāyasānnādinaivedyaṃ pañcavaktre nivedayet / tāmbūlaṃ dāpayet paścāt upacāraiśca saṃyajet / evaṃ saṃsthāpayelliṅgaṃ sa puṇyāṃ gatimāpnuyāt / iti cintye liṅgasthāpanavidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham / hariḥ om //

324.6 KĀRAṆĀGAMA

Piṇḍikāsthāpanavidhi

This text deals with the procedure of installing the lower pedestal on which the liṅga is placed. This text agrees well with IFI. T. 449. pp. 475-482. The title is mentioned as Pīṭhikāsthāpana in the first śloka of this text and as Piṇḍikāsthāpana in the colophon. T. 449 mentions the title as Piṇḍikāsthāpana in the first śloka and as Pīṭhasthāpana in the colophon. This matter is not found treated in the printed edn. (CP).

Beginning

Fol. 27a, 1.1. ataḥ paraṃ pravakṣyāmi pīṭhikāsthāpanaṃ param / āyurārogyajayadaṃ putrapautravivardhanam / piṇḍikā syādumādevī liṅgaḥ syāt parameśvaraḥ / tayoryogakriyāyāntu sā pratiṣṭhā mahānaghā / manonmanīsvarūpeṇa pīṭhaṃ dhyāyet samāhitaḥ / trividhaṃ sthāpanaṃ proktaṃ piṇḍikāyāṃ viśeṣataḥ /

End

Fol. 30a, 1.3. evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / evaṃ yaḥ kurute martyaḥ piṇḍikāsthāpanaṃ paraṃ / putrapautrābhivardhante striyāṇāntu sukhāvaham / piṇḍikāsthāpanaṃ proktaṃ śṛṇu deśikalakṣaṇam / iti kāraṇe pratiṣṭhātantre pīṭhasthāpanavidhipaṭalaḥ / hariḥ om //

324.7

KĀMIKA(Uttara)

Gaurīsthāpanavidhi

This text contains the procedure for the installation of Goddess according to the Kāmikāgama. There are many variations between the text and the printed text, Kāmika (Uttara), SIAA edn., pp. 177-183. This is the same as IFI. T. 47 pp. 292-305 which however has lost passages at the beginning.

Beginning

Fol. 30b, 1.1. devyāssaṃsthāpanaṃ vakṣye taccaturvidhamucyate / kevalaṃ sahajaṃ puṇyaṃ miśrañcāturthabhedakam / kevalaṃ svapradhānaṃ ṣaṭsamayādibhiranvitam / devyāsthāna(ā ?)ṅgabhūtaṃ grāmakheṭapurādiṣu / giripārśve'tha tanmūrdhni vane vānyatra deśake / sāgarasya samīpe vā nadyāstīre tu vā matam /

End

Fol. 35b, 1.4. itthaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / pratiṣṭhā bhāvanā yuktā kuryāllokaṃ vivarjitaḥ / bhuṅkteha bhogān svasveṣṭān cānte yāyācchivaṃ padam / pitro divya(ā)pyavasthāpyakāṇḍānāmekaviṃśatiḥ / iti kāmikākhye mahātantre gaurīsthāpanavidhipaṭalaḥ / hariḥ om / subrahmaṇyagurukkaḷ grantham //

324.8

VĪRĀGAMA

Skandasthāpanavidhi

This text deals with the procedure for the installation of Subrahmaṇya. This agrees well with IFI. T. 29. pp. 347-351.

Beginning

Fol. 37b, 1.1. praṇipatya jagannāthaṃ brahmā vacanamabravīt / kumārasthāpanaṃ kiṃ vā tatsarvaṃ brūhi me prabho / īśvara uvāca : tatsarvamakhilaṃ vakṣye śṛṇuṣva caturānana / pūjābhāgasamotsedhaṃ pratimā socchrayaṃ bhavet / garbhantu navadhā bhajya ekaikaṃ pratimocchrayam / catvāraḥ pañcatālaṃ vā ṣaṭtālaṃ vāpi kārayet /

End

Fol. 39a, 1.5. utsavoktaṃ yathā kuryāt tīrthāntaṃ sarvamācaret / snapanaṃ kārayettatra lakṣaṇena samanvitam / skandasthāpanamevoktaṃ jyeṣṭhāsthāpanaṃ śṛṇu / iti vīratantre ṣaṭsahasrasaṃhitāyāṃ skandasthāpanapaṭalo(a) ekonapañcāśīti (pañcāśat ?) tamaḥ / hariḥ om / muddusāmigurukkaḷ putran subrahmaṇya gurukkaḷ grantham //

324.9 KĀMIKA(Uttara)

Sadāśivapratiṣṭhāvidhi

This contains the installation procedure for Sadāśiva according to the Kāmikāgama. It is the same as the printed Kāmikāgama (Uttara) SIAA, edn., p. 176-77.

Beginning

Fol. 39b, 1.1. vakṣye sadāśivañcaiva tallakṣaṇapurassaram / dravyaiśśilābhiḥ kuryāt pūrvoktaistaṃ viśeṣataḥ / baddhapadmāsanasthaṃ śvetaṃ sthitaṃ pañcāsyasaṃyutam / piṅgalābhaṃ jaṭācūḍaṃ daśadordaṇḍamaṇḍitam /

End

Fol. 40a, 1.7. sadāśivapratiṣṭhāntu kuryādevaṃ hi ye (yo) naraḥ / ihaiva bhogān bhuktveṣṭān so'nte yāyāt śivaṃ padam / iti śrīkāmike sadāśivapratiṣṭhāvidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham //

324.10 KĀRAṆĀGAMA(Pūrva)

Liṅgodbhavapratiṣṭhāvidhi

The procedure given here for the installation of Liṅgodbhava is almost the same as the published Kāraṇāgama (Pūrva), SIAA edn, pp. 411-416.

Beginning

Fol. 40b, 1.1. sthāpanaṃ tu pravakṣyāmi varaṃ liṅgodbhavasya tu / jayakaraṃ śrīkaraṃ rājarāṣṭravivardhanam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte pratiṣṭhāṃ samyagācaret / ratnanyāsantu kartavyaṃ kuryānnayanamokṣaṇam / netradvayayute ṛkṣe sumuhūrte sulagnake /

End

Fol. 43b, 1.1. gandhapuṣpādibhiḥ pūjya prabhūtahaviṣandadet / utsavaṃ kārayet paścāt yathāvidhipurassaram / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātantre liṅgodbhavasthāpanaṃ catvāriṃśatipaṭalaḥ / dhyānam : devaṃ garbhagṛhasya mānakalite liṅge jaṭāśekharaṃ kaṭyāsaktakaraṃ paratra dadhataṃ kṛṣṇaṃ mṛgañcābhayaṃ savye ṭaṅkamameyapādamakuṭaṃ brahmācyutābhyāṃ yutaṃ ūrdhvādhasthitahaṃsakolamamalaṃ liṅgodbhavaṃ bhāvayet / hariḥ om //

324.11 BHĪMASAṂHITĀ

Candraśekharasthāpanavidhi

This text dealing with the installation of Candraśekhara forms part of the Bhīmasaṃhitā as stated in the colophon which is one of the upāgama-s of the Kāraṇāgama. This chapter is not available in IFI.T. Mss.

Beginning

Fol. 44a, 1.1. sthāpanaṃ yat pravakṣyāmi candraśekharamūrtinaḥ / jayadaṃ śrīpradaṃ sasyavardhanaṃ putravṛddhidam / sarvaśāntikaraṃ puṇyaṃ sarvaśatruvināśanam / calānāmacalānāñca sarveṣāṃ sthāpanaṃ samam / ādityānāṃ divākāle śuklapakṣe śubhe dine / śubhavārādibhiryukte sthāpanaṃ tat samācaret /

End

Fol. 49b, 1.5. dhyānabhedo bhavenmantrakriyādoṣo na vidyate / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / evaṃ saṃsthāpanaṃ proktaṃ induśekharamūrtinaḥ / iti bhīmasaṃhitāyāṃ kriyāpāde candraśekharapratiṣṭhāvidhipaṭalaḥ / candraśekharadhyānam : aruṇamaṇinibhāṅgaṃ candracūḍantriṇetraṃ hariṇaparaśubibhratśaktimāliṅga vāme / abhayavaradayuktaṃ hārakeyūrabhūṣyaṃ sitakamaladalāgre somadhārisvarūpam / maheśamantram / kṣmryūṃ śivāya namaḥ / vidyeśapañcabrahmaṣaḍaṅgaṃ śivapratiṣṭhāvat / hariḥ om / subrahmaṇyagurukkaḷ grantham svahastalikhitam //

324.12 SUPRABHEDA

Dakṣiṇāmūrtipratiṣṭhāvidhi

This text briefly deals with the installation of Dakṣiṇāmūrti. It states at the beginning "Gurusthāpanā". The source of the text is not given. The procedure given here differs from the one published in Kāmika (Uttara), SIAA edn., pp. 199-202, & Kāraṇāgama (uttara) CP, edn, pp. 305-306. It agrees fully with Suprabheda IFT.T. 47. pp. 281-287.

Beginning

Fol. 50a, 1.3. athātassaṃpravakṣyāmi gurusthāpanamuttamam / puṣye mīne tathā jyeṣṭhe kārttike śra(ā)vaṇe tathā / āśvayukcaitravaiśākhe atyantaṃ śubhadaṃ bhavet / śuklapakṣe śubhe ṛkṣe śubhavāre śubhāvaham / arkarkṣe tu vā kuryā(t) māsarkṣe tu vā punaḥ / pratiṣṭhādravyasaṃbhārān puṇyakṣetre samāharet /

End

Fol. 51b, 1.2. brāhmaṇān bhojayet paścāt dakṣiṇābhiśca toṣayet / svayaṃ bandhujanaissārdhaṃ praviśennijamandiram / dīnāndhakṛpaṇaiścaiva bhuñjīyāt tailavarjitam / hariḥ om //

324.13 KĀRAṆĀGAMA

Contents

1. Fol. 53a-54a : Someśasthāpanavidhi, 2. 55a-58b : Umāskandasahitasthāpanavidhi.

Someśasthāpanavidhi deals with the installation of Śiva accompanied by Devī. This text agrees well with IFI.T. 449.pp. 161-164. Umāskandasahitasthāpanavidhi has much agreement with the printed edn. Kāraṇa (Pūrva) CP. Ch. 69. pp. 449-456. This deals with the installation of Śiva with Umā and Skanda.

324.13.1 Beginning

Fol. 53a, 1.1. ataḥ paraṃ pravakṣyāmi someśvarasthāpanaṃ param / liṅgasya parabhāge tu garbhagehe viśeṣataḥ / pakṣi paiśācayoścaiva kartavyaṃ bhadrapīṭhakam / liṅgasya triguṇāyāmaṃ sārdhavedaguṇantu vā / devodayorubhāgaikaṃ caturbhāgaṃ tatonnatam / prasādamūlabhaume tu stambhamānasamonnatam //

End

Fol. 54a 1.6. arcanoktaṃ samabhyarcya prabhūtahaviṣandadet / utsavaṃ kārayet paścāt śraddhābhaktisamanvitaḥ // iti kāraṇe pratiṣṭhātantre śomeśvarapratiṣṭhāvidhiḥ // hariḥ oṃ / subramaṇya gurukkal grantham //

324.13.2 Beginning

Fol. 55a, 1.1. sampravakṣyāmumāskandasahitaṃ sthāpanaṃ param / devānāntu divākāle sitapakṣe śubhe dine // śubhavārādibhiryukte pratiṣṭhāṃ samyagācaret //

End

Fol. 58b. 1.5. devīdevasya naivedyandāpayeccandramūrtitaḥ / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt // rudraikaviṃśaduttīrya rudraloke mahīyate / iti kāraṇe pratiṣṭhātantre umāskandasahitasthāpanavidhipaṭalaḥ / hariḥ / subramaṇya gurukkal granthaṃ svahastalikhitam //

324.14 KĀMIKĀGAMA(Uttara)

Vṛṣārūḍhapratiṣṭhāvidhi

This text gives the procedure for installing the idol of Śiva riding on the bull. It is the same as printed in Kāmikāgama (uttara). SIAA. pp. 219-221.

Beginning

Fol. 59a, 1.1 vṛṣārūḍhapratiṣṭhāntu vakṣye tallakṣaṇānvitam / caturbhujantriṇetrañca jaṭāmakuṭasaṃyutam / paraśundakṣiṇe haste vāmahaste mṛgo bhavet / pūrvadakṣiṇahastantu kaṭakāvakradaṇḍayuk / asya sarvakoṣṭhantu vinyaset vṛṣamastake /

End

Fol. 60a, 1.5, pratiṣṭhānuṣṭhitā yena kramādāyavadhā(?)saha / labhate sampadam śaivam bhuktvā bhogān yathedhiyāḥ / iti śrīmatkāmikākhye mahātantre vṛṣabhārūḍhapratiṣṭhāvidhipaṭalaḥ / hariḥ om / subrahmaṇyagurukkaḷ grantham svahastalikhitam / śrībālasubrahmaṇyāya namaḥ //

324.15 KĀRAṆĀGAMA(paṭala-s)

Contents

1. Fol. 60b-65a: Tripurāristhāpanavidhi, 2. 65b-67b : Haryardhapratiṣṭhāvidhi, 3. 68a-70a : Ardhanārīśvarapratiṣṭhāvidhi; 4. 70b-73b : Kaṅkālamūrtisthāpanavidhi.

The first work deals with the installation of Śiva in the form of Tripurāri. It agrees well with the Kāraṇāgama (Pūrva) SIAA. pp. 483-489 where it is called Purāristhāpanavidhi. The second work gives the procedure for the installation of the idol in the form of half Viṣṇu and half Śiva. This is different from the printed edn. ch. 62 (uttara) SIAA but agrees well with IFI.T. 449. pp. 113-117. The third contains the procedure of installing the Ardhanārīśvara form of Śiva. It differs from the printed edn. ch. 80 (CP) but has good agreement with IFI.T. 449. pp. 117-120. The last work deals with the procedure for installing Kaṅkālamūrti, a form of Śiva. It agrees with the Kāraṇāgama (Pūrva), printed edn. (CP) pp. 468-73.

324.15.1

Beginning

Fol. 60b. 1.1. atha vakṣye viśeṣeṇa purāristhāpanaṃ param / ripughnaṃ śatruvijayaṃ bhuktimuktiphalapradam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte sthāpanaṃ tu samārabhet / prāguktavidhinā pūrvamaṅkurāṇyarpayet sudhīḥ / maṇḍape gomayālipte vitānādyaiśca śobhite /

End

Fol. 65a, 1.4. vardhanyā bījamādāya pīṭhābje madhyame nyaset / vidyeśānāṃ svabījāni pīṭhasyāṣṭadale nyaset / prabhūtahaviṣandattvā guḷakhaṇḍasamanvitam / utsavaṃ kārayedante yathāvittānusārataḥ / iti kāraṇe pratiṣṭhātantre tripurārimūrtisthāpanavidhipaṭalaḥ / pañcaviṃśatitamaḥ //

324.15.2.

Beginning

Fol. 65b, 1.2. viṣṇvardhasya maheśasya pratiṣṭhāmadhunā śṛṇu / pūrvoktalakṣaṇopetarudranārāyaṇādikam / maṇḍape lakṣaṇopete gomayenopalipyate / kuṭṭime sthaṇḍilaṃ kṛtvā pratimāñca śi(ni)veśayet / tatra pīṭhaṃ samādāya prokṣayitvā śivāmbhasi / ratnāni nava vā pañca vinyaset pūrvavat sudhīḥ /

End

Fol. 67b, 1.1. mālyābharaṇavastrādyaiḥ kṛtvā bījamanuṃ kramāt prabhūtahaviṣandattvā tāmbūlañca pradāpayet / utsavañca tataḥ kuryāt kramādiṣu yathāvidhiḥ / iti kāraṇākhye mahātantre haryarddhapratiṣṭhāvidhipaṭalaḥ/

324.15.3. Beginning

Fol. 68a, 1.1. gauryā(a)rdhakamaheśasya pratiṣṭhāvidhirucyate / śṛṇu sarvaṃ samānena vakṣyamāṇaṃ mayādhunā / pūrvoktalakṣaṇopetaṃ pratimāṃ kāñcanādibhiḥ / vidhānaratnanyāse tu pūrvavat parikalpayet /nayanonmīlanaṃ paścāt kuryāt tadvidhirucyate / śilpikarmāṇi nirvṛtte tannetre ca yathā purā /

End

Fol. 70a, 1.2. sakalasya pratiṣṭhāyāṃ dakṣiṇā saṃprakīrtitāḥ / niṣkalasya pratiṣṭhāntu tasmāt triguṇato bhavet / iti kāraṇākhye mahātantre ardhanārīśvarapratiṣṭhāvidhipaṭalaḥ / mantram : oṃ hauṃ grauṃ ardhanārīśaśivāya namaḥ / dhyānam : puṃstrīrūpaṃ tanau śaśijaṭāṭaṅkāruṇābhā(ṃ)phaṇivyāghratvak(g)vasanaṃ prakoṣṭhavṛṣabhavaktrānvitandakṣine / vāme śyāmavarotpalālakakucakṣaumārjupādāmbujaṃ bhrājaddhāravibhūṣaṇādiruciraṃ vande' rdhanārīśvaram / hariḥ om / subrahmaṇyagurukkaḷ grantham svahastalikhitam //

324.15.4. Beginning

Fol. 70b, 1.1. pratiṣṭhāyāḥ vidhiṃ vakṣye paraṃ kaṅkālamūrtinaḥ / sarvalokahitaṃ puṇyaṃ sarvapāpanikṛntanam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte sthāpanaṃ tu samārabhet / sthaṇḍilaṃ śālibhiḥ kuryāt tasyordhve pratimāṃ nyaset / māṇikkaṃ puṣyarāgañca vaiḍūryaṃ nīlameva ca /

End

Fol. 73b, 1.1. utsavaṃ kārayeddhīmān yathāvibhavavistaram / evaṃ bhikṣāṭanasyoktaṃ nandanañca vinā dvija / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātantre kaṅkālamūrtisthāpanapaṭalaḥ / dhyānam : raktābhaṃ smitavaktramindumakuṭaṃ vāme tu dordaṇḍake / tryakṣaṃ vedakarānvitaṃ śatadhṛte kaṅkālavīṇādharaṃ savye dhaṣṭa (?) dharaṃ pare ḍamarukaṃ savyopasavye kramāt ṭankaṃ kṛsṇamṛgandadhānamaniśaṃ kaṅkāladevaṃ bhaje / anyatsarvaminduśekharapratiṣṭhāvat / hariḥ oṃ / śubhamastu / subrahmaṇyagurukkal grantham / svahastalikhitam //

324.16. BHĪMASAṂHITĀ

Nṛttamūrtisthāpanavidhi

This text contains the procedure of installing the dancing form (Naṭarāja) of Śiva. According to the colophon, it forms part of the Bhīmasaṃhitā, an upāgama of Kāraṇa. This agrees well with IFI.T. 183.pp. 484-489 and IFI.T. 471. pp. 469-473.

Beginning

Fol. 74a, 1.1. athātaḥ sampravakṣyāmi sthāpanaṃ nṛttamūrtinaḥ / kṣemadaṃ jayadaṃ loke bhuktimuktiphalapradam / bhujaṅgatrāsakañcaiva bhujaṅgavalalīlayā / bhujaṅgabhairavañcaiva sarveṣāṃ sthāpanaṃ samam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte pratiṣṭhāṃ samyagācaret / aṅkurārpaṇakāryantu kṛtvā pūrve tu bhaktimān / ratnanyāsaṃ tataḥ kuryāt ambujeṣu vicakṣaṇaḥ /

End

Fol. 75b, 1.2. nṛttamūrttasya purato mṛdaṅgādimahaddhvaniḥ / ghoṣageyasusaṃyukto sandhyāsandhyaṃ prati prati / tena rāṣtrahitantasmāt sandhyānṛtteti cocyate / evaṃ yaḥ kurute martyaḥ so'nte sāyujyamāpnuyāt / iti bhīmasaṃhitāyāṃ kriyāpāde nṛttamūrtisthāpanavidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham //

324.17. SUPRABHEDĀGAMA

Śūlasthāpanavidhi

This deals with the procedure for the installation of Triśūla, the foremost weapon of Śiva. The text forms part of the Suprabhedāgama and very much similar to the printed edn. CP. (pp. 218-20).

Beginning

Fol. 77a, 1.1. athātat (taḥ) sampravakṣyāmi śūlasya sthāpanaṃ param / sadāśivasya devasya caitadāyudham ucyate / sarvadevātmaśūlasya lakṣaṇaṃ śṛṇu sāmpratam / sauvarṇaṃ raupyakaṃ vāpi tāmrañcāyasameva vā / dārujañcaiva śūlāstraṃ dravyaṃ pañcavidhi smṛtam / taddvāradhāmamānaṃ vā garbhastambhāgramānakam /

End

Fol. 78b, 1.1. raudraṃ pāśupataṃ hyevaṃ balibimbantathocyate / sthānakañcāsanaṃ vāpi prabhāpīṭhasamanvitam / kṛtvevaṃ pratimāṃ tatra pūrvoktena pramāṇataḥ / iti suprabhede pratiṣṭhātantre kriyāpāde astrarājavidhipaṭalaḥ / hariḥ om / subrahmaṇyagurukkaḷ grantham svahastalikhitam //

324.18. KĀRAṆĀGAMA

This text contains four paṭala-s from the Kāraṇāgama (Pūrva). They are : - 1. Fol. 79a-80a : Somaśrīviṣṇupadmajapratiṣṭhāvidhi, 2. 80b-84a : Gaṅgādharapratiṣṭhāvidhi, 3. : 85 : Caṇḍeśapratiṣṭhāvidhi and 4. 86a-88a : Brahmapratiṣṭhāvidhi. The first mentioned paṭala is not found in the printed edn. CP. It is included in IFI. T. 449. PP. 111-113 but with much difference. It deals with the installation of Śiva with Devī, Umā, Lakṣmī, Viṣṇu and Brahmā. The second paṭala deals with the installation of Gangādhara with Gaṅgā on the head. This is similar to the printed edn. CP. pp. 461-467. The third paṭala lays down the procedure for installing

Caṇḍeśa, one of the devotees of Śiva. The fourth paṭala deals with the installation of Brahmā. This agrees with IFI.T. 449.pp. 121-125.

324.18.1. Beginning

Fol. 79a, 1.4. atha vakṣye viśeṣeṇa somaśrīviṣṇupadmajaḥ / sthāpanantu maheśasya sarvakāmārthasādhanam / ratnanyāsaṃ prakartavyaṃ sarveṣāṃ kārayet pṛthak / śivayoḥ pūrvavat kuryāt tayorviṣṇuviriñcayoḥ / pañcarākt(tn)lotādimadhyādivinyaseduttarāntakam /

End

Fol. 80a, 1.3. pādyamācamanañcārghyaṃ gandhapuṣpañca dīpakam / dīpañcaiva nivedyañca svasvamūlena mantravit / prabhūtahaviṣandattvā sarveṣāñca yathākramam / iti kāraṇe pratiṣṭhātantre somaśrīviṣṇupadmajasthāpanavidhipaṭalaḥ /

324.18.2. Beginning

Fol. 80b, 1.1. pratiṣṭhāyā vidhiṃ vakṣye jāhnavīdharamūrtinaḥ /sarvapāpaharaṃ puṇyaṃ sarvasiddha(i)karaṃ param / devānāntu divākāle śuklapakṣe śubhe dine / śubhavārādibhiryukte sthāpanantu samārabhet / pūrvoktavidhinā kuryādaṅkurāṇyarpayet kramāt / maṇḍape sthaṇḍilaṃ kṛtvā śālibhistiladarbhakaiḥ / padame vā bhadrapīṭhe vā ratnanyāsaṃ samārabhet /

End

Fol. 84a, 1.1. arcanoktaṃ samabhyarcya prabhūtahaviṣandadet / utsavaṃ kārayet paścāt dehakāhalasaṃyutam / gaṅgābhagīrathābhyāñca syādvṛṣārūḍhamūrtinaḥ / kuryāt sthāpaname (va)ntu deśiko bhakti mānasaḥ / iti kāraṇe pratiṣṭhātantre gaṅgādharamūrtisthāpanavidhipaṭalaḥ //

324.18.3. Beginning

Fol. 85a, 1.1. caṇḍeśvarapratiṣṭhāntu sarvarakṣākaraṃ param / vāstuśāntimṛdgrahaṇam aṅkurañcākṣimokṣaṇam / jalādhivāsanaṃ grāmapradakṣiṇamathācaret / yāgapūjāgnikāryañca jaloddhāraṇakautukam / mṛtkaṣāyañcagavyebhyaḥ bimbaśuddhikramaṃ tathā /

End

Fol. 85b, 1.4. kumbhai(s)snāpyābhiṣcyātha naivedyādyupacārakam / anyat sarvaṃ viśeṣeṇa śivavat kārayet budhaḥ / iti kāraṇe pratiṣṭhātantre caṇḍeśapratiṣṭhāvidhipaṭalaḥ / hariḥ om //

324.18.4. Beginning

Fol. 86a, 1.4. pratiṣṭhāṃ brahmaṇo vakṣye dharmakāmārthamokṣadam / maṇḍapaṃ pūrvavat kuryāt pūrvādiṣu catu(a)sṛṣu / dikṣu kuṇḍāni kurvitā caturaśrārdhacandrakam / vṛttatrikoṇakañcaiva padmamīśānagocare / sarvakarmantataḥ kuryāt tasya saṃskārapūrvavat / brahmamarcya tatastatra nītvā ca snānamaṇḍapam /

End

Fol. 88a, 1.2. tato mūlaṃ samuccārya gandhapuṣpādibhiryajet / prabhūtahaviṣandattvā tāmbūlañca pradāpayet / iti kāraṇākhye mahātantre brahmapratiṣṭhāvidhipaṭalaḥ / muddusāmigurukkaḷ yeṉṟu pērviḷaṅkiya rāmaliṅgagurukkaḷ putran subrahmaṇya gurukkaḷ granthaṃ svahastalikhitam / dhyānam : hemanibhavedakaravidrumanibham sra (?) vedamukhayuktaṃ kuṇḍikapadagaurahāravaramālam / aṅgahimabhūṣaṇavicitranayanaṃ syāt tuṅgamakuṭotjjvalapitāmahasvarūpam //

324.19. RAURAVĀGAMA

Kṣetrapālapratiṣṭhāvidhi

This text deals with the procedure of installing Kṣetrapāla. This agrees well with the Rauravāgama Vol. III (IFI. N° 18.3) ch. 51.

Beginning

Fol. 89a, 1.1. tataḥ paraṃ pravakṣyāmi kṣetrapālavidhikramam / kṣetrapālañca mantrañca mudrāsthāpanameva ca / pūjanañcotsavaṃ snānaṃ vadasva bhuvaneśvara / īśvara uvāca / ḷāntantu kṣetrapālasya bījaṃ ṣaṣṭhasvarānvitam / trayodaśāntasaṃyuktaṃ bindunādasamanvitam / mūlamantramidaṃ proktaṃ tasminnaṅgāni kalpayet /

End

Fol. 91a, 1.1. pūrve dhvajantu saṃsthāpya śvānalekhantu pūjayet / utsavādi visṛjyātha mahāhavirnivedayet / ācāryaṃ pūjayet tatra vastrahemāṅgulīyakaiḥ / iti rauravatantre kriyāpāde kṣetrapālasthāpanavidhipaṭalaḥ //

324.20. VĪRĀGAMA(paṭala-s)

Three paṭala-s n° 35, 36, 37 form part of the Vīrāgama, 15th Mūlāgama.

Contents

1. Fol. 93a-98b: Sṛṣṭimūrtipratiṣṭhāvidhi; 2. 99a-101b: Sthitimūrtipratiṣṭhāvidhi, 3. 102a-104a: Saṃhāramūrtipratiṣṭhāvidhi.

These three deals with the way of installing the forms of the Lord as He creates, as He maintains and as He destroys the world. Somāskanda and Kalyāṇasundara are treated as Sṛṣṭimūrti. Ardhanārīśvara, Vṛṣabhavāhana and others are treated as Sthitimūrti. Forms of Kāmāri, Kāladahana, Tripurāri and others are treated under Saṃhāramūrti. These are found in pp. 273-287, 287-294, 294-299 of the Vīrāgama IFI.T. 29.

324.20.1.

Beginning

Fol. 93a, 1.1. praṇamya śirasā devaṃ paripracchat pitāmahaḥ / sṛṣṭimūrtipratiṣṭhāntu brūhi me parameśvara / īśvara uvāca: tat sarvamakhilaṃ vakṣye śṛṇuṣva kamalāsana / umāskandasahitaṃ syāt sukhāsanaṃ tathaiva ca / kalyāṇasundarañcaiva

candraśekharam eva ca / gaṅgādharaṃ ca pañcaite sṛṣṭimūrtiriti smṛtam / eteṣāṃ sthāpanaṃ vakṣye lakṣaṇena samanvitam /

End

Fol. 98b, 1.3. ācaṇḍālāntamannyādyān asminnahani dāpayet / rātrau mahotsavaṃ kuryāt pañcāhe sapta eva vā // evaṃ yaḥ kurute martyaśśivalokamavāpnuyāt / ādau yatta(n)tramāśritya tacchiṣyeṇaiva kārayet / pratiṣṭhākaraṇaṃ sarvamācāryāya pradāpayet // iti vīratantre ṣaṭsahasrasaṃhitāyāṃ sṛṣṭimūrtipratiṣṭhāvidhipaṭalaḥ pañcatriṃśatitamaḥ // subrahmaṇyagurukkal grantham svahastalikhitam // oṃ //

324.20.2. Beginning

Fol. 99a, 1.1. sthitimūrtipratiṣṭhāñca kīdṛśānīha śāstrake / vaktumarhasi deveśa anugrahārthaṃ mama prabho // īśvara uvāca : - tatsarvamakhilaṃ vakṣye śṛṇuṣva kamalāsana // rohiṇī ca punarvasvā tiṣye mṛgaśirastathā // hastañca revatī caiva svātī caiva triruttarā / sthirarāśau tu kartavyaṃ ubhayorapi kārayet //

END

Fol. 101b, 1.6. gandhapuṣpādinābhyarcya vastrairābharaṇairapi / pañcavarṇahavirdadyāt tāmbūlandāpayet tataḥ // brāhmaṇān bhojayet tatra śaivān sambhojayet tataḥ // sthitimūrtiridaṃ proktaṃ saṃhārasthāpanaṃ śṛṇu // iti vīratantre ṣaṭsahasrasaṃhitāyāṃ sthitimūrtipratiṣṭhāpaṭala(s)ṣaṭtriṃśatipaṭalaḥ //

324.20.3. Beginning

Fol. 102a, 1.1. praṇamya śirasā devaṃ paripṛcchat pitāmahaḥ / ko vā saṃhāramūrtīnāṃ sthāpanaṃ parameśvara / īśvara uvāca - tatsarvamakhilaṃ vakṣye śṛṇuṣva kamalāsana / nṛttañcaiva tu kāmāriṃ kāladāhantathaiva ca / gajaghnantripuraghnañca jalandharavadhantathā // ṣaṣṭhe saṃhāramūrtīnāṃ sthāpanantvihocyate //

End

Fol. 104a, 1.5. saptāhe vā navāhe vā dhvajārohaṇamārabhet / sarvasaukhyaṃ mahāśānti rājarāṣṭrasukhāvaham / evaṃ yaḥ kurute martyaḥ śivalokaṃ sa gacchati / iti vīratantre ṣaṭsahasrasaṃhitāyāṃ saṃhāramūrtipratiṣṭhāvidhipaṭalassaptatriṃśatitamaḥ / subrahmaṇya gurukkaḷ granthaṃ svahastalikhitam //

324.21. KĀRAṆĀGAMA (Pūrva)
Kālanigrahapratiṣṭhāvidhi

The present text deals with the procedure for installing the Kālanigrahamūrti, Śiva in the form of killing the god of death. It is the same as the printed Kāraṇāgama, CP, pp. 478-83.

Beginning

Fol. 104b, 1.1. atha saṃsthāpanaṃ vakṣye kālanigrahamūrtinaḥ / kṣemadaṃ vṛṣṭidaṃ loke bhuktimuktiphalapradam / uttarāyaṇakāle tu śuklapakṣe śubhavārādibhiryukte sthāpanantu samārabhet / prāguktavidhinā pūrvamaṅkurāṇyarpayet sudhīḥ / vicitre maṇḍape ramye ratnanyāsaṃ samārabhet / tanmadhye sthaṇḍilaṃ kṛtvā pīṭhaṃ tatraiva vinyaset /

End

Fol. 107a, 1.5. utsavaṃ kārayet paścāt yathāvittānusārataḥ / kālāristhāpanaṃ hyevaṃ kārayettu viśeṣataḥ / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātantre kālanigrahasthāpanaṃ catuścatvāriṃśatipaṭalaḥ / dhyānam / sambibhrat paraśuñca śūlamamalaṃ pāśaṃ tribhiḥ pāṇibhiḥ śiṣyadvāmakareṇa samprakaṭayan gauryennijaprabhāvam / kiñcitkuñcitavāmapādakamalaṃ dhvastāmśumālātmakam saptarṣikṣitidevatārcitapadaṃ śrīkālanāthaṃ bhaje // rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grandham svahastalikhitam / śrībālasubrahmaṇyagurubhyo namaḥ //

324.22. SAHASRATANTRA

Vīrabhadrapratiṣṭhāvidhi

This text deals with the procedure of installation of Vīrabhadra, a form of Śiva. According to the colophon, it forms part of the Sahasrāgama, the 8th Mūlāgama. This agrees well with IFI.T. N°. 33. pp. 173-179, ch. 36.

Beginning

Fol. 107b, 1.2. athātassampravakṣyāmi vīreśasthāpanaṃ param / śatrughnaṃ bhūtavetālabrahmarākṣavināśanam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / māghamārgayute māse varjayet deśikottamaḥ / bhaumādityaśanirvārā caturthī navamī tathā / ṣaṣṭhī caturdaśī caiva varjayet prayatnataḥ /

End

Fol. 109b, 1.4. brāhmaṇān bhojayeddadyāt gobhūvastrahiraṇyakam / ācāryaṃ pūjayet paścāt vastrakāñcanabhūṣaṇaiḥ / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti sahasratantre kriyāpāde vīrabhadrapratiṣṭhāvidhipaṭalaḥ //

324.23. BHĪMASAṂHITĀ

Śāstṛsthāpana

This text according to the colophon forms part of the Bhīmasaṃhitā treating the procedure of installing Śāstā. This is almost similar to IFI.T. 968. pp. 98-105.

Beginning

Fol. 111a, 1.1. athātassampravakṣyāmi śāstāsthāpanamuttamam / śāsikā sarvato yatra tasmācchāsteti cocyate / jayadaṃ śrīpradaṃ rāṣṭravardhanaṃ ripunāśanam /

vāntayāntasamāyuktaṃ yāgāntāntasamāyutam / bindunādasamāyuktaṃ mūlamantramiti smṛtam /

End

Fol. 114a, 1.3. sulagne sumuhūrte tu sarvālaṅkārasaṃyutam / phalakordhve nyaset tasmin sarvavādyasamāyutam / grāmapradakṣiṇaṃ kuryāt praviśedālayaṃ prati / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti bhīmasaṃhitāyāṃ pratiṣṭhātantre kriyāpāde śāstāsthāpanavidhipaṭalaḥ //

324.24. JVARADEVAPRATIṢṬHĀVIDHI

This text deals with the installation of Jvaradeva, a form of Śiva who removes the fever and other bodily maladies. The source of this text is not known. This differs much from the treatment of this topic in the Kāraṇāgama (uttara), ch. 75 (CP).

Beginning

Fol. 114b, 1.1. jvaradevapratiṣṭhāntu vakṣye'haṃ dvijasattama / nayanonmīlanantoyavāsaṃ grāmapradakṣiṇam / aṅkuraṃ vāstuhomañca maṇḍapaṃ kuṇḍamaṇḍalam /

End

Fol. 114b, 1.5. tāmbūlandāpayet paścāt prabhūtahaviṣandadet / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti jvaradevapratiṣṭhāvidhipaṭalaḥ //

324.25 AṂŚUMADĀGAMA

Sakalasthāpanavidhi

This text deals with the procedure of installation of Śiva with form. This text agrees well with Aṃśumadāgama, the 9th Mūlāgama, in IFI.T. N°. 3. Ch. I. pp. 1-7.

Beginning

Fol. 115a, 1.1. sakalasthāpanaṃ vakṣye śrūyatāṃ ravisattama / āyurārogyajayadaṃ putraśrīkīrtivardhanam / kevalaṃ sahajañcaiva paunaḥ puṇyaṃ (punyaṃ ?) tridhā smṛtam / kevalantvekaberaṃ syāt sthāpanantviti vinyaset / maheśvarādibimbānāṃ saśaktiḥ pratimādikam /

End

Fol. 117b, 1.1. bhaktān ca paricārān ca dakṣiṇāndāpayet tataḥ / dīnāndhakṛpaṇāṃścaiva yathā śaktā tu dakṣiṇā / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / yān yān kāmayate kāmān tān tān kamān avāpnuyāt / ihaiva dhanavān śrīmān so'nte sāyujyamāpnuyāt / ityaṃśumāntantre sakalasthāpanavidhipaṭalaḥ /

varāhanadītīravāsiyākiya rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalihītam / śrīdharmasaṃvardhanyambāsametarājendracoḷeśvarāya namaḥ //

324.26. KĀRAṆĀGAMA

This text contains three paṭala-s which form part of the Kāraṇāgama. Their titles are : -1. Fols. 118a-121a : Śivavimānapratiṣṭhāvidhi, 2. Fols. 122a-126a : Devīvimānapratiṣṭhāvidhi, 3. Fol. 127. Sarvadevavimānapratiṣṭhāvidhi. These deal respectively with the procedure for the installation of the vimāna for Śiva, Devī and Sarvadeva, all gods. Among them, the first mentioned paṭala forms part of the Kāraṇāgama IFI.T. 451, pp. 107-117 though the colophon on fol. 121a mentions the Suprabhedāgama as its source. The printed edn. of this Āgama does not contain the treatment of this topic. The second topic is found in IFI.T. 451 pp. 117-126, and is not found in the printed text. The third topic differs much from the printed edn. and is not traceable to any Ms. of IFI.

324.26.1 ŚIVAVIMĀNAPRATIṢṬHĀVIDHI

Beginning

Fol. 118a, 1.1. kailāsaśikhare ramye nānāratnopaśobhite / siddhakinnaragandharvacāraṇairupasevite / sanakādyairmuniśreṣṭhairbrahmavidyāviśāradaiḥ / śivadhyānarataimityaṃ sevite maṅgalālaye / ratnasopānakhacite śivatīrthasya cāntike / tatra divyamahātejasūryakoṭisamaprabham / vimānaṃ praṇavākāraṃ navaratnaviṭaṅkakam /

End

Fol. 121a, 1.4. utsavaṃ kārayet paścāt pūrvoktavidhinā saha / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti suprabhede pratiṣṭhātantre vināyakamaheśvarasaṃvāde śivavimānapratiṣṭhāvidhipaṭalaḥ / subrahmaṇyagurukkaḷ pustakam / svahastalikhitam /

324.26.2. DEVĪVIMĀNAPRATIṢṬHĀVIDHI

(Kāraṇāgama)

Beginning

Fol. 122a, 1.1. kailāsācalanāmake girivare bṛndārakāṇāṃ gaṇaissaṃsevye munisiddhasaṅghavilasatdhyānālayaiśśobhite / śrīmannāradagītaśabdanibiḍe śrīkaṇṭhaliṅgālaye divyaṃ harmyavaraṃ prabhāti viśadaṃ prodyatsahasrāṃśukam / tasmin devavinirmite maṇimaye śrīcandrakāntopalāstambhaiṣṣoḍaśakairvirājitamahatsiṃhasanaṃ bhāsvaram /

End

Fol. 126a, 1.5. idaṃ pavitraṃ pāpaghnaṃ sthūpisthāpitatadvidhiḥ / śṛṇuyādyaḥ paṭhenmartyaḥ sa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātantre īśvaraṣaṇmukhasaṃvāde devīvimānapratiṣṭhāvidhipaṭalaḥ / hariḥ om //

324.26.3. SARVADEVAVIMĀNAPRATIṢṬHĀVIDHI

(Kāraṇa)

Beginning

Fol. 127a, athātat(s)saṃpravakṣyāmi vimānasthāpanaṃ param / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ param / haimenaivātha tāmreṇa dāruṇā ca śilātha vā / iṣṭakāyāṃ sudhāyāntu dṛḍhīkṛtya ca buddhimān / bhedābhedaṃ viśeṣo'sti śṛṇudhvaṃ trikalādayaḥ /

End

Fol. 127b, 1.5. dhyānapūjāmantrajapaṃ tattattantroktavat caret / mantranyāsādikaṃ sthūpikumbhābhiṣecanantathā / dakṣiṇādipradānañca bhūribhojanameva ca / utsavaṃ kārayedante yathāvittānusārataḥ / iti kāraṇe pratiṣṭhātantre sarvadevavimānapratiṣṭhāvidhipaṭalaḥ //

324.27. KĀMIKĀGAMA

Balināyakapratiṣṭhāvidhi

This text gives the procedure of installing the Balināyaka, a form Candraśekhara which is taken in procession inside the temple during Nityotsava. This is not found in the printed text. and in any IFI.T. Mss.

Beginning

Fol. 128a, 1.1. baliberapratiṣṭhāntu vakṣye tallakṣaṇaṃ purā / nityotsave tu kathitaṃ pratimām indumaulivat / mūlaberaṃ yadākāraṃ tadrūpaṃ baliberakam / baliberaṃ yadākāraṃ tathaivotsavaberakam / baliberapramāṇantu mūlalingavaśāt kuru /

End

Fol. 129a, 1.1. snapanañcotsavaṃ bhūrinaivedyaṃ kārayennava / anuktamantrāḥ sāmānyasthāpanoktavadācaret / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti śrīmatkāmikākhye mahātantre śrībalināyakapratiṣṭhāvidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham svahastalikhitam / śubhamastu //

324.28. VIJAYASAṂHITĀ

Balipīṭhapratiṣṭhāvidhi

This deals with the installation of the balipīṭha in the temple. This forms part of the Vijayāgama, the 11th Mūlāgama and agrees fully with IFI.T. N°. 449.pp. 362-364.

Beginning

Fol. 129a, 1.4. sthāpanaṃ balipīṭhasya vakṣye śṛṇu pitāmaha / prāguktalakṣaṇenaiva īśapīṭhaṃ prakalpayet / nayanonmīlanaṃ kuryāt jalādhivāsanaṃ param / yāgārcanāgnikāryañca yathāpūrvavadācaret / jalāduttīrya tatpīṭhaṃ snānaśvabhre samaṃ nayet /

End

Fol. 130b, 1.3. saṃpūjyevamanuccārya svāhāntaṃ balimācaret / ācāryaṃ pūjayet paścāt vastrahemāṅgulīyakaiḥ / anyat sarvaṃ samānaṃ syāt prāguktavidhinā yajet / iti vijayasaṃhitāyāṃ balipīṭhapratiṣṭhāvidhipaṭalaḥ / muddusāmigurukkaḷ yeṉṟu pēr vi(a)ḻaṅkiya rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalikhitam //

324.29. KĀMIKĀGAMA

Dhvajadaṇḍapratiṣṭhāvidhi

This text gives the procedure for installing the Dhvajastambha in the temple. The printed edn. of the Kāmikāgama does not contain this though the colophon mentions it otherwise; yet this is found in IFI.T. 451 pp. 294-304.

Beginning

Fol. 131a, 1.1. dhvajasya sthāpanaṃ vakṣye śrūyatām ṛṣisattamāḥ / uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte pratiṣṭhāṃ samyagācaret / malādidoṣasaṃyuktamāsadoṣavivarjite / yaḥ kārayennaro bhaktyā dhvajadaṇḍaṃ salakṣaṇam / sthāpayedvidhipūrvantu so'kṣayaṃ phalamāpnuyāt /

End

Fol. 136a, 1.3. ācāryaṃ pūjayettatra yad(th)a santuṣṭimān bhavet / kārayeddevatantrāṇī saubhāgyārogyadā bhavet / iti śrīmatkāmikākhye mahātantre dhvajadaṇḍapratiṣṭhāvidhipaṭalaḥ / rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalikhitam / hariḥ om /

324.30. KĀRAṆĀGAMA

Gaurīdhvajapratiṣṭhāvidhi

This contains the installation procedure for the Dhvajastambha of the Goddess. Though the colophon mentions it to be part of the Kāraṇāgama, it is not found in the printed edn. but is found in IFI.T. 451.

Beginning

Fol. 136b, 1.1. gaurīdhvajapratiṣṭhāntu śrūyatāṃ ravisattama / sthāpayedvidhipūrvantu so'kṣayaṃ phalamāpnuyāt / śivadhvajoktavadṛkṣaṃ saṃgṛhellakṣaṇānvitam / sthūpyantaṃ nāsikāntaṃ vā kandharaṃ gopurāntakam /

End

Fol. 138a, 1.1. prabhāte tu pratiṣṭhāpya bandhanañca dṛḍhīkuru / kumbhamūrtiṃ samādāya daṇḍamūle 'bhiṣecayet / tattoyairabhiṣicyātha tattatsthāne viśeṣataḥ / naivedyāntaṃ susaṃpūjya dakṣiṇāndāpayettataḥ / iti kāraṇe gaurīdhvajapratiṣṭhāvidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham svahastalikhitam //

324.31 KUMĀRATANTRA

Subrahmaṇyadhvajapratiṣṭhāvidhi

This text deals with the procedure of installing the Dhvajastambha of Subrahmaṇya. It is not found in the printed edn. of the Kumāratantra or in IFI.T. Mss.

Beginning

Fol. 138a, 1.3. subrahmaṇyadhvajasyaiva sthāpanaṃ śṛṇu sattama / uttarāyaṇakāle tu śuklapakṣe śubhe dine / śubhavārādibhiryukte pratiṣṭhāṃ samyagācaret / malādidoṣasaṃyukte māsadoṣavivarjite / yaḥ kārayet naro bhaktyā dhvajadaṇḍaṃ salakṣaṇam /

End

Fol. 142b, 1.4. daṇḍāgre kṣaṇikandaṇḍaṃ tālena kramukādibhiḥ / pūrvavat sthāpya vidhivat paścāt jīrṇaṃ samuddharet / iti kumāratantre subrahmaṇyadhvajapratiṣṭhāvidhipaṭalaḥ / varāhanadītīravāsiyākiya rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalikhitam / śrīmadvarāhanadītīravāsine śrīvallīdevasenāsametaśrīṣaṇmukhamūrtaye namaḥ / śrīdharmasaṃvardhanyambāsametaśrīrājendracoleśvarasvāmine namaḥ / hariḥ om //

324.32. VĪRĀGAMA

Calaliṅgapratiṣṭhāvidhi

This text deals with the installation of the Liṅga which is movable and is made of precious stones. As per the colophon this forms part of the Vīrāgama. This text has lost ten śloka-s at the beginning and for the remaining portion, agrees well with IFI.T. N°. 29. 263-273.

Beginning

Fol. 145a, 1.1. māṇikyañca pravālañca vaiḍūryaṃ sphaṭikantathā / maratakaṃ puṣyarāgañca nīlañcaiva tu ratnajam / māṇikyaṃ śrīpradaṃ proktaṃ pravālaṃ vaśyakāraṇam / ākarṣaṇe tu vaiḍūryaṃ sphaṭikaṃ putravṛddhidam / vidveṣaṃ maratakaṃ kuryāt stambhanaṃ puṣyarāgakam /

End

Fol. 149b, 1.2. śaivān saṃpūjayet sarvān sarvān(ṃ)ścaiva subhojayet / evaṃ yaḥ kurute martyaśśivalokamavāpnuyāt / iti vīratantre ṣaṭsahasrasaṃhitāyāṃ calaliṅgapratiṣṭhāvidhipaṭalaścatustriṃśatitamaḥ / śrīmacchivagirinivāsine kumāragurave namaḥ / rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalikhitam / hariḥ om / śrī dharmasaṃvardhanyambāsametaśrīrājendracoleśvarasvāmine namaḥ / śubhamastu //

324.33. BHĪMASAṂHITĀ

Ratnaliṅgapratiṣṭhāvidhi

This text deals with the installation of Liṅga made of precious stonees. As mentioned in the colophon it forms part of the Bhīmasaṃhitā. This text is not availableanywhere.

Beginning

Fol. 150a, 1.1. vakṣye'haṃ ratnaliṅgasya sthāpanaṃ lohajasya tu / mārgaśīrṣamāṣāḍhaṃ māghamāsantathaiva ca / apraśastāni māsāni śastanyasyāni (?) survrata / uktamāseṣu sarveṣu pūrvapakṣe śubharkṣake / suvāre sumuhūrte tu sthāpanantu samārabhet /

End

Fol. 151a, 1.6. ājyasaṃmiśracaruṇā nityahomantu kārayet / evaṃ yaḥ pūjayennityaṃ so'nte śivapadaṃ labhet / iti bhīmasaṃhitāyāṃ kriyāpāde ratnaliṅgasthāpanavidhipaṭalaḥ / rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalikhitam / śrīdharmasaṃvardhanyai namaḥ //

324.34. VĪRĀGAMA (Paṭala-s)

Contents

1. Fol. 151b-152b : Citraberapratiṣṭhāvidhi ; 2. 152b-155a : Pādukāsthāpanavidhi. The former (ch. 40) text deals with the installation of the Citrabera, the picture of God drawn in the wall of the garbhagṛha. This agrees with the Vīratantra Ms. IFI.T. 29.pp. 312-315 where the title is given as Citrapratiṣṭhāvidhi. The latter (ch. 39) contains the rules for the installation of the sandals of God. This agrees well with IFI.T. 29.pp. 306-312.

324.34.1. Beginning

Fol. 151b, 1.1. sureśānaṃ namaskṛtya paripṛcchat pitāmahaḥ / citrapratiṣṭhā kiṃ deva brūhi me parameśvara // īśvara uvāca : tatsarvamakhilaṃ vakṣye śṛṇuṣva kamalāsana / citraṃ trividhakaṃ jñeyaṃ teṣāṃ bhedaṃ śṛṇuṣvatha / śilāpratime viprendra citrakarmantu kārayet / mṛṇmayaṃ śūlasaṃyuktaṃ bhitticitre paṭe'pi vā /

End

Fol. 152b, 1.1. tattanmantreṇa kartavyaṃ kriyābhedo na vidyate / pratiṣṭhopakaraṇaṃ sarvam ācāryāya pradāpayet / iti vīratantre ṣaṭsahasrasaṃhitāyāṃ citraberapratiṣṭhāvidhipaṭalaścatvāriṃśatitamaḥ / rāmaliṅgagurukkaḷ putran subrahmaṇyagurukkaḷ grantham svahastalikhitam //

324.34.2. Beginning

Fol. 152b, 1.3. pādukāsthāpanaṃ vakṣye śṛṇuṣva caturānana / sauvarṇaṃ rajataṃ tāmraṃ lohajaṃ vāpi kārayet / dantairvā dārujairvātha kārayettu viśeṣataḥ / lakṣaṇaṃ sampravakṣyāmi yathāvadanupūrvataḥ / uttamaṃ dvādaśāṅgulyaṃ madhyamantu navāṅgulyam /

End

Fol. 155a 1.2. agrataḥ pṛṣṭhato vāpi vrajet sampatkarāya ca / brahmacārī śucirbhūtvā pādukān(m)arcayettataḥ / pādukasyopariṣṭāttu kalpayedastrarājakam / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti vīratantre ṣaṭsahasrasaṃhitāyāṃ pādukasthāpanapaṭalo(a)ekonacatvāriṃśatitamaḥ//

324.35. BHĪMASAṂHITĀ
Śūlasthāpanavidhi

This gives the procedure of installing the Triśūla, the weapon of Śiva. As per the colophon it forms part of the Bhīmasaṃhitā. This text has partial agreement with IFI.T. 47.

Beginning

Fol. 155a, 1.5. śūlasya sthāpanaṃ vakṣye paraṃ lakṣaṇapūrvakam / sarvasiddhipradañcaiva putrapautravivardhanam / campakaṃ candanañcaiva vedalaṃ caiva khādiram / dugdhavṛkṣaśamībilvaṃ madhūkañcāsanantathā / campakañca śirīṣañca brahmaśūlasya vṛkṣakam / suradrumañca tilakaṃ panasaṃ padmakantathā /

End

Fol. 158a, 1.1. lekhayet citramārgeṇa pañcavarṇasamāyutam / tattatpratimakāryoktaṃ bhūṣaṇaiśca samanvitam / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti bhīmasaṃhitāyāṃ kriyāpāde śūlasthāpanavidhipaṭalaḥ / śubhamastu //

324.36.

KUMĀRATANTRA

Śaktyastrapratiṣṭhāvidhi

This text deals with the procedure for the installation of the Śaktyastra, the weapon of Subrahmaṇya. It is part of the Kumāratantra and almost the same as in the printed edn. CP. pp. 152-57. and ch. 28 SIAA edn.

Beginning

Fol. 158b, 1.1. ataḥ paraṃ pravakṣyāmi śaktyastrasthāpanaṃ śṛṇu / asurāṇāṃ vadhārthāya surāṇāṃ rakṣaṇāya ca / sarvalokahitārthāya sarvarakṣākarāya ca / ādiśaktyāt (ḥ) samudbhūtaṃ śaktyastraṃ viśvavanditam / patratrayaṃ vijānīyāt icchājñānakriyātmikā /

End

Fol. 161a, 1.6. snapanaṃ kārayedante yathāvibhavavistaram / vastragandhādibhiḥ pūjya prabhūtahaviṣandadet / brāhmaṇān bhojayet paścāt dīnānāṃ bhojayettataḥ / iti kumāratantre śaktyastrapratiṣṭhāvidhipaṭalaḥ //

324.37.

VĪRĀGAMA

Vṛṣabhapratiṣṭhāvidhi

This text deals with the installation of Vṛṣabha, Śiva's vehicle. Though the colophon mentions it to be part of the Kāraṇāgama, the printed edn. CP. pp. 339-40 differs much from the text under notice. This forms part of the Vīrāgama IFI.T. 47.pp. 126-133.

Beginning

Fol.161b, 1.1. praṇamya bhagavantaṃ hi brahmā vacanamabravīt / vṛṣabhasthāpanaṃ ko vā tatsarvaṃ brūhi me prabho / īśvara uvāca tatsarvamakhilaṃ vakṣye śṛṇuṣva kamalāsana / pūjāṃśoccapramāṇena adhamaṃ vṛṣabhaṃ bhavet / pūjāṃśaṃ pañcadhā bhitvā ekāṃśena samanvitam //

End

Fol. 162b, 1.7. havirdadyāt viśeṣeṇa tāmbūlandāpayettataḥ / ācāryadakṣiṇāndadyāt padādīn pūjayet tataḥ / brāhmaṇān bhojayet tatra janān sarvān ca bhojayet / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātantre vṛṣabhadevapratiṣṭhāvidhipaṭalaḥ /

324.38.

KUMĀRATANTRA

Gajamayūrasthāpanavidhi

This text contains the procedure of installing the elephant or peacock opposite to the sanctum sanctorum of Subrahmaṇya. It is part of the Kumāratantra and is the same as the printed edn. CP. pp. 241-43. and also agrees with IFI.T. 987. pp. 83-85.

Beginning

Fol. 163a, 1.6. ataḥ paraṃ pravakṣyāmi kekisthāpanamuttamam / gajaṃ vātha mayūraṃ vā sthāpayettu guhāgrataḥ / antarāvaraṇe proktaṃ devābhimukhasaṃsthitam / trividhaṃ sthānakaṃ proktaṃ śailaṃ lohaṃ sudhāmayam / lohajaṃ śailajaṃ beraṃ sthānakaṃ parivakṣyate /

End

Fol. 164a, 1.7. pradakṣiṇe tu matimān gajayuktaṃ samācaret / parivārāmarān sarvān ayutaṃ vātha vittakam / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti kumāratantre gajamayūrapratiṣṭhāvidhipaṭalaḥ / subrahmaṇyagurukkaḷ grantham svahastalikhitam / hariḥ om //

325

Stotra and Mantra

RE.19.030. PL.; 62 fols.; 419 x 31 mms.; 5 x 7 lines; legible handwriting but contains several spelling mistakes; Grantha and Tamil; old.
Blank fols.: 35b, 42b, 50b & 62b.

General contents

1.Fol. 1a-17b : Sūktāni; 2. 18a-35a : Mahānyāsa; 3. 39 : Patañjalistotra; 4. 42 Ab : Tripurasundarīstotra; 5. 48a-49b : Gaṅgāṣṭaka; 6. 49b-50a : Dāridryadahanaśivastotra; 7. 51 : Patañjalistuti; 8. 51b-52b : Paratattvastuti; 9. 52b-53a : Vilvanāthāṣṭaka ; 10. 54 : Bhuvaneśvarīkalpa; 11. 54b-55a : Mahāvākyamantra; 12. 56a-57a : Catuṣṣaṣṭikalānyāsa; 13. 57b-58b : Pañcākṣarastuti; 14. 58 : Kālapramāṇa.

Fols. 36-39a contain the list of some technical words of rituals, and Ṣaṇṇavatisiddha; 40-42Aa an index of the articles for the rituals; 43a-47b list of names of some materials and of the Purāṇa-s; 48b : scribbling; 59 on greatness of Śiva, 60a on Śivaśakti and 62a nāmāvali (incomplete) of Śiva.

325.1. SŪKTĀNI

This text contains the Vedic mantra-s for purificatory rites; Ghṛtasūkta, Annasūkta, Brahmasūkta, Viṣṇusūkta, Rudrasūkta, Rakṣoghnasūkta, Oṣadhisūkta, Durgāsūkta and Lakṣmīsūkta.

Beginning

Fol. 1a, 1.1. svarṇena rajatañcaiva pañcalohena...agre nidhāpayet / pañcapatraśuddhiḥ / ... thāt astramantreṇa śuddhyarthaṃ devasa ... dhāraṇasamañcaiva sāmānyārghyañca k ... hocyate / parāṅmukhārghya sa ... mama / sāmānyārghyasamañcaiva agnikoṇamitismṛtam / sādhā ... roṇamiti khyātaṃ viśeṣārghyantathaiva ca / īśāne vakra ... khārghyaṃ tanmadhye pañcārghyasthānamāne /

End

Fol. 17b, 1.4. sūryāṃ hiraṇmayīṃ lakṣmīṃ jātavedo mamāvaha / tanya āpaḥ / jātavedo lakṣmīṃ / navagārīm / yasyahiraṇyaṃ prabhūtaṃ gāvo'śvān vindeyaṃ puruṣānaham / iti śrīsūktaṃ samāptam / hariḥ om //

325.2. MAHĀNYĀSA

Same as n° 35.9.

Beginning

Fol. 18a, 1.1. athātaḥ pañcāṅgarudrāṇāṃ nyāsapūrvakaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ / yā te rudra iti śikhāyām / yā te rudra śivā tanūraghorā pāpakāśinī / tayā nastanuvā śantamayā giriśantābhicākaśīḥ śikhāya namaḥ / asmin mahatyarṇava iti śirasi /

End

Fol. 35a, 1.1. astokaplutamekamīśamaniśam rudrānuvākān japān dhyāyedīpsitaśuddhaye dhṛtapadaṃvipro'bhiñcetcchivam / oṃ śañca me + sudinañca me / oṃ śāntiśśāntiśśāntiḥ / onnamo bhagavate rudrāya / iti mahānyāsaṃ sampūrṇam / hariḥ om //

325.3. PATAÑJALISTUTI

This text contains a stotra in praise of Śiva by Patañjali. This is the same as 190.16 which is called Sundareśvarastotra.

Beginning

Fol. 39a, (col.4), 1.1. kalyāṇaśailaparikalpitakārmukāya maulyarpitākhilamahoragasāyakāya / pṛthvīrathāya kamalāpatināyakāya hālāsyamadhyanilayāya namaśśivāya // 1 // bhaktārtibhañjanaparātparāya kāḷābhrakāntigaraḷānvitakandharāya bhūteśvarāyabhuvanatrayanāyakāya//

End

Fol. 39(b), 1.3. gīrvāṇadeśikagirā k(m)a(p)idūra(gam)ya(d) vaktuṃ mahattvamiha ke(o) bhavat (aḥ) pravīṇaḥ / śambho kṣamasva bhagavaccharaṇāravindabhaktyā kṛtastu ca imān (kṛtāṃ stutimāṃ) / mama sundareśaḥ // 9 // patañjalistotraṃ samāptam //

325.4. TRIPURASUNDARĪSTOTRA

Same as Adyar MS. 195 (Des.Cat.Stotra-s II. p. 43) and similar to n° **88.15**.

Beginning

Fol. 42ab, 1.1. śvetapadmāsanāsīnāṃ śuddhasphaṭikasannibhām / vande vāgdevatāṃ dhyātvā devīṃ tripurasundarīṃ // 1 // śailādhirājatanayāṃ śaṅkaraprāṇavallabhām / taruṇendunibhāṃ vande devīm // 2 //

End

Fol. 42Ab, 1.6. kāñcīninādamanorājyāṃ kāñcīṃ tāṃ vibhūṣitām / kāñcipurīṃ vande devīṃ tripurasundarīṃ // 10 // tripurasundarīstotraṃ sampūrṇam //

325.5. GAṄGĀṢṬAKA

by Śaṃkara

This is called Gaṅgāstuti on the margin of fol. 48a. This is published. Vide : VVS. 11.pp. 281-283. This text contains an additional śloka between 5 & 6 (Ptd.edn, śloka-s after 7 and does not contain śloka-s 8 and 9 (printed edn.)

Beginning

Fol. 48a, 1.1. bhagavatī bhavalīlāmaulimāle tavāmbhaḥkaṇamaṇuparimāṇaṃ prāṇino ye spṛśanti / amaranagaranārīcāmaragrāhiṇīnāṃ vigatakalikalaṅkātaṅkamaṅke luṭhanti // 1 //

End

Fol. 49b, 1.1. trijagati vicarantī kilbiṣaṃ nirdahantī harasarasīvahantī prāṇinaḥ prāpayantī kiśacivahantī(?) phenapuñjairvahantī jaladhimanusarantī jāhnavī naḥ punātu // 10 // hariḥ om //

325.6. DĀRIDRYADAHANAŚIVASTOTRA

This text contains the Dāridryadahanaśivastotra stated to have been composed by Vasiṣṭha in the printed edn. BR. (1963) I. n° 170. This text does not contain the last śloka found in the printed edn. This is supposed to remove poverty for him who recites it.

Beginning

Fol. 49b, 1.2. viśveśvarāya narakārṇavatāraṇāya jñānapradāya karuṇāmṛtasāgarāya / karpūrakāntidhavalāya jaṭādharāya dāridryaduḥkhadahanāya namaśśivāya // 1 //

End

Fol. 50a, 1.2. muktāya yajñaphalapradāya gaṇeśvarāya gītapriyāya vṛṣabheśvaravāhanāya / mātaṅgacarmavasanāya maheśvarāya dāridryaduḥkhaśamanāya namaśśivāya // hariḥ om //

325.7. PATAÑJALISTUTI

This text contains the stotra composed by Patañjali in honour of Śiva. This is the same as MSS. n° D. 11057 & 11058 GOML. but different from IFI. 325.3. This is called by the name Śivāṣṭaka included in the Hālāsya māhātmya. Printed BK. I. pp. 87-89.

Beginning

Fol. 51a, 1.1. suvarṇapadminītaṭāntadivyaharmyavāsine suparṇavāhanapriyāya sūryakoṭitejase / aparṇayā vihāriṇe phaṇārdhacandradhāriṇe sadā namaśśivāya te sadāśivāya śambhave // 1 //

End

Fol. 51b, 1.3. hālāsyanāthāya maheśvarāya hālāhalālaṃkṛtakandharāya / mīnekṣaṇāyāḥ pataye śivāya namo namassundaratāṇḍavāya // hariḥ om //

325.8. PARATATTVASTUTI

by Haradatta

This text contains 10 śloka-s depiciting Śiva as the ultimate Reality. This is a rare text not available in any library. This is called Haradattastuti in the margin of Fol. 51b.

Beginning

Fol. 51b, 1.4. viṣṇvādyāśca puratrayaṃ(a ?)suragaṇañjetuṃ na śaktāssvayaṃ yaṃ śaṃbhuṃ praṇatā vayantu paśavo'smākaṃ tvameveśvarāḥ // tenāsmān śaraṇāgatān paśupate pāhityavocadrudraṃ taṃ tasmānme hṛdayaṃ sukhena ramatāṃ sāmbe parabrahmaṇi //

End

Fol. 52b, 1.3. śambho vai vatriyāsūktirmanasā pratipadyate paratattve tathā tena haradattena dhīmatā / athastripādapīṭho'rthavahniścandrasuśītalaḥ // abhaktasya yathārthoktirbalena paripīḍitaḥ / evaṃ purāṇairāmnāyaiśśrutibhirvaidikāgraṇīḥ haradattaḥ paraṃ tattvaṃ hara evetīritastrayam / hariḥ om //

325.9. VIŚVANĀTHĀṢṬAKA

Same as n° **11.2.**

All the śloka-s found in BR. (1963) I n° 142 are given in a different order in this text.

Beginning

Fol. 52b, 1.5. gaṅgātaraṅgakamanīyajaṭākalāpaṃ gaurīnirantaravibhūṣitavāmabhāgam / nārāyaṇapriyamanaṅgamadāpahāraṃ vārāṇasīpurapatiṃ bhaja viśvanātham //

End

Fol. 53a, 1.6. vārāṇasīpurapatestavanaṃ puṇyavāsenāṣṭakamidaṃ paṭhate manuṣyaḥ / vidyāṃ śriyaṃ vipulasaukhyamanantakīrtiṃ samprāpya dehavilaye labhate sa mokṣam // 9 // hariḥ om //

325.10. BHUVANEŚVARĪKALPA

This text contains ch. XII. of the Bhuvaneśvarīkalpa, a work dealing with the worship of Bhuvaneśvarī. GOML. D. 7988 & 7989 contain 10 chapters of the Bhuvaneśvarīkalpa. The Chapter in this text is called adhyāya where as paṭala in GOML. Mss. The chapter in this text deals with the significance and role of the letters in the mantra-s. The Ms. in the Tanjore Library supplement n° 885 seems to be incomplete.

Beginning

Fol. 54 (34)a, 1.1. brahmarūpañca pītaṃ svastikaraṃ bhavet / khakāraṃ jāhnavī bījaṃ sphaṭikaṃ pāpanāśanam / gakāraṃ gaṇarūpañca pītabhaṃ vighnanāśanam / saghāraṃ bhairavaṃ vidyāt muktābhaṃ śatrunāśanam //

End

Fol. 54 (34)b, 1.4. aṇimādyaṣṭasiddhiṃ(s)syāt bhuktimuktipradāyakam / lakārantu bhūmibījaṃ syāt raktābhañca śrayaddhanam / śrayannṛsiṃhaṃ kṣakāraṃ syāt śvetaṃ sarvajayaṃ bhavet / iti bhuvaneśvarīkalpe dvādaśo'dhyāyaḥ //

325.11. MAHĀVĀKYAMANTRA

Similar to n° 65.4.

Beginning

Fol. 54 (34)b. 1.5. mahāvākyamantraḥ / asya śrī mahāvākyamahāmantrasya haṃsa ṛṣiḥ / paṅktiśchandaḥ / paramahaṃsaḥ paramātmā devatā / haṃ bījaṃ / saḥ śaktiḥ / so'haṃ kīlakam / mama paramahaṃsasvarūpaguruprītyarthe brahmātmaikyārthe jape viniyogaḥ / satyaṃ jñānamanantaṃ brahma aṅguṣṭhābhyānnamaḥ / nityānando brahmā tarjanībhyānnamaḥ / nityānandaṃ paraṃ brahmā madhyamābhyānnamaḥ / yo vaibhamāka (brahmā) anāmikābhyānnamaḥ / yo vai brahmādhipataye kaniṣṭhikābhyānnamaḥ /

End

Fol. 55 (35)a 1.1. viśvātītaṃ vimalasadṛśaṃ tattvamasyādilakṣyaṃ ekannityaṃ vimalamacalam sarvagaṃ sākṣibhūtaṃ bhāvātītaṃ triguṇarahitaṃ sadguruntannamāmi // prajñānaṃ brahmā(a?) brahmaivāsmi tattvamasi / ayamātmā brahmā(a?) saccidānandarūpāya śrīdakṣiṇāmūrtaye namaḥ /

325.12. CATUṢṢAṢṬIKALĀNYĀSA

This text deals with the nyāsa of 64 kalā-s and may be rare.

Beginning

Fol. 56 (86)a, 1.5. indikāyai namaḥ / dupikāyai namaḥ / rocakāyai namaḥ / mocikāyai namaḥ / ūrdhvakāyai namaḥ / ghrāpinyai namaḥ / vyomarūpiṇyai namaḥ / anantāyai namaḥ / anāthāyai namaḥ / anāśritāyai namaḥ / etairgarbhitāyai brahmarandhrasthadaśākalāsahitāyai nādakalāyai namaḥ /

End

Fol. 57 (87)a, 1.5. māyāyai namaḥ / mohinyai namaḥ / bodhinyai namaḥ / etairgarbhitāyai hṛdayasthānasthitaśakalāśahitāyai akārakalāyai namaḥ / iti catuṣṣaṣṭikalānyāsaḥ //

325.13. PAÑCĀKṢARASTUTI

This text contains the stotra in honour of Śiva. Each śloka contains the sense of each syllable in the Pañcākṣara. This is different from GOML. Mss. D. 11051-11054. This is a rare text.

Beginning

Fol. 57 (87)b, 1.1. śribhaktacittājñāniketanāya nāgendrabhūṣāya niraṅkuśāya / nārāyaṇinyāyanatāmarāyanakārarūpāyanamaśśivāya/

End

Fol. 57 (87)b, 1.5. yajñasvarūpāya yad(t)endriyāya yakṣevarābhīṣṭaphalapradāya / yajñeśvarāyāmitavikramāya yakārarūpāya namaśśivāya / 5 // oṃ śrāvayādyakṣaravigrahāya / ojonirastākhiladānavāya omityupāsyāya maheśvarāya oṃkārarūpāya namaśśivāya // 6 // hariḥ om //

325.14. KĀLAPRAMĀṆA

This text gives the measurements of time in Sanskrit mixed up with Tamil.

Beginning

Fol. 58 (89)a, 1.1. aṣṭādaśanimeṣaṃ koṇṭatu oru kāṣṭhā / kāṣṭhā 30 koṇṭatu oru kalā / kalā 30 koṇṭatu oru kṣaṇaṃ / kṣaṇam 12 koṇṭatu oru muhūrtam / muhūrtaṃ 30 koṇtatu oru nāḷ //

End

Fol. 58 (89)b, 1.6. ekaṃ / paṅkti / śataṃ / sahasram / ayutam / lakṣaṃ / prayutam / koṣi / arbudam / padmam / kharvam / nikharvan / bṃdam / mahāsarojam / śaṅkham / mahāśaṅkham / samudram / mahāsamudram / madhyam / parārdham //

326

Dhyāna śloka-s

RE. 19.978.; PL.; 179 fols.; 210 x 45 mms.; 8 lines; Grantha & Tamil; old; some parts damaged and moth-eaten.
More than two types of handwriting.
Blank folios : one folio between 28 & 29, 179b.

General contents

1. Fols. 1a-19b : Dhyānaślokasaṃgraha; 2. 20a-22a : Aṣṭadikpāladhyānādi; 3. 22a-24a: Navadurgādhyāna; 4. 24a-27b : Aṣṭakālīdhyāna; 5. 28a-179a : Śaivabhūṣaṇa with Tamil explanation.

326.1. DHYĀNAŚLOKASAṂGRAHA

This text contains 106 dhyānaśloka-s for many Gods in the temple. Gaṇeśa, Subrahmaṇya and his consorts, various forms of Śiva like Naṭarāja, Bhikṣāṭana, Goddess in her various forms, and Bhakta-s like Sundara, Jñānasambandha, etc., and Gods of enclosures (Parivāradevatā) such as Sūrya , Śanaiścara, etc., are some of them whose dhyānaśloka-s are noted down.

Beginning

Fol. 1a, 1.1. gajānanaṃ bhūtagaṇādisevitaṃ kapitthajambūphalasārabhakṣitam / umāsutaṃ śokavināśakāraṇaṃ namāmi vighneśvarapādapaṅkajam / kuṅkumavarṇa-caturbhujayuktaṃ nāgamukhaṃ makuṭañca karaṇḍam / aṅkuśalaḍḍukadantasupāśaṃ vahnidṛśaṃ gaṇanāthasvarūpam /

End

Fol. 19b, 1.7. bhṛ(ru)kuṭīdantavaktrañca bhīturūpaṃ bhayānakam / kiṃkiṇīkaṭi-baddhāsinaṭanaṃ pādanūpurai(ḥ) / bhūtara(ā)kṣā(a)sapaiśācaṃ pūjitāṃ parisevitāṃ / gopuradvārasābhysthaṃ kāmyamūrtiṃ bhajāmyaham / 106 /

326.2. AṢṬADIKPĀLADHYĀNĀDI

Same as n° 264.1. & 216.4.

This text gives the dhyāna-slokas for the eight guardians of the directions. It also contains one dhyānaśloka for Sarasvatī and another for Viṣṇu.

Beginning

Fol. 20a, dvibhujañca dvinetrācā (añca) śyāmavarṇasamāyutaṃ savyahaste vahaṃ vajraṃ vāmahaste abhayantathā / raktāmbarasamāyuktaṃ sarvābharaṇabhūṣitaṃ hastivāhanam evoktam indrasyākṛtirucyate / 1 /

End

Fol. 22a, 1.3. sarvalakṣaṇasaṃyuktaṃ (āṃ) sarasvatīṃ saṃprapūjayet / viṣṇuvukku : viṣṇu(ś) caturbhujo mauliśaṅkhacakragadābjadhṛk / nīlām- bujapratīkāśo garuḍāsanasaṃsthitaḥ /

326.3. NAVADURGĀDHYĀNA

Though the title of the text is Navadurgādhyāna, it contains dhyāna-sloka-s only for six forms of Durgā which are, Mahiṣamardanī, Agnidurgā, Aṭṭahāsi, Dīptadurgā, Vidyuddurgā & Jaladurgā. This is a rare text.

Beginning

Fol. 22a, 1.6. athā(a) navadurgālakṣanamāha(a) : ekavaktrāmugradamṣṭrāntriṇetrāṃ makuṭojjvalāṃ śyāmāṃ mahonnatakucāṃ raktavastrottarīyakāṃ kapālaśūlahastā(ñ)ca śaṅkhacakradharāṃ parāṃ asikheṭadhanurbāṇāṃ pāśañcāṣṭakarānvitām / nāgayajñopavītāñca nānābharaṇabhūṣitāṃ sampā ... sthitā devī mahāmahiṣamastake / ityetairlakṣaṇairyuktā mahāmahiṣamardanī /

End

Fol. 24a, 1.5. hīnā vāpi samānamevamuditaṃ saṃkhyā traystriṃśatiberāṇāṃ hi śivāṃśamānavaśatā svāyaṃbhuve mānave / śrītanunāthāya namaḥ //

326.4 AṢṬAKĀLĪDHYĀNA
(Yāmalatantra)

This text contains dhyānaśloka-s for eight forms of Kālī. As per the colophon, it forms part of the Yāmalatantra and discoursed by Yāmalācārya (?). This is a rare text.

Beginning

Fol. 24a, 1.7. śyāmāṅgāmekavaktrāṃ jvalanaśikhiyutāmaṣṭabhirvā karābhyāṃ śūlaṃ vetālakhaḍgaṃ ḍamarukasahitaṃ vāmahaste kapālamanyat ghaṇḍoddhva(rdhva ?) kheṭam analakarayutaṃ raudrabhāvantriṇetraṃ cāmuṇḍārūpametat bhuvanavaśikarī bhadrakālīṃ namaste /

End

Fol. 27a, 1.7. bhadrakālī mahākālī ugrakālī tu raudrikā / rājakālī bhairakālī tu kruddhikā aṣṭakāliriti prokta sarvamaṅgalapūjitā / iti yāmalatantre yāmalacaryā prokte aṣṭakālisvarūpamiti samāptaḥ / śrītanunāthāya namaḥ //

326.5. ŚAIVABHŪṢAṆA with Tamil explanation

Similar to n° 190.35.

The Tamil explanation is only upto verse no. 204 (207 according to the printed edn. Devakottai). No Tamil explanation is found for verses 208-317 (according to the printed edn.) and the text ends abruptly with the verse 317 which is incomplete.

Beginning

Fol. 28a, 1.1. ... kāntisaṃprāptyai seve dāntālānanaṃ dampatyo(r)jagatā ... śivayorakṣyavāyinaḥ / saṃyagaiśvaryasamprāptyai śabdārthā ... ya ca / sarvārthasādhakaṃ ssadyassaṃśriyaiva gajānanaṃ / anyonya ...ṇyasamsiddhā anyonyāśrada saṃpadau /

End

Fol. 178b, 1.8. atha puttalikā lakṣaṇamucyate : tattvaiḥ puttalikā bhavet kuśadalaiḥ keśāṃstu vedāṅgulairdvigranthiḥ kamatho (?) dalogni ṭatha (?) tatpārśve kuśaiḥ parjaktibhiḥ (?) bāhyeśāṣṭadaśāṅgulau rasakaro madhye'tha ṣaḍaṃśa teta(?) syāt sa pi (?) caṇḍakaṭya (?) itita ...

327

Stotra

RE.19.979. PL.; 141 fols., 338 x 24 mms.; slightly damaged.; Grantha and Tamil; leaves are old and new, written in more than one hand. Owner : Devaśikhāmaṇi. Blank fols.: 42b, 51b, 102b, 106b, 113b, 116b.

General contents

Fol. 1-8 : Lalitātriṃśannāmāvali; 2. 9a-41 : Dhyāna-s; 3. 43-51a : Rudram; 4. 52-58 : Devatāvāhana; 5. 59a-63a : Sandhyāvāhanavidhi; 6. 64-66 : Rudratriśatīnāmāvali; 7. 78-87 : Dhyānaśloka-s 8. 88-95 : Vacana; 9. 100-102a : Āśīrvādavacana; 10. 103-106a : Āśīrvādavacana; 11. 111-113a : Ṣoḍaśadīpavacana; 12. 114-116a : Ācāryalakṣaṇa; 13. 118 : Bṛhatbalapāṇḍyan stotra; 14. 119 : Stotra by Pāṇḍya; 15. 121-128 : Vīratantra : Vīrabhadrapratiṣṭhā; 16. 130-132b : Rāmastotra; 17. 133-134a : Candraśekharāṣṭaka; 18. 134b-136b : Govindāṣṭaka; 19. 137a-139a : Akṣaramālikāstotra.

There are two fly leaves at the beginning. It is written in the first fly leaf a that this Ms. belongs to Devaśikhāmaṇi. In the fly leaf b, there is a prayer addressed to Bhūminātha. Fol. 1-32 are lost but fol. 33a has the beginning of a new text. An unnumbered leaf between fol.42 & 43 mentions the owner of this Ms. as Tirumenināthabhaṭṭa son of Devaśikhāmaṇibhaṭṭa. Fols. 67-71 contain passages from Bodhāyana on pollution, idols of Viṣṇu, Rudra and others and pañcagavya. Fols. 72-77b deal with the method of doing worship in the temple, of doing namaskāra, and definition of Rudrākṣa. Fols. 96-99b contain definitions and accounts of nirmālya, vibhūti, āgamasaṅkhyā, abhiṣekadravya, Dīpāvali, Dhanurmāsapūjā, Skandaṣaṣṭhī. Fol. 107 describes rakṣābandhana in Bhaktotsava. Fol. 108-110 contain brief treatment of Āgama-s,Āgamotpatti, dīkṣā and abhiṣekakrama. Fol. 117 contains the names of Śaivācārya-s. Fol. 120 contains Kaṭṭiyam(birudāvali); Fol. 140 discusses the method of fixing the day for marriage and others on the basis of the stars. Fol. 141 lists the names of some years like Sādhāraṇa and others.

327.1. LALITĀTRIŚATĪNĀMĀVALI

Same as n° 27.2.
Written in 3 columns.

Beginning

Fol. 1 (33), (col.1), 1.1. kakārarūpāyai namaḥ / kalyāṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kalyāṇaśailanilayāyai namaḥ / kamanīyāyai namaḥ /

End

Fol. 8 (40)b, (col.3), 1.1. hrīṅkārādhvaradakṣiṇāyai namaḥ / hrīṅkāranandanārāmanavakalpakavallaryai namaḥ / hrīṃkārahimavadgaṅgāyai namaḥ / hrīṃkārārṇavakaustubhāyai namaḥ / hrīṃkāramantrasarvasvāyai namaḥ / hrīṃkāraparasaukhyadāyai namaḥ / hariḥ oṃ / śubhamastu / śrīgurubhyo namaḥ //

327.2. DHYĀNA-S

This text contains Dhyānaśloka-s on 16 Gaṇapati forms, Dvādaśa Āditya-s, Candra , 25 forms of Śiva, Kāmakoṣṭhādhīśa, Śāmbhavī and others.

Beginning

Fol. 9a, 1.1. bālaśca bhaktavīraśca śaktiśca dvijapiṅgalā ucchiṣṭaraktau kṣipraśca herambo lakṣmīreva dvā vijayo nṛtta ūrdhvaśca mahāharidranāmakau /

End

Fol. 41 (7)b, 1.5. taṇḍulaṃ mudgabhinnañca guḷaṃ kṛsarameva ca / nāḷikerantu samagranandīnāntu nivedayet / 26 //

327.3. RUDRAM

Beginning

Fol. 43a, 1.1. asya śrīrudrādhyāyapraśnamahāmantrasya aghorarṣiḥ anuṣṭupchandaḥ saṅkarṣaṇamūrtisvarūpo yo'sāvādityasa eṣa puruṣo devatā / namaśśivāyeti bījam / śive(a?)tar(āy?)eti śaktiḥ / namo vaḥ kirikebhya iti kīlakam / sāmbasadāśivaprītyarthe jape viniyogaḥ / agnihotrātmane aṅguṣṭhābhyānnamaḥ / darśapūrṇamāsātmane tarjanībhyānnamaḥ / cāturmāsātmane madhyamābhyānnamaḥ / jyotiṣṭomātmane anāmikābhyānnamaḥ /

End

Fol. 51 (11)a, 1.5. madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhumatīndevebhyo vācamudyāsaṃ śuśrūṣenyāṃ manuṣyebhyastammā devā avantu śobhāyai pitaro'numadantu / oṃ śāntiśśāntiḥ śāntiḥ //

327.4. DEVATĀVĀHANA

Similar to n° 19.8.
At the end of this text, Bherītāḍana is said to have been completed.

Beginning

Fol. 52 (1)a, 1.1. vighneśvarant(r)ividhayāṃmukhavighnarājaṃ vighnapradāñja nijadhamavirodhanāñca / vighneśvarāḍhyā ā(d)vipendramukhaṃ gaṇeśaṃ vande giriñca tanayaṃ tanayaṃ gaṇeśam // surayuvatikarakamalanaḷiṇavikṣepanaḷitasaratnaśriśīlavaṅgalitahasti lavitanīrañjharajalanarabharavān sadṛddhibharākisundaraśrikailāsa ...

End

Fol. 58 (7)b, 1.2. āropayattato yena vṛṣagāyatrimantrataḥ / aṇḍe sarvakrameṇaiva mūle rajju subandhayet / iti bherītāḍanavidhissamāptaḥ / śrīsahāyadhāmnīsahāyam //

327.5. SANDHYĀVĀHANAVIDHI

Similar to n° 19.4.

Beginning

Fol. 59 (8)a, 1.1. brahmāṇī satataṃ namāmi vilasatsyulākṣamālākaram / ramyaisphalamukhāmbujairupagataṃ pitañcaturbhirvaraiḥ / pārśvasthairdiviṣadgaṇai ṛṣisanantādibhisthū(tū)yate /

End

Fol. 63 (12)a, 1.3.. nṛttaṃ bhramarigītaṃ deśagirililitaṃ bhūtanṛttam / iti īśānasandhiḥ / śrīmacchaṅkarasenāpaticaṇḍeśvarasamānadeśāt mṛdaṅgavīṇāveṇupaṇavamaṅgalakāhalabherīmaddaḷaśaṅkhapaṭahavādyairahamihasaṃghoṣaṇaṃkaromi//

327.6. RUDRATRIŚATĪNĀMĀVALI

Written in six columns.
Same as n° 5.9.

Beginning

Fol. 64 (1)a, (col.1), 1.1. oṃ śivāya namaḥ / rudrāya namaḥ / iṣave namaḥ / dhanvane namaḥ / bāhubhyānnamaḥ / nīlagrīvāya namaḥ / sahasrākṣāya namaḥ /

End

Fol. 66 (3)b, (col.5), 1.1. rudrāya tejomūrtaye namaḥ / ugrāya vāyumūrtaye namaḥ / bhīmāya ākāśamūrtaye namaḥ / paśupataye yajamānamūrtaye namaḥ / śivāya somamūrtaye namaḥ / mahādevāya sūryamūrtaye namaḥ / tirumeṉiṉātapaṭṭarudratriśatai aḻakiyasundaraṃ svahastalikhitam //

327.7. DHYĀNAŚLOKA-S

This text contains the dhyānaśloka-s of Dakṣiṇāmūrti, Ṣoḍaśagaṇapati, Vallīśvarī, Devasenā, Bhairava, Dakṣiṇāmūrti, Kumāra, Śiva, Tripuradahana, Manonmanī, Vṛṣabha, Balipīṭha, Māṇikkavācaka, Vīrabhadra, Kṣetrapāla, Vaṭukanātha and Subrahmaṇya.

Beginning

Fol. 78 (24)a, 1.1. rudrākṣaṃ vahnihastaṃ uḍupatisahitoddhūlitāṅgaṃ sitāṅgam ullāsaṃ padmapīṭhaṃ hutavahanayanaṃ saumyagaṅgāsahāyam / oṅkāramūlamantraṃ munijanasahitaṃ vedasāraṃ śivākhyaṃ vande kailāsanāthaṃ sakalasurapatiṃ dakṣiṇāmūrtidevam // dhavaḷaruciragātraṃ sarpayajñopavītam analasahitahastam akṣamālādharāntaṃ stu(phu)ṭa kanakavīṇākuñcitaṃ vahninetraṃ girivaraśikharāntaṃ dakṣiṇāmūrtidevaṃ //

End

Fol. 87 (33)b, 1.1. abhayavaradahastaṃ vajraśaktiṃ dadhānam aruṇakamalavaktram āsanaṃ padmasamsthaṃ suravarasutavallīdakṣiṇe vāmabhāge sahitaśivakumāraṃ skandarūpaṃ namāmi / rasamukhakarabhānuraktavarṇaṃ kirīṭandhanuvarakuliśakheṭaṃ padmapāśasya vāme / śarabhayaśaktikhaḍgam aṅkuśañcakrahastaṃ surapatimitivandyaṃ sūrasaṃhārarūpaṃ / subrahmaṇyasvāmiku dhyānam //

327.8. VACANA

This contains about sixty-five śloka-s, some of which are of didactic nature.

Beginning

Fol. 88 (34)a, 1.1. vaktrābje bhāgyalakṣmīḥ karatalakamale sarvadādānalakṣmīrdordaṇḍe vīralakṣmīrhṛdayasarasije bhūtakāruṇyalakṣmī sarvāṅge saumyalakṣmīrnikhilaguṇagaṇāḍambare kīrtilakṣmīḥ khaṭgāgre śauryalakṣmīrvijaya jayatu naḥ sarvasāmrājyalakṣmiḥ // yāvaccandrasya sūryaśca tāvattiṣṭhatu medinī / yāvadrāmakathā loke tāvadrājyaṃ vibhūṣaṇam //

End

Fol. 95 (41)a, 1.4. nadīpravāhā strisaṅghe candrasūryasamanvayoḥ / mārgādīnānnadītīre varjayettu dvijottamaḥ // 6 // mandare ca mahābhūmi devadevapratiṣṭhitaḥ / tadbhūmyānta viśre vā dūre gacchadvijottamaḥ //

327.9. ĀŚIRVĀDAVACANA

Similar to n° 118.29.

This text contains the benedictory statements that are uttered by the priests in temples on occasions of festivals for the well-being of the locality through the grace of the deity in the temple.

Beginning

Fol. 100 (1)a, 1.1. sabrahmo'stu saśivo'stu saharudro'stu / svastimantrārthāssatyāssahaphalāssantviti bhavanto mahānto'nugṛhṇantu / asmin devāyatane pādabandhapadmabandhapadmālayapadmāśrayapadmapuṣkalapratibaddhapratikramapratisundaraprathamaphalaka...

End

Fol. 102 (3)a, 1.5. kulanāryaḥ patiśuśrūṣaṇavratācāriṇyo bhūyāsuriti mahānto'nugṛhṇantu / sarve janāssukhino bhavantu / samastasanmaṅgalāni santu / uttarottarābhivṛddhirastu / iti devālayāśīrvādaḥ sampūrṇaḥ //

327.10. ĀŚIRVĀDAVACANA

Similar to n° 327.9.

Here the text invokes the blessings of Nandikeśvara, Gaṇeśa and others.

Beginning

Fol. 103 (4)a, 1.1. nandikeśvara prasādo'stu iti bhūyāditi mahānt o'nugṛhṇantu // 11 // kulanārī patiśuśrūṣāvratācāriṇ(y)orbhūyāiti mahānto' nugṛhṇantu //

End

Fol. 106 (7)a, 1.1. tāmbūlaiśca śrī bhagavān sarvātmakaḥ sahāyadāmnīsametaśrītanunātheśvara suprīta(s)suprasanno varado bhūtvā asya yajamānasya iṣṭakāmyārthasiddhiprado bhūyāstāmiti bhavanto mahānto'nugṛhṇantu /

327.11. ṢOḌAŚADĪPAVACANA

This text contains the sixteen kinds of lights to be used while attending on the deity in a temple. This is a rare text.

Beginning

Fol. 111 (1)a, 1.1. dhūpadīpau purā dattvā ghaṇṭāṃ santāḍayet guruḥ / aṣṭādhikaśataṃ śreṣṭham ekāśīti(ś)ca madhyamam / vasusaṅkhyādhamaṃ proktaṃ dīpādhārasya lakṣaṇam //

End

Fol. 113 (3)a, 1.2. ghaṭadīpamahāśāntinīrājanaṃ mahatphalam / bhasma trailokyarakṣārthaṃ darpaṇaṃ bhāgyasampadam // chatraṃ rājyapradaṃ caiva cāmaraṃ sarvasiddhidam // vyajanaṃ sarvakalyāṇaṃ darpaṇantu sukhapradam / nādagītañca nṛttañca rājarāṣṭravivardhanam //

327.12. ĀCĀRYALAKṢAṆA

This text describes the qualifications for an ācārya and speaks highly of being an ardent follower of the Śaiva practices.

The source of this cannot be traced, though it agrees with the Kāraṇa (Purva) (CP) P. 210.

Beginning

Fol. 114 (1)a, 1.1. anādiśaivassa śiva ādiśaivaśśivadvijaḥ / mahāśaivastu viprāṇāṃ caturthaṃ sādhuśaivakam // avāntarantu śūdrāṇāṃ pañca bhedāḥ prakīrtitāḥ / śivena devyai dattantu devyā dattantu nandine //

End

Fol. 116 (3)a, 1.2. svayambhu jīrṇaṃ yalliṅgaṃ varjitaṃ hi na doṣabhāk / mohācca varjitaṃ liṅgaṃ rājarāṣṭraṃ vinaśyati // tasmāt sarvaprayatnena pūrvācāryassvayambhuvam //

327.13. BṚHATBALAPĀṆḌYANSTOTRA

This is a stotra in honour of Śiva. It contains five ślok-s in praise of Śiva and is composed by Bṛhatbalapāṇḍya, perhaps a king of the Pāṇḍya region. This is a rare text.

Beginning

Fol. 118a, 1.1. śambho girīśa mṛḍa śarva giribhūjāpa vaikuṇṭhavallabhānutāmaralokanātha kāruṇyavigraha kṛpākara śūlapāṇe tubhyannamo bhagavate śūlapureśvarāya / 1 /

End

Fol. 118b, 1.4. asmatkṛtāṅgasamatīva ca bālyabhāva deva kṣamasva sakaleṣṭada sarvatattvaṃ tvatpādapadmanikaṭe patitañca dīnaṃ saṃrakṣa rakṣa śaraṇāgata atyapālam (?) / 5 /...

327.14.

STOTRA

by Pāṇḍya

This is similar to n° 327.13. but different from it by having different and more śloka-s.

Beginning

Fol. 119a, 1.1. bhaktasya gautamamuneḥ paritoṣaṇāya phālgunamāsi parikalpya varasvarūpam / puṣpāmbikāpatirabhūt bhuvaneśvaro' pi / hyāvat madhyanilayāya namaśśivāya / 1 //

End

Fol. 119b, 1.6. itthaṃ munīndravaryeṇa stuto bhaktyāmbikāpatiḥ / varaṃ prādāt prapannāya varado bhaga ... or ... bhakhirmayi sadā te'stu muktimante prayāsyati / ya idaṃ paṭhate nityaṃ śṛṇuyādvā samāhitaḥ // sarvān kāmānavāpnoti satyameva na saṃśayaḥ //

327.15.

VĪRATANTRA

Vīrabhadrapratiṣṭhā

This text deals with the installation of Vīrabhadra and forms part of the Vīratantra. This is the same as in IFI.T. 742 pp. 96-106 and T. 460 pp. 950-960. These two T. Mss. have extracts from various Āgama-s. T. 29, 30, 31 & other Vīratantra texts do not contain the treatment of this topic.

Beginning

Fol. 121 (1)a, 1.1. pratiṣṭhāṃ vīrabhadrasya bhogamokṣaphalapradam / ratnajaṃ lohajandāruśailajañcitrajantu vā / udyāne parvate grāme devāgāre tu pattane /

End

Fol. 128 (8)b, 1.3. jayādirabhyādhānañca pūrṇāhutiṃ samācaret / pratiṣṭhāvidhim evoktaṃ caturthīmaṅgalantathā / evaṃ yaḥ kurute martyaśśivaloke mahīyate / iti vīrabhadrapratiṣṭhāvidhipaṭalaḥ dvātriṃśatitamaḥ //

327.16.

RĀMASTOTRA

Same as n° 119.4 for the beginning part.

Beginning

Fol. 130a, 1.1. rāghavaṃ karuṇākaraṃ munisevitaṃ vanditaṃ jānakīvadanāravindadivākaram guṇabhājitam / vālisūnuhṛdekṣaṇaṃ hanumatpriyaṃ kamalekṣaṇam / yātudhānabhayaṅkaraṃ praṇamāmi rāghavakuñjaram /

End

Fol. 132b, 1.1. devadānavanāradādimunīndravandyadayānidhe / devakīsuta dehi me tava pādabhaktimacañcalām // hariḥ oṃ / śubhamastu //

327.17. CANDRAŚEKHARĀṢṬAKA

Same as n° 119.6.

Beginning

Fol. 133 (4)a, 1.1. ratnasānuśarāsanaṃ rajatādriśṛṅganiketanaṃ śiñjinīkṛtapannageśvaramacyutānilasāyakam / kṣipradagdhapuratrayaṃ tridaśālayairabhivanditaṃ candraśekharamāśraye mama kiṃ kariṣyati vai yamaḥ //

End

Fol. 134 (5)a, 1.4. viśvasṛṣṭividhāyinaṃ punareva pālanatatparaṃ / saṃharantamatha prapañcamaśeṣalokahṛdālayam / krīḍayantamaharniśaṃ gaṇanāthayūthasamāvṛtaṃ candraśekharamāśraye mama kiṃ kariṣyati vai yamaḥ / hariḥ oṃ / śubhamastu //

327.18. GOVINDĀṢṬAKA
by Śaṃkara

Similar to n° 119.5.

This text contains eight śloka-s in praise of Kṛṣṇa. This is printed in VVS. 11. pp. 392-394. The śloka-s in this text are in different order.

Beginning

Fol. 134 (5)b, 1.1. ... tata sarabhasacaraṇanṛpatitasaṃghṛṃan maṇinūpuram / prakaṭaghaṭitaṭaghaṭitakaḷara ... kiṃkiṇīmukharāravam / vividhapadayuga calananavanavagītanṛttamanoharaṃ smaratakatha ... ta namata bhajata janandagopadkumārakam //

End

Fol. 136 (7)b, 1.1. snānavyākulayoṣidvastramupādāyāgamupārūḍhaṃ vātīsantati (vyāditsantanti) pāṇiyugābhyāmañjalibaddhamupekṣantam / nirdhūtadvayaśokavimohaṃ buddhaṃ buddherantasthaṃ śraddhā (sattā) mātraśarīraṃ praṇamata govindaṃ paramānandam // śrīharigovinde / hariḥ om / śubhamastu / gurubhyo namaḥ //

327.19. AKṢARAMĀLIKĀSTOTRA

Same as n° 65.6.

Beginning

Fol. 137 (2)a, 1.1. adbhutavigraha amarādhīśvara agaṇitaguṇagaṇa amitaśiva hara sāmba sadāśiva sāmba sadāśiva sāmba sadāśiva sāmba śiva // 1 //

End

Fol. 139 (3)a, 1.2. akṣararūpa atipriya sundara sākṣijagattraya svāmiśiva / 51 / ṣaṃkara nārāyaṇapriya sevitagaṅgāsāgarasevya śiva // 52 // hariḥ oṃ / sūbhamastu / sahāyadāmnīsametaśrītanunāthasvāmine namaḥ //

328

Gaurīpūjā

RE. 19.980. PL.; 76 fols.; 292 x 36 mms.; fair condition; Grantha; Many blank leaves are there which are unnumbered.
Blank fols.: 1b, 2b, 4b, 5b, 7b, 8b, 10b, 29b, 49b, 52b, 58b, 62b, 65b, 66b, 69b, 75a.

General contents

1. Fol.1a : Gaurīnityārcana; 2. 6a-7a : Dīkṣā; 3. 11a-17b : Gauryarcanāvidhi (Kāraṇa); 4. 18a-19b : Dīpādhāravidhi; 5. 22a-24a : Dīpārādhanapañjādi; 6. 27a-29a : Gaurīdhyāna; 7. 32a-34b : Nyāsa-s; 8. 35a-41b : Śaktisahitapañcamāvaraṇārcana; 9. 42-43a : Ambāgaurīdaśaka; 10. 44a-46b : Āṣāḍhapūravidhi (Svāyambhuvāgama); 11. 50a-52a : Abhiṣekapramāṇa; 12. 53a-57a : Pradakṣiṇakramavidhi; 13. 59a-62a : Āṣāḍhapūravidhi (Svāyambhuva); 14. 63a-65b : Devītapas; 15. 67a-69a : Bālākavaca; 16. 71a-73b : Śivastotra

Fol. 2a contains a śloka in praise of Bhūmīśvara of Punnāgāraṇya. Bhūminātha is the name of the deity in the temple at Tirucculi in the Ramanathapuram Dt. of Tamil Nadu, S.India; 3a & 4a some more śloka-s on the same deity as in fol. 2a; 5a : Viśvakarma being asked by Bhūmi to do pūjā. 8a three ślokas in praise of Punnāgavaneśvara (Tirucculi); 9a. Tirumañjanakkaṭṭiyam according to Kāraṇa; 10a : Kaṭṭiyaṃ in the Sannidhi of God; 21 contains the list of 16 kinds of attendance on God; 25a, Bhasmamahimā; 25b : Dīpopacāra; 26 : Mahāmāridhyāna; 30a : Vāmādi aṣṭaśaktidhyāna; 31a : Gaurīgāyatrīmūlamantra; 31b : Gaurīkalā; 43b : Kaṭṭiyam; 47 : Saptatāṇḍava; 48. Abhiṣekaphala; 49a : Abhiṣekakrama; 65a : Ingredients for temple ritual; 66a : Japamadhye nirodhārghyamantra; 70 : Types of Liṅga-s; 74a : refers to a family event; 74b : Mahāgaurīdhyāna; 75b : family account.

328.1. GAURĪNITYĀRCANA

This text contains the dhyānaśloka on Gauri and is, according to the colophon, part of Gaurīnityārcana.

Fol.1a, 1.1. śyāmāṃ triṇetrāṃ dvibhujāṃ tribhaṅgīṃ savyāpasavyasthitakuñcitāṃ vaṭrīṃ savyotpalāñcārughanastanāḍhyāṃ hastāvalambāṃ parameśvarīntām // tirumēnināthabhaṭṭar putran daivaśikhāmaṇibhaṭṭar pustakam / gaurinityārcanai / dakṣiṇāmūrtaye namaḥ / punnāgavaneśāya namaḥ /

328.2. DĪKṢĀ

This text contains a very brief treatment of Dīkṣā.

Beginning

Fol. 6a, 1.1. dīkṣāśuddhikṛtātmadehakalite vaktrau śive niṣkṛte santānādyasuvṛṛkṣagotrakulajau padhāna (?) śiṣyau maṭhau tantrāṇyevaśivāgamākhya sakalaṃ buddhyānusāraṃ gṛhī / evaṃ śaivasulakṣaṇo vihitaṃ śaivāgamādyo dīkṣāyāntu śivadvijena guruṇā mantropadeśaśrutau vahnau vā jananaṃ dvijatva api tatputratvamīśāṃśatā...

End

Fol. 7 (2)a, 1.1. na bhukte vihitadharma śūdravatvaṃ yathā dvijaḥ / tasmādyugānusāreṇa karma kurvan sa buddhimān śiṣyādhivāsaśayanasvapneśvarassyāt / chatradhvajābjavṛṣahastituraṅgamāṇām//

328.3. GAURYARCANĀVIDHI

(Kāraṇa)

This text deals with the method of worshipping Gaurī. According to the colophon, this forms part of the Kāraṇāgama, but this cannot be traced to the printed text of this Āgama.

Beginning

Fol. 11a, 1.4. athātassampravakṣyāmi gauryā yām (?) arcanantathā / gaurī caiva manonmanyā bhavānī trividhaṃ bhavet // dvinetrā dvibhujā śyāmāṃ gaurī dakṣakarotpalām // vāmahastāpralambīñca sarvābharaṇabhūṣitām //

End

Fol. 17 (7)b, 1.2. devīṃ samprārthya vidhivat bhaktānāṃ bhasma dāpayet / prātaḥ kāle ca madhyāhne sāyaṅkāle tathaiva ca // upasandhyādikāleṣu gaurīṃ purvavadarcayet / gaurīpūjanamevantu uktaṃ ṣaṇmukha muktidam // dharmārthakāmadañcaiva āyurārogyavardhanam / putrapautrapradañcaiva sarvasaukhyapradāyakam // iti kāraṇe pratiṣṭhātantre kriyāpāde gauryarcanavidhipaṭalassamāptaḥ / devyai namaḥ / sahāyadāmnyai namaḥ / śubhamastu //

328.4. DĪPĀDHĀRAVIDHI

This text gives the procedure for having lamps with suitable supports.

Beginning

Fol. 18a, 1.1. athātassaṃpravakṣyāmi dīpādhāravidhiṃ śubham / dhūpadīpantrimātreṇa bhramet śambho gajānana // dīpasyalakṣaṇañcaiva sāvadhānamanaśśṛṇu / pañcādhārayutañcaikapañcāśatpadasamyutam//

End

Fol. 19 (2)b, 1.3. darpaṇaṃ chatramevoktaṃ cāmarantālavṛntakam / vyajanañcaiva sarveṣāṃ śivenaiva pradāpayet // stotragītañca nṛttañca sandhiṃ prati viśeṣataḥ / dīpādhāravidhiḥ proktaṃ pradakṣiṇavidhiṃ śṛṇu // iti dīpādhāravidhipaṭalaḥ / hariḥ om / śubhamastu / sahāyadāmnyai namaḥ ./

328.5. DĪPĀRĀDHANAPAÑJĀDI

This text gives the Vedic passages which are to be recited when the lamps or camphor are lit and waved before the deity. There are 13 sūkta-s of which some are from Taittirīyasaṃhitā 1.1.4.1.5.-7; 1.3. from Taittirīyabrāhmaṇa 2.1.26, 3.1.1.1; and Taittirīya Āraṇyaka 10.1.4.

Beginning

Fol. 22a, 1.1. dhūrasi dhurvadhūrvantaṃ taddhūrvayaṃ vayaṃ dhūrvāmaḥ tvandevānāmasi sasnitamaṃ papritamaṃ juṣṭatamaṃ vahnitamaṃ devahūtamam ahrutamasi havirdhānaṃ trigṃhasya māhvā mitrasya tvā...

End

Fol. 24a, 1.5. hiraṇyapātraṃ madhoḥ pūrṇandadhāti madhavyosānīti ekadhā brahmaṇa upaharati ekadheva yajamāna āyustejo dadhāti / pūrṇakumbhadīpandarśayāmi / 13 / sāmrājyaṃ pūjyaṃ svārājyaṃ vairājyaṃ parameṣṭhirājyamādhipatyam / karpūradīpandarśayāmi //

328.6. GAURĪDHYĀNA

This text contains the method of meditating upon Gaurī.

Beginning

Fol. 27a, 1.1. śyāmāndvinetrāṃ dvibhujāṃ tribhaṅgīṃ savyāpasavyasthita-kuñcitāṅghrīṃ savyotpalāñcārughanastanāḍhyām / hastāvalambāṃ parameśvarīṃ tāṃ // 1 // caturbhuje candrakalāvataṃse kuconnate kuṅkumarāgaśoṇe / puṇḍrekṣupāśāṅkuśapuṣpabāṇahaste namaste jagadekamātā /

End

Fol. 29 (3)a, 1.3. śarabhadhyānam / haṃsapadasiṃhasamavaktraguṇanetraṃ cāṣakaravedayugapiṅgalajaṭādhṛt / pakṣayugapakṣivaratāṅgataddūrdhvaṃ ṭaṅkahariṇantu mṛgādhipaśarabhaṃ syāt //

328.7. NYĀSA-S

This text contains the Nyāsa-s of the 25 kalā-s of Gaurī and of Śrīkaṇṭha.

Contents

1. Fol. 32. Gaurīpañcaviṃśatikalānyāsa;
2. 33a-34b : Śrīkaṇṭhanyāsa.

Beginning

Fol. 32 (5)a, 1.1. mūrdhnāsyaṃ hṛdayaṃ gaḷau bhujayugaṃ kukṣiśca nābhistathā yoniguhyamathorujānuyugalaṃ jaṅghādvayaṃ pṛṣṭhakaṃ pārśve pādayugañca hastayugaḷaṃ vakṣorukumbhadvayaṃ gaurīvigrahapañcaviṃśatikalāsthānāni mantraṃ smaret // oṃ hroṃ tārāya namaḥ / oṃ hreṃ vidyāyai namaḥ /

End

Fol. 34 (7)b, 1.2. oṃ hrīṃ śrīṃ saṃ prāṇātmane lakulīśāya mahālakṣmyai namaḥ / oṃ hrīṃ srīṃ haṃ liṅgātmane manorūpāya vyāpinyai namaḥ / oṃ hrīṃ śrīṃ kṣaṃ krodhātmane svarttakāya māyāyai namaḥ / śrīkaṇṭhanyāsaṃ sampūrṇaṃ //

328.8. ŚAKTISAHITAPAÑCAMĀVARAṆĀRCANA

This text shows the method of worshipping the fifth prākāra where Śakti is installed. The source for this text is not known.

Beginning

Fol. 35a, 1.1. brahmāṅgagānāṃ prathamāvaraṇaṃ syāt vidyeśvarāṇāñca gaṇeśvarāṇāṃ dikpālakānāñca daśāyudhānām īśasya pañcāvaraṇakrameṇa / tattaddevatādhyānasahitaṃ taddaḷamūleṣu dalamadhyeṣu dalamadhyāgrayormadhyeṣu tayorbhāgeṣu arcayet /

End

Fol. 41 (7)b, 1.3. oṃ hāṃ mahāśaktisahitāya vaktrāya namaḥ / padmapatradaḷākāraṃ pañcavarṇamihocyate // paṅkajaṃ dalamevoktam //

328.9. AMBĀGAURĪDAŚAKA

The title as well as the colophon of this text indicate that this stotra contains ten verses, but actually this contains 12 śloka-s in praise of Ambā who is the same as Gaurī. It is printed by Dakṣiṇāmūrtimaṭha, Vārīṇasī. pp. 43-47. The printed edn. contains 11 śloka-s in an order different from the text under notice. This is the same as GOML. D. 9584.

Beginning

Fol. 42 (8)a, 1.1. oṃ līlārabdhasthāpitalabdhā (luptā) khilalokāṃ lokātītairyogibhirantaściradṛgbhyām (mṛgyām) bālādityaśreṇisamāna(dyuti)-pūjāṃ (puñjām) gaurīmambāmamburuhākṣimahamīḍe // 1 // pratyāhāradhyānasamādhisthitibhājāṃ nityañcitte nivṛttikāṣṭhāṃ kalayantīm / satyajñānānandamayīntāṃ tanumadhyāṃ gaurīmambāmamburuhākṣīmahamīḍe // 2 //

End

Fol. 43 (9)a, 1.4. nityaśuddho niṣkala eko jagadīśa sākṣī yassyāt(ḥ) saṃrga (sargavidhau) vidheyaussaṃhari(k)ane ca viśvatrāṇakrīḍanalolāṃ śiva padmāṃ gaurīmambāmamburuhākṣīmahamīḍe // 11 // prātaḥ kāle pāvita(bhāvavi)śuddhaḥ praṇī(a)tānāṃ bhaktyā nityaṃ jalpita gaurīṃ daśakam vā(yaḥ) / vācā siddhaṃ sampadamuccai(ś)śivabhaktiṃ tasyāvaśyaṃ parvataputrī vidadhāntāṃ gaurīmambāmamburuhākṣīmahamīḍe // 12 // ambāgaurīdaśakaṃ saṃpūrṇam //

328.12. ĀṢĀḌHAPŪRAVIDHI

(Svāyambhuvāgama)

This text contains the celebration of Āṣāḍhapūra, on the Pūrvaphalgunī day of the Āṣāḍha month in honour of Gaurī. This text seems to be rare and is not found in any of IFI.T.Mss.

Beginning

Fol. 44a, 1.1. atha vakṣye viśeṣeṇa gaurīyāgavidhiṃ śṛṇu / āṣāḍhamāsike caiva pūrakarma samācaret / rāṣṭragrāmanṛpāṇāñca āyuśśrīkīrtivṛddhidam / parvayuktamathotkṛṣṭamaparaṃ madhyamaṃ bhavet / pakṣadvayena saṃprāpte hyadhikaṃgṛhya deśikaḥ /

End

Fol. 46 (3)b, 1.2. sarvavādyasamāyuktaṃ krūraśabdasamanvitam / evaṃ kṛtvā pūrakarma tato bhasmāni dāpayet / naivedyādīni sarvāṇi purvoktavidhinā kuru / sarveṣāṃ bhaktajātīnāṃ mudgamevaṃ pradāpayet // pūrvasthāne niveśyātha stutvā devīṃ praṇamya ca / ācāryaṃ pūjayet tatra vastrahemāṅguḷīyakaiḥ / iti svāyambhuve āṣāḍhapūravidhipaṭalaḥ/

328.11. ABHIṢEKAPRAMĀṆA

Similar to n° 178.12.

Beginning

Fol. 50 (3)a, 1.1. prasthatilapramāṇena kadalīśatameva ca / panasaikaphalaṃ proktaṃ likucaṃ pañcaviṃśati /

End

Fol. 52 (5)a, 1.1. pradakṣiṇanamaskāraṃ ātmanorpaṇam eva ca / pūjāphalañca tatsarvaṃ udakena pradāpayet / añjaliṃ dakṣiṇaṃ hastaṃ kuñcitañcaturaṅgulam / puṣpavāri gṛhītvā pādamūle pradāpayet / saṃhitāñca tataḥ pūjya gandha-puṣpādibhirbudhā //

328.12. PRADAKṢIṆAKRAMAVIDHI

(Aṃśumadāgama)

This text contains the procedure for circumambulating the idol or shrine. The opening line is addressed to Ravi and hence this text must be from the Aṃśumadāgama; but this agrees with IFI.T. 3, 4, 158, 273, 889 & 957 only for a few lines at the beginning and for some lines here and there. Citations are there from the Bṛhannāradīya, Svāyambhuva. etc.

Beginning

Fol. 53a, 1.1. pradakṣiṇakramaṃ vakṣye śrūyatāṃ ravisattama / sarvapāpaharañcaiva sarvadānaphalapradam // sarvarogavināśārthaṃ pradakṣiṇamathācaret / pracchinatti bhayaṃ sarvaṃ dakāro mokṣasiddhidaḥ // kṣikārāt kṣīyate rogo ṇakāra(ś)-śrīpradāyakaḥ /

End

Fol. 57 (5)a, 1.5. koṭerlakṣasya bhāgairmahatidaśaśataṃ prāpnuyuścaiva muktiṃ bhuktiṃ tīrtheṣu puṇyaṃ kratuṣu tapasi ca śaṃkarasya prasādāt / hariḥ oṃ pradakṣiṇakramavidhiḥ / kurotana nāma saṃvatsaraṃ śrāvaṇamāsaṃ ṣaṭdinaṃ yeḻutiṉēṉ / deyvaśikhāmaṇibhaṭṭar //

328.13. ĀṢĀḌHAPŪRAVIDHI

(Svāyambhuva)

Same as n°. 328.9.

Beginning

Fol. 59 (35)a, 1.1. atha vakṣye viśeṣeṇa gaurīyāgavidhiṃ śṛṇu / āṣāḍhamāsake caiva pūrakarma samācaret /

End

Fol. 62 (38)a, 1.1. pūrvasthāne niveśyātha stutvā devīṃ praṇamya ca / ācāryaṃ pūjayet tatra vastrahemāṅgulīyakaiḥ / iti svāyambhuve āṣāḍhapūravidhipaṭalaḥ //

328.14. DEVĪTAPAS

This describes the penance done by Pārvatī. It could not be easily traced to any Purāṇa.

Beginning

Fol. 63a, 1.1. ataḥ paraṃ pravakṣyāmi guhyāt guhyaṃ ṣaḍānana / devāsuramanuṣyāṇāṃ bhaktānāmiṣṭadaṃ param // purā dākṣāyaṇī devī śaṅkaraṃ vṛṣavāhanam / ārādhayāmāsa hṛdi lokānāṃ hitakāmyayā // devadevaprasādena kāṅkṣitaṃ prāpa pārvatī / guhaḥ : kīmarthandeva me mātā śambhumārādhayat purā //

End

Fol. 65 (3)b, 1.4. vidyārthī labhate vidyāṃ dhanārthī labhate dhanam // kāmānavāpnuyāt kāmī mokṣārthī mokṣamaśnute // pāpanāśaṃ vyādhiharaṃ putrapautrapradaṃ bhavet / sarvasaṃpatpradaṃ caiva antye sāyujyadaṃ bhavet //

328.15. BĀLĀKAVACA

This text contains the kavaca of Bālā also known as Tripurasundarī. This text is a part of the Rudrayāmala according to the colophon. This is similar to GOML. 6736.

Beginning

Fol. 67 (1)a, 1.1. śuklām + śāntaye / asya śrī bālākavacastotramahāmantrasya dakṣiṇāmūrtirṣiḥ / paṅktiśchandaḥ / bālātripurasundarī devatā / aiṃ bījam / klīṃ śaktiḥ / sauḥ kīlakam / mama dharmārthakāmamokṣe viniyogaḥ / aim aṅguṣṭhābhyānnamaḥ / klīṃ tarjanībhyānnamaḥ / sauḥ madhyamābhyānnamaḥ / aim anāmikābhyānnamaḥ /

End

Fol. 69 (3)a, 1.1. bahunātra kimuktena japedvarma prayatnataḥ / japedvarma prayatnena sadyassiddhimupālabhet / iti rudrayāmale īśvarapārvatīsaṃvāde bālākavacaṃ saṃpūrṇam //

328.16 ŚIVASTOTRA

This text contains 13 śloka-s in praise of Śiva. It agrees with n° 328.2 only for the beginning portion which deals with initiation.

Beginning

Fol. 71a, 1.1. dīkṣāśuddhikṛtātmadehakalite vaktrau śive niṣkrte / santānādyasuvṛkṣagotrakulajau santānaśiṣyau maṭhau tantrāṇyeva śivāgamādisakalaṃ buddhyānusāraṃ gṛhī / evaṃ śaivasulakṣaṇena vihitantantre guhatvātuḷe / paścāt puṇyasutīrthamagragamanandantādiśaucantathā/

End

Fol. 73 (3)a, 1.6. vaktrābje bhāgyalakṣmīḥ karatalakamale sarvadā dānalakṣmīḥ dordaṇḍe vīralakṣmīḥ hṛdayasarasije bhūtakāruṇyalakṣmīḥ / sarvāṅge saumya–

lakṣmīḥ nikhilaguṇagaṇāḍambare kīrtilakṣmīḥ khaḍgāgre śauryalakṣmīḥ vijaya jayatu nā sarvasāmrājyalakṣmī(ḥ?) / 13 //

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Śaivāgamapaddhati

RE.19.981. PL.; 78 fols.; 260 x 31 - 285 x 35 - 255 x 27 mms.; 5-9 lines; bad condition; many leaves are damaged at the edges; old; Grantha & Tamil; owner : Tanunāthabhaṭṭar, son of Daivaśikhāmaṇibhaṭṭar.
Origin: Tirucculi, Ramanathapuram Dt., Tamilnadu.
Blank fols.: 13b, 17b, 52b, 53a, 56b, 59b, 60, 61b, 78b.

General contents

1. Fols. 1a-11b : Prāsādaṣaṭślokī with comm.; 2. 15 : Naṭarājadigbandhanamālāmantra; 3. 20a-46b : Maṇṭapapūjādi; 4. 47a-49b : Tiruūṭal; 5. 58a-67b : Siddhāntasārāvali with comm. 6. 68a-78a : Yogasārāvali.

The fly-leaf at the beginning contains the name of the owner of the Mss. Fols. 12-13a contain list of Tattva-s, mātrā-s etc., Fol. 14 contains a list of the types of forms of Śiva found in some important temples. Paṇ, Rāga, Tāla, the type of nṛtta and some miscellaneous matters are found in fols. 16-18. Fol. 19a contains the contents of the matters found from fols. 20 onwards. Some fragments of a ritual, etc are in fols. 50-52. 53a contains a śloka on Gaṇeśa, 54a, two verses on sarpa, 55, dhyānaśloka-s of Reṇukāmbā & Mātaṅgī., Fol.56a has the verse beginning "Gururbrahmā ... and 57 some miscellaneous verses.

329.1. PRĀSĀDAṢAṬŚLOKĪ
with Tamil commentary

This contains the text of the Prāsādaṣaṭślokī and a brief Tamil comm. for each verse. The comm. is different from the printed one pub. by the Śivaśaṃkarapaṇḍita Memorial Trust, Jaffna, 1956. The author of the comm. is not known.

Beginning

Fol. 1a, 1.1. mūlāt kuṇḍalinīnivāsabhavanāt padmānmarāḷasvano halmātrakṣaṇarocirāṅkuranibho nābhyantamāste śivaḥ / ūrdh ... sya vidastilambini pade vedāṅgulaṃ hṛtpadaṃ phulladvahniśikhāprabhā tadupari vyāpnoti medhāplutāḥ / 1 /

End

Fol. 11b, 1.1. akāram ukāraṃ makāraṃ bindu ardhacandran eṉkiṟa pañcakalaiyilum adhvākaḷālum kūṭi nirkaiyināle sthūlaprāsādam ardhacandrakalaikku mēl nirodhi - mūṉṟaṅkulaprastāram mātrai trikoṇam nādam daṇḍu mūṉṟaṅkulaprastāram mātrai...

329.2. NAṬARĀJADIGBANDHANAMĀLĀMANTRA

This text contains the mālāmantra of Naṭarāja which is used as a protection to the directions. It seems to be rare and it breaks off in the middle.

Beginning

Fol. 15a, 1.1. oṃ namo bhagavate ānandatāṇḍaveśvarāya jaṭāmakuṭadharāya candraśekharadharāya śrīśivakāmasundarīmanoharāya pañcākṣaraparipūrṇāya yaṃ yam indradvāraṃ bandhāṃ bandhāmsi māṃ rakṣa rakṣa mama śatrūn bhakṣaya bhakṣaya /

End

Fol. 15b, 1.5. gaṅgādharāya paraśuhastāya śrīpārvatīmanoharāya śaṃ śaṃ śauṃ varuṇadvāraṃ bandhaya + huṃ phaṭ svāhā / 5 / oṃ namo bhagavate vijayatāṇḍaveśvarāyaanavarada(ta)nṛttapriyāyanāgābharaṇabhūṣitabra...

329.3. MAṆṬAPAPŪJĀDI

This text contains the Maṇṭapapūjā, Agnikārya, Devatāvāhana and Sandhyāvāhana which form part of Mahotsava. The treatment of Sandhyāvāhana is much similar to n° **46.1**. The next under notice begins with the 14th folio dealing with the final part of Kautukabandhana.

Beginning

Fol. 20a, 1.1. ... bhāge vinyasya puṇyāhaṃ vācayitvā astreṇa saṃprokṣya tenaiva saptavāramabhimantrya sthaṇḍile oṃ hāṃ ādhāraśaktaye namaḥ yantrikāyāṃ oṃ hāṃ ātmatattvāya namaḥ oṃ hāṃ vidyātattvāya namaḥ oṃ hāṃ śivatattvāya namaḥ gātre oṃ hāṃ prakṛtitattvāya namaḥ taṇḍule pañcabrahmaṣaḍaṅgamūlairabhyarcya /

End

Fol.46b, 1.7. paṇ aindaḷam nṛttam kuñcitaṃ tāḷam vāmatāḷaṃ gānaṃ chāyāgauḍaṃ sakalavādyaṃ - śrīmatśaṃkarasenāpaticaṇḍeśvarasya samādeśā(t) mṛdaṅgavīṇāveṇubhaṇamatāḷakāhaḷabherīmaddaḷaśaṅkhapaṭahādyairahamiha bherīsaṃghoṣaṇaṃ karomi / itīśānasandhissamāptaḥ / iti sandhyāvāhanassamāptaḥ / śrīśai ... gurave namaḥ //

329.4. TIRU ŪṬAL

This is much similar to n° **46.3**. and incomplete.

Beginning

Fol. 47a, 1.2. svastiśrīśakābdam mēlcelāniṉṟa piṅgaḷa varu. Cittirai mā. 20 pūrvapakṣattu pañcamiyum saubhāgyayogamum bālavākaraṇamupeta śubhadinattil mṛgaśīrṣattu ṉāḷ vṛṣabhakoṭikaṭṭi cittiraiṉāḷ ārāṭal karpittu utsavam naṭakkumaśetu (?) miṭattil añcāṉāḷ yāṉai vāhaṉattilu (m) ārāṉāḷ vṛṣabhavāhaṉattilum eḻuntaṟuḷi...

End

Fol. 49b, 1.7. āṉaitōlum pulitōlum āṭaiyeṉṟu uṭutukoḷḷuvar ābharaṇameṉṟu sarpam mān maḻu itukaḷai tariccukoḷḷuvar sugandhapuṣpameṉṟu erukka … nāraipū koṉṟaipū tumpaipū aṟukupūḷai itukaḷelām cūṭikoḷḷuvar ippaṭi nammi …

329.5. SIDDHĀNTASĀRĀVALI

with commentary

Similar to n° 178.22.

This text contains five verses (Nos. 39, 34, 35, 36, 37) of the Kriyāpāda as per the text published in the GOML Bulletin, Vol. 18, No. 1, 1968. The said verses deal with the Prāsādamantra.

The text is followed by a brief commentary which differs in language from the commentary of Anantaśambhu published in the above mentioned Bulletin and which contains many quotations taken from other works dealing with the Prāsādamantra. The text under notice is incomplete and breaks off abruptly.

Beginning

Fol. 58a, 1.1. mantraṃ ṣaṭkalamāsyarandhramukulādyādhārameśaṃ kramātturyaṃ dhāmaviśantamenamasakṛdyasya prasādāddhiyā / siktāssau (dhara)syaiḥ prayāntyabhimatānyante yadīyaṃ mahaśśambhostasya namaśśivāya su … satāraṃ sadāḥ / 1 /

End

Fol. 67a, 1.5. dvau teṣāmbhedāścaturdaśasvarā ṣoḍaśajīvākhyakādayo dehadehavanamatya tāḥ / saṃkhyāyate catustriṃśat ta eva …

329.6. YOGASĀRĀVALI

This is a brief manual on the well-known Kuṇḍalinī yoga describing in Tamil the characteristics of the various cakra-s such as Mūlādhāra, etc. It is not found elsewhere.

Beginning

Fol. 68a, 1.1. yogasārāvali / kacaṇākati (?) mādāya smaraṇā gurupādugam agaḷāntavipīdevyaṃ jīvanmukto na saṃśayaḥ / ādhārasvādhiṣṭhāmaṇipūrakaanāhataviśuddhaāgneya yidu āṟu triram (?) / kālu mūlakaḷ kūṭina dikule śiśnamirukuṟatu / śiśnamaddhile nelacaturamāgi ka … ge padmamāyirukkuṟatu /

End

Fol. 77b, 1.4. yitē kuṇṭaliyempavaḷa cakti yituvē cantōmukamāyirukkutu śkokam (ślokam ?) tasya maddhe (dhye ?) gatasūrye somāgniparameśvaraḥ / bhūta … śro samudrā sarvatakhilaḥ / akāśāt aratabhākya antaka … tanunātheśvarāya namaḥ //

330

Utsava and daily routine

RE. 19.983. PL.; 22 fols.; 222 x 33 mms.; 6-10 lines; injured and moth eaten, Grantha; some leaves are old; writing in fols. 1-8, fols. 9-14 and 15-22 are different. Fols. 15-22 are older in age than others. There are two fols. with the same no. 106 (6 & 7).
Missing fols.: 1-99, 113-164, 166, 168-172, 178-185.

General contents

1. Fol. 1-14. Rudrayāmala: Bhadrakāḷyutsava;
2. 15-22 : Nityakarmavidhi.

330.1. RUDRAYĀMALA

Bhadrakālyutsavavidhi

This text contains an incomplete procedure of performing the festival for Bhadrakālī. The two colophons on fol. 7a and 8b mention the source for this as Rudrayāmala. The text begins on fol. 100 noted in the margin and ends on fol.112 as found in the margin. The text has an abrupt beginning and contains part of ch. 12 and the whole of ch. 13. 99 fols. are lost at the beginning. Perhaps, they contained chaps. 11 & 12 of this topic. It is not known whether Phaṇimāla and Devatāvāhama formed part of this tipic as included in the Rudrayāmala. Phaṇimālā is known in Tamil as Paṇimāla (n° 46.2) and contains śloka-s addressed to various deities starting from Vighneśvara for blessing the people of the locality where this festival is conducted. Devatāvāhana is incomplete. There is no. Ms. of this text in any Library.

Contents

1. Fol. 1a-7a : Kālyo(u)tsavavidhi; 2. 7b-8b : Rathapratiṣṭhāvidhi; 3. 9a-11a : Phaṇimālā; 4. 11b-14b : Devatāvāhana.

Beginning

Fol. 1 (100)a 1.1. … net kramāt / brāhmī caiva vaiṣṇavīṃ raudriṃ tattatsvanāmamantrataḥ / kuśadvayapavitreṇa saṃplavoplavanaṃ ghṛtam //

Colophons

1. Fol. 7a. iti rudrayāmaḷe pañcasāhasratantre kāḷyo(u)tsavavidho(dhāno?)nāma dvādaśodhyāyaḥ /
2. Fol. 8b. iti rudrayāmaḷe pañcasāhasratantre rathapratiṣṭhāvidhāno nāma trayodaśodhyāyaḥ /

End

Fol. 14 (112)b, 1.6. bhaktakāḥ / kāḷabhadrī karāḷi ca kāḷadūtī piśācikā / mācisūcīpiśācendrī muṇḍanāsī ca karṇikāḥ / adṛśī ca...

330.2. NITYAKARMAVIDHI

This text contains the procedure for attending to daily routine by a Śaiva. Fols. 165-186 treat this topic. 15 fols. are missing thus affecting the continuity of the treatment. The first line on fol. 165a runs as (ma)ntroddhāravidhirnāma aṣṭamo'dhyāyaḥ. This shows that the 8th chapter is lost. In this Ms. the previous text Bhadrakāḷyutsavavidhi has an incomplete end on fol. 112b. This text begins with fol. 165. 53 fols. are lost. The writing in this text is different from that in the previous text. It is therefore hard to admit that this text is in continuation of the first text. This is further attested by the first line on fol. 165a mentioning that the 8th chapter is over; Ch. 8 which is over in 330.4. and perhaps ch.9. which deals with Nityakarmavidhi could not follow ch.12, 13. and perhaps ch.14. (incomplete) which form part of the text n°.330.1. This text may form part of the Rudrayāmala and it is not to be made out that this could be part of the Bhadrakāḷyutsavavidhi. This text could not be traced to any source. The text ends with the measurements of the kuṇḍa-s.

Beginning

Fol. 15 (165)a, 1.1. ... ntroddhāravidhirnāma aṣṭamo'dhyāyaḥ / ath(t)aḥ paraṃ pravakṣyāmi nityakarmavidhikramam / pūjakānāmidaṃ karma pūjanārthamudāhṛtaṃ // samudro udayāt pūrve pūjako vidhiniṣṭhitaḥ / sañcintya hṛdaye devī(m) tamantu jayet (tanmantrantu japet) punaḥ / citsvarūpaṃ guruṃ dhyātvā praṇamya bhaktipūrvakam / punassūryodayā devīnṛvṛttiniyamā svayam //

End

Fol. 22 (186)b, 1.5. kuṇḍaha sta ? mito tisro nemayo ṣarakha (?) ndi to catustriddhyaṅgule kantrayya / dyānu (?) kṛtayogataḥ / hanti kuṇḍe vihantyādye vardhito ddhādviyaṅgulā //

331

Rituals & Stotra-s

RE.19.984.; PL.90 fols.; 330 x 30 mms.; 7-8 lines; slightly injured; Grantha; origin : Tiruppūnturutti, Tanjore Dt. T.Nadu.
Blank fols.: 66b, 67b, 68a, 80b, 90b.

General contents

1. Fol. 1a-38b : Utsavavidhi; 2. 39a-61b : Kriyākramadyotikā by Aghoraśivācārya, 3. 69a : Arghyamantra-s; 4. 70 : Cidambareśastuti; 5. 71a-73a : Prāṇa pratiṣṭhāmantra; 6. 77a-80a : Puṣpavidhi; 7. 81a-84b : Sammelanāṣṭottaraśatanāmāvali; 8. 85 : Naṭeśapañcākṣarāṣṭottaraśata; 9. 87a-88a : Saptatāṇḍava;

Fol. 62 contains a brief treatment of bhūtaśuddhi; 63-64 the forms of nominal declension, 65 balimantra, 66a dīkṣāvidhi, 67 a mantra-s to avert evils, 68b an index of items of a certain ritual, 73b-74b, mantra-s, 75 arghyamantra-s, 76 nāmāvalī-s of Śiva, 86 brief account of bherītāḍana, 89 tiruvempāvai (14 inc) - (16 inc); and 90 nāgapratiṣṭhā(Bodhāyana).

331.1. UTSAVAVIDHI

This text contains a brief treatment of the celebration of the Utsava in temples. It begins with anujñā–permission for undertaking the celebration and is complete. At the end there is a very brief treatment of the expiratory act for the shortcomings that occur in the conduct of the festival. This text is only a manual. It does not appear to be based on any particular text. It has not agreement with the T. Mss. of IFI. but the method and arrangement are similar to those in many of these Mss. On fol. 26a, 1.8. there is a line which runs as : śrī puṣpavaneśvarāya namaḥ. The deity in the temple at Tiruppunturutti near Tiruvaiyāru in the Tanjavur Dt. T. Nadu is known as Puṣpavananātha which may be taken as the same as Puṣpavaneśvara.

Contents

1. Fol. 1a-2b : Anujñā; 2. 2b-5a : Mṛtsaṃgrahaṇavidhi; 3. 5a-9b : Vṛṣādhivāsanavidhi; 4. 10a-13a : Dhvajārohaṇavidhi; 5. 13 : Kautukabandhanavidhi; 6. 14a-18b : Maṇṭapapūjāvidhi; 7. 19a-26a : Agnikāryavidhi; 8. 26b-34b : Rathayānavidhi; 9. 34b-35a : Tīrthotsava; 10. 35b-38b : Cūrṇotsava and Utsavasamāpti; 11. 38b : Utsavaprāyaścitta.

Beginning

Fol. 1a, 1.1. prathamaṃ bhagavato mūladevasya vijñāpanapūjā mṛtsaṅgrahaṇaṃ dhvajāṅkurārpaṇaṃ vṛṣādhivāsanaṃ dhvajadaṇḍasthāpanaṃ dhvajārohaṇaṃ bherītāḍanaṃ lokapālāmantraṇamutsavāṅkurārpaṇaṃ tīrthāṅkurārpaṇaṃ kautukabandhanaṃ maṇḍapasaṃskāraṃ astreṇa yāgeśvarārādhanam utsaveśvarasyapūjāhomabalipradānaṃ /

End

Fol. 38b, 1.5. dhūpadīpabhasmadarpaṇachatracāmarādibhirupacā(a)rya śuddhanṛttagītamavalokya brāhmaṇām (n) bhojayitvā ākakṣa (?) yatheṣṭaṃ vijñāpya labdhvābhīṣṭapradandevaṃ svasthāne sanniveśya samāpayet / ityutsavaprāyaścittavidhiḥ //

331.2. KRIYĀKRAMADYOTIKĀ

by

Aghoraśivācārya

Same as n° 49.1.

This text is incomplete. It breaks off in Śivapūjāvidhi. Though it follows closely the text of Aghoraśivācārya there are passages, which are in the printed text, that are dropped in this text.

Beginning

Fol. 39a, 1.1. vadane vāraṇaṃ vande siṃhapratyūhavāraṇe / tuṅgaṃ mahimni puruṣaṃ pāṇipādau ca vāmanam // vande viśvādhikaṃ śāntam anādinidhanaṃ śivaṃ niṣkalaṃ niṣkalaṅkañca śaktiṃ jñānakriyātmikām // gurūn parāparānnatvā guruvaṃśakramāgatān kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam //

End

Fol. 61 (22)b, 1.5. agraṃ tu caturaṅgulyaṃ granthirekāṅgulaṃ bhavet / valayaṃ dvyaṅgulaṃ proktaṃ pavitrasya tu lakṣaṇam // uttararekhāyāṃ paścimanāḷaṃ vinyasya vardhanīṃ nikṣipya aṣṭapadeṣu vidyeśakalaśānnikṣipya pallavādīn nidhāya madhye oṃ hāṃ ādhā ...

331.3. ARGHYAMANTRA-S

This text contains śloka-s in praise of Śiva, Pārvatī, and Subrahmaṇya for giving arghya at the end of the worship. It has śloka-s 3 to 7. The first two śloka-s are lost. Authorship is not known.

Fol. 69 (4)a, 1.1. nātha jagatpate anantakoṭisaubhāgyam anantaṃ kuru śaṃkara / śaṃkarāya namaḥ / 3 / ākāśadikśarīrāya grahanakṣatramāline / surasiddhanivāsāya arpayāmi sadāśiva // 4 // ambikāyai namastubhyaṃ namaste devi pārvati / gṛhāṇārghyaṃ mayā dattaṃ suprītā bhava sarvadā ambikā / 5 / subrahmaṇya mahābhāga kārttikeya sureśvara / gṛhāṇārghyaṃ mayā dattaṃ sarvasampadbhavodbhava / subrahmaṇya / 6 // namaśśivāya śāntāya kāraṇatraya etame (?) nivedayāmi cātmānaṃ tvaṃ gati(ḥ) parameśvara // idamarghyam / 7 //

331.4. CIDAMBAREŚASTUTI

This text contains eight śloka-s in praise of God at Chidambaram. This is in print. GOMS. 70. n° 36. This text contains the 3rd, 6th and 8th śloka-s which are not found in the printed text. Besides, there is difference in the order of śloka-s between this text and printed text. This text has also partial agreement with the Adyar Mss. nos. 810, 813, & 814 (Stotra-s II).

Beginning

Fol. 70a, 1.1. kṛpāsamudraṃ sumukhaṃ triṇetraṃ jaṭādharaṃ pārvatīvāmabhāgam / sadāśivaṃ rudramanantarūpaṃ cidambareśaṃ hṛdi bhāvayāmi // ka(lyāṇa)mūrtiṃ kanakādricāpaṃ kāntāsamākrāntanijārdhadeham / kālāntakaṃ kāmaripuṃ purā(riṃ ci)dambareśaṃ hṛdi bhāvayāmi // 2 //

End

Fol. 70b, 1.2. karpūragātraṃ kamalaikanetraṃ kaṃsārimitraṃ kamalenduvaktram / kandarpaśatruṃ jagataḥ pavitraṃ cidambareśaṃ hṛdi bhāvayāmi // 7 // digambaraṃ śāsatiraṭṭahāsaṃ ? triyambakaṃ candrakalāvataṃsam // mahānubhāvaṃ mahimābhirāmaṃ cidambareśaṃ hṛdi bhāvayāmi // 8 //

331.5. PRĀṆAPRATIṢṬHĀMANTRA

Same as n° 76.3.

This text is complete according to the last passage on fol. 73a but has lost some leaves in the middle.

Beginning

Fol. 71a, 1.1. asya śrīamuṣya prāṇapratiṣṭhāmahāmantrasya brahma–viṣṇumaheśvarā ṛṣayaḥ ṛgyajussāmātharvāṇiśchandāṃsi / śrīmatsakalajagatsṛṣṭisthitisaṃhārakāriṇī prāṇaśaktiḥ parā devatā / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / amuṣya prāṇapratiṣṭhāmantrasiddhyarthe jape viniyogaḥ /

End

Fol. 73a, 1.2. kalpa t(ar)ormūle (su)khāsīnaṃ sahomayā / evandhyātvā sampūjya / iti prāṇapratiṣṭhāvidhissamāptaḥ / iti … prāṇapratiṣṭhai /

331.6. PUṢPAVIDHI

This text deals with the flowers which could be used for doing worship. Some flowers are to be rejected. Many words are in Tamil in the central portion of this text. According to the colophon, this forms part of the Kāraṇāgama part of which is available in the printed edition (CP), paṭala 31, śl. 55 onwards.

Beginning

Fol. 77 (46)a, 1.1. puṣpavidhiḥ / kāraṇe / śvetaṃ raktaṃ tathā pītaṃ kṛṣṇañceti caturvidham / śvetapadmañca punnāgaṃ śaṅkhapuṣpañca mallikā // nandyāvartaṃ śriyāvartaṃ mandāraṃ bahukarṇikā / dvikarṇī kuravaṃ jājī lakṣmīca vakuḷantathā //

End

Fol. 80 (48)a, 1.3. eraṇḍapatrairānītaṃ varjayettu viśeṣataḥ / bilvena divyarūpaṃ syāt bilvaṃ syācchivarūpakam // nirmālyaṃ bilvahīnaṃ syāt kṣālayettu punaḥ punaḥ / kiṃśukaṃ nimbakantathā / bandhūkaṃ lāṅgalī bhītikusumāni visarjayet // iti kāraṇe puṣpapūjāvidhipaṭalaḥ //

331.7. SAMMELAṄĀṢṬOTTARAŚATANĀMĀVALI

Similar to n° 33.2.

This is written in three columns. This text has a different ending from that of n° 33.2. The beginning portion is lost.

Beginning

Fol. 81 (23)a, (col. 1), 1.1. pañcākṣaryai namaḥ / pañcākṣarāya namaḥ / parasmai jyotiṣyai namaḥ / parasmai jyotiṣe namaḥ / sundarānandavigrahāyai namaḥ / sundarānandavigrahāya namaḥ / ānandanaṭanādhīśāyai namaḥ / ānandanaṭanādhīśāya namaḥ /

End

Fol. 84 (26)b, (col.2), 1.1. īśānasya devasya patnyai namaḥ / paśupate devasya patnyai namaḥ / rudrasya devasya patnyai namaḥ / ugrasya devasya patnyai namaḥ / bhīmasya devasya patnyai namaḥ / mahato devasya patnyai namaḥ / sammelanaa(ā?)ṣṭottaraśataṃ sampūrṇam / śubhamastu //

331.8. NAṬEŚAPAÑCĀKṢARĀṢṬOTTARAŚATA

This contains the 108 names of Naṭeśapañcākṣara. This is incomplete. Written in 3 columns. This may be a rare text.

Beginning

Fol. 85 (27)a, (col.1), 1.4. oṃkāradīpāya namaḥ / oṃkāranilayāya namaḥ / oṃkārarūpāya naamḥ / oṃkāradvitaye namaḥ / oṃkārapradānāya namaḥ /

End

Fol. 85 (27)b, (col.3), 1.1. mahāvīryāya namaḥ / manujāsevitāya namaḥ / mahāyogāya namaḥ / mahi ... dheye namaḥ / mahātapase namaḥ / mahāka(ā)lāya namaḥ / mandārakusumapriyāya namaḥ / mahānaṭanāya namaḥ //

331.9. SAPTATĀṆḌAVA

This text deals with the seven kinds of Śiva's dance. Their names are enumerated at the outset. This agrees mostly with the enumeration contained in the Kāraṇāgama (Pūrva) (CP), ch. 86. Each tāṇḍava pose is described. The source is not known.

Beginning

Fol. 87 (29)a, 1.1. ananda tāṇḍavaṃ pūrvaṃ sandhyātāṇḍavatatparam // gaurītāṇḍavamevañca tathā tripuratāṇḍavam // kālikātāṇḍava(mevañca) munīnāntasya tāṇḍavam // .....thā / samhāratāṇḍavañcaiva ityete saptatāṇḍavāḥ // ānandatāṇḍavam / abhasm ... sthitavāmapādamamalaṃ tuṅgīkṛtāṅgi sadā ḍoḷākārakarāgrapāśamanalaṃ kheṭadhanurghaṇṭakam / anyatpārśvakarairdadhānaṇḍamaruṃ śūlaṃ gadākhaḍgakaṃ paraśuṃ bāṇa daśāyudha nikhilasannṛttādināthaṃ bhaje // 1 //

End

Fol. 88 (30)a, 1.5. ūrdhvatāṇḍava / smaraharavasudheyaṃ pīṭhikaṃ dakṣiṇāgre gaganalaghutayā te kuñcite......vāmapādaḥ / daśadiśibhujadaṇḍāḥ kaṣṭalabdhāvakāśāḥ kanaka ... sahāsā raṅgamāsīt kathante // 7 // śambho tāṇḍavasaurambhaḥ pādapracchātanūpuraḥ / vyominakṣatraparyantam utpattiparitasthitaḥ / jānūru jaṅghabhūpā(bhā)ge tattintoṃ nāmudīritam //

332

Rituals

RE.19.985. PL.;159 fols.; 330 x 27 mms.; 4-6 lines; most of the leaves are moth eaten and some are broken at the ends; Grantha. This Ms. may be taken to belong to Tirucculi in the Ramanathapuram Dt. T. Nadu as a reference is made to this place in n° 332.2.
Blank fols.: 2b, 122b, 125b, 135b, 139b, 141b, 146b, 153b, 159b.

General contents

1. Fol. 3a-14b : Aṣṭabandhanavidhi (Sūkṣmāgama); 2. 15a-91a : Aṣṭabandhanaprayogakramavivaraṇa; 3. 92a-121b : Śivapūjāvidhi; 4. 123a-124a : Somāskandapratiṣṭhā; 5. 126a-129b : Bhūtaśuddhi; 6. 130a-132a : Mahābhiṣekadravyapramāṇa; 7. 132b-134b : Bilvārcanamāhātmya; 8. 136a-138b : Āśīrvāda; 9. 142a-144b : Somāskandapratiṣṭhāvidhi; 10. 147a-148b : Śivapratiṣṭhāvidhi; 11. 150a-153a : Muhūrtalaṣaṇa.

Fly-leaf a contains the śloka śuklāmbaradharaṃ viṣṇuṃ and mentions the name of the work as Aṣṭabandhanavidhi forming part of the Sūkṣmāgama. Fly-leaf b is blank. 1a-2a contain the anukramaṇī of the Aṣṭabandhanakriyā; 124b-125a :

Dakṣiṇāmūrtipratiṣṭhā; 135a two lines on śrāddha; 140 : Materials used in the Aṣṭabandhana; 141a : some lines taken from the Veda; 145-146a : temple account; 149: dravyapramāṇa; 154 : astrological matter; 156 Subrahmaṇyadhyāna; 157: Devapratiṣṭhā; 158a : an occurrence in a temple; 158 b : ingredients for the ritual; 159a : astrological matter.

332.1. AṢṬABANDHANAVIDHI

(Sūkṣmāgama)

According to the colophon, this text forms part of the Śivālayanirmāṇadīpikā, which is stated as a part of the Sūkṣmaśāstra. The available Mss. of Sūkṣmaśāstra do not have any part of it with the name sivālayanirmāṇadīpikā. IFI.T. 464a contains this text but ascribes it to Sūkṣmataraṅga. IFI.T. 368 contains this text but ascribes it as a part of Kriyārṇava.

Beginning

Fol. 3a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujm / prasannavadanandhyāyet sarvavighnopaśāntaye / ataḥ paraṃ pravakṣyāmi aṣṭabandhavidhiṃ śṛṇu / pūrve tu sthāpanasyoktaṃ kāle caivāṣṭabandhanam // liṅgapīṭhāntaraṃ yojya guhyā sarvāṣṭabandhanam / dvividhaṃ proktaṃ pakvañcāpakvameva ca // pakvañcaivāgnipacanam apakvañcaiva kuṭṭanam / evaṃ tatho dividhe yuktāyuktamathocyate // svāyambhudevikañcaivapyārṣaṅgāṇapantathā / bāṇaliṅgañca pañcaite divyaliṅgā prakīrtitāḥ //

End

Fol. 14 (12)b, 1.3. brāhmaṇān bhojayedvidvān sahasrān vā tadardhakān / tataḥ prāta(s)samutthāya prāyaścittaṃ samācaret / pradhānakumbhaṃ nikṣipya buddhimānścaiva yathākramam / aṅg(k)urāṇi samuddhṛtya jale nikṣipya buddhimān śaṅkhābhiṣecanaṃ kuryāt kṣīrābhiṣecanaṃ kuru / iti sūkṣmaśāstre śivālayanirmāṇadīpikāyām aṣṭabandhanavidhipaṭalaḥ //

332.2. AṢṬABANDHAPRAYOGAKRAMAVIVARAṆA

Similar to n° **111.20.**

This text contains a treatment of the Aṣṭabandhanavidhi. This is a manual containing Mṛtsaṅgrahaṇa, (17a-18b), Aṅkurārpaṇa, (19a-20b), Vāstuśānti (21a-25b), Aṅgārabali (26a-29b), Bhūtabali (30a-32b), Praveśabali (33a-37a), Rakṣoghnahoma (37b-41a); Maṇṭapapūjā (41b-59b), Śaṅkhapūjā (60a-64b), and Prāṇapratiṣṭhā (65a).

Beginning

Fol. 15 (13)a, 1.1. aṣṭabandhanaprayogakramavivaraṇaṃ likhyate / anujñākarmāṅgatvena devasya viśeṣasnapanamahāhavirnivedanādyupacārāṇi kṛtvā oṃ suprasannāya sāmbaśivāya namaḥ / ityabhyarcyānujñāṃ kuryāt / tadyathā bhagavan nikhila ...

puruṣārthaprasādhako'ṣṭabandhanamahotsavo'yamārabhyate / tatra sannihitena prasannena bhagavatā tvayā bhavitavyaṃ sa ca bhagavadanugraheṇa nirvighnena parisamāptiryāvat tāvat ityanujñāpya saṃkalpaḥ /

End

Fol. 91 (89)a, 1.4. udvartanavastragandhapuṣpābharaṇairalaṃkṛtya pūrvavat pīṭhārcanāya ... sahitaṃ sampūjya darpaṇajatra ... rarājopacārān kṛtvā nityahomādi sakala ... yet / brāhmaṇān bhojayeddhāmni yathā ... vibhavistaraṃ / tataḥ prātaḥ samutthāya prā ... hariḥ oṃ / śrī sahāyadāmnīsameta-śrītanunāthasvāmisahāyam //

332.3. ŚIVAPŪJĀVIDHI

Similar to n° 65.3.

Beginning

Fol. 92a, 1.1. kalaśapūjāśaṅkhapūjābhūtaśuddhyantaryāgāṃśca kṛtvā pādyārghyācamanīyaṃ saṃsthāpya śaṅkhodakena pūrya oṃ guṃ gurubhyo namaḥ / oṃ gaṃ gaṇapataye namaḥ / ādhāraśaktaye namaḥ / mūlaprakṛtyai namaḥ / ādinkūrmāya namaḥ / anantāya namaḥ / pa(rameśva)rāya namaḥ / pṛthivyai namaḥ / sudhāsindhave namaḥ /

End

Fol. 121 (29)b, 1.5. dhūpadīpapuṣpadīpādikarpūradīpāntaṃ darśayitvā pādyārghyācamanīyandattvā rakṣārdhāraṇatāmbūlanivedanachatracāmarādyupacāramantrapuṣpavedapārāyaṇadrāviḍastutibhissantoṣyaāśīrvādabhasmacandanatāmbūlādibhyo(-dayo?) dattvā nṛttagītavādyaissantoṣayet / sparśāhutihomāntaraṃ ekādipañcadināntraṃ bahudivasapakṣe tattat prāyaścittāhuti(ṃ) hunet tathā / hariḥ om //

332.4. SOMĀSKANDAPRATIṢṬHĀ

This text contains the Dhyānaśloka-s as well as the installation ceremony of Somāskanda.

Beginning

Fol. 123a, 1.1. triṇetrañcaturbhujaṃ śāntaṃ sarvābharaṇabhūṣitam / jaṭāmakuṭa–saṃyuktaṃ candrārdhakṛtaśekharam // hariṇaṭaṅkasaṃyuktaṃ kaṭakantvabhayantu vā / patrantu vāmakarṇe tu dakṣiṇe jhaṣakuṇḍalam /

End

Fol. 124 (4)a, 1.5.pūrvavat maṇḍapasthadevāścāgnikāryaṃ devam agniñca visṛjya / evañcaturthadivasaparyantaṃ viśeṣapūjādikaṃ kārayet / karmānte jayādirabhyādānañca rāṣṭrabhṛtprāyaścittāhutiśca hutvā iti somāskandapratiṣṭhāvidhiḥ samāptaḥ / śrīśivasubrahmaṇyasvāmine namaḥ //

332.5. BHŪTAŚUDDHI

This text contains the treatment of bhūtaśuddhi, a process, by which the physical body made of the elements becomes purified so as to make it fit for worshipping the deity.

Beginning

Fol. 126a, 1.1. athācamya kūrmāsanādau upaviśya pūrvavat karanyāsaṃ vidhāya pādāṅguṣṭhadvayādārabhya yāvadbasti dvirūpāmūrdhvaṃ brahmavi(bi)lāntamekarūpāṃ hṛtkarṇādiṣviḍāpiṅgalābhyāṃ saṃyuktāmadhomukhapadmamukulayuktā suṣirarūpā suṣumnā sañcintya tasyā evāntarbahissravadamṛtadhārāṃ paramavyomarūpiṇīṃ śaktiṃ vibhāvya madhye huṃkārajvalanta(ṃ) sañcintya...

End

Fol. 129 (4)b, 1.3. oṃ hauṃ śāntyatītakalāyai namaḥ huṃ phaḍiti pūrakapūrvaṃ suṣumnāyāṃ dvādaśāntaṃ vāyuṃ prerayitvā dakṣiṇanāsyā virecayet ityeṃseno (?) tghātena śabdaguṇamutsāritā śuddhatvādiyuktaparamākāśābhibhūtasvarūpaṃ bhāvayet / tataḥ astrāya huṃ phaṭ / pādāṅguṣṭhotthitenāgninā / rabdhaśarīragatabhūtadoṣa dagdhā(dhvā)plāvayet //

332.6. MAHĀBHIṢEKADRAVYAPRAMĀṆA

This text fixes the quantity of the things required to give bath to the deity. This is similar to n° 178.12. which is in Tamil.

Beginning

Fol. 130a, 1.1. prasthatailapramāṇaṃ syāt kadaḷīśatameva ca / panasaikaphalaṃ proktaṃ likucaṃ pañcaviṃśatiḥ // cūtaṃ pañcadaśañcaiva nāraṅgaṃ dvādaśaṃ bhavet / nāḷikeraikamevoktaṃ sitā daśaphalaṃ bhavet //

End

Fol. 132 (3)a, 1.6. māsānte ayanānte ca vatsarānte viśeṣataḥ / ... bhārantathā śālyaistaṇḍulaiḥ pariśodhitaiḥ // pakvairannaṃ prakurvīta pakvāpakvavidhikramam //

332.7. BILVĀRCANAMĀHĀTMYA

This text speaks of the greatness of worshipping God with the bilva petals. This seems to be a rare text.

Beginning

Fol. 132 (3)b, 1.2. bilvapatrairakhaṇḍaiśca arcayet girijāpateḥ /indrasyārdhāsanaṃ prāpya yāvadindracaturdaśa / iti cintye proktam / tulasī vatsarāntaṃ syāt bilvaṃ ṣāṇmāsakaṃ tathā / padma(ṃ)dvādaśamāsantu anyapuṣpaikavārakam //

End

Fol. 134 (5)b, 1.4. dvātriṃśadbhujayostu hastayugaḷe candrārkasaṅkhyātato vakṣasyaaṣṭaśataṃ sahasramatantadvat śiromālikā / dhṛtotu rudrākṣamaṇan siraste (sthe) puṇyantu koṭidaśakoṭikarṇe śatāri kaṇṭhe tu sahasrakoṭirbāhvayutaṃ syāt / maṇibandhamevaṃ //

332.8. ĀŚĪRVĀDA

Similar to n° **112.3.**

This text contains the benediction uttered by the priests at the conclusion of the annual festival in temples. The people assembled on the occasion are requested to utter their blessings on all for the well-being of the temple and the locality. This text contains six pieces and seems to be incomplete. It is of a general nature but here it is applicable to Tanunātheśvara temple at Tirucculi.

Beginning

Fol. 136a, 1.1. svasti mantrārthā(s) satyā(s) saphalāssantviti bhavanto mahānto' / nugṛhṇantu / asya devālayasya mahotsavakarmaṇi mantratantrakriyākalāpanyūnātikrameṇa vistṛtividhyaparādhā prāyaścittā(s) sarve doṣā(ś)śāntāḥ bhūyāsuriti bhavanto mahānto'nugṛhṇantu / asya devālayasya sahāyadāmnisametaśrītanunātheśvarasya anekapañcaprākāragopuramaṇṭapapañcarathotsavasya bhūyāsuriti bhavanto mahānto' nugṛhnantu /

End

Fol. 138 (3)b, 1.5. caturvidhaliṅgasahitaparameśvaraṣaḍadhvāmūrtipañcāsanapañcāvaraṇamārgadevatāśca prathamāvaraṇanairṛtyādiśāntaṃ vāstu brahmālakṣmīsarasvatīvināyakanavaśaktisaptaguru devatāprabhṛti (tasyas)ṣantuṣṭā bhūyāsuriti bhavanto mahānto' nugṛhṇantu // 6 //

332.9. SOMĀSKANDAPRATIṢṬHĀVIDHI

This text contains the procedure for the installation of Somāskanda. It is incomplete.

Beginning

Fol. 142 (a), 1.1. somāskandapratiṣṭhāvidhirucyate / tadyathā vāstuśāntimṛtsaṅgrahaṇam / aṅkurārpaṇam / jalādhivāsa maṇṭapapūjā agnikārya caruhavana prāyaścittādikarma / jaloddhāraṇaṃ kautukabandhanaṃ pūrvoktaprakāreṇa vidhāya paścāt śālyādi pa(ñca) śayanopayuktavedikāyāṃ hṛdayena bimbaūrdhvavaktraṃ prārbha(?) mastakaṃ śāyayitvā paścāt īśvarasya uttamāṅge kumbhaṃ vidhāya gaurīśiraḥ pradeśe vardhanīṃ skandasya śirodeśe kumbhañca abhitaḥ aṣṭakumbhānnyastvā pradhānakumbhe pūjayet /

End

Fol. 144 (3)b, 1.4. rātriśeṣamapyapohya prabhāte guru(s) snātvā maṇṭapapūjāgnikāryaṃ bimbapūjādīkaṃ pūrvavatvidhāya bimbamuddhṛtya snānavedikāyāṃ nidhāya tattvatattveśva(ra)mūrtipaipañcabrahmaṣaḍaṅgai-(ra)dhvaṣaṭka aṣṭatriṃśatkalāñca vinyasya...

332.10. ŚIVAPRATIṢṬHĀVIDHI

Similar to n° 332.3.

This text contains a very brief account of installation of Śiva. This is based, as stated at the end, on the Kāmikama.

Beginning

Fol. 147a, 1.1. śambhorbandhanakarṣaṇādimahitāḥ kṛtvā kriyāsaṅkhyakāḥ / ādau vipragaṇeśadevayajanaṃ vijñāpanaṃ karmaṇaḥ // paścāt sthānaviśuddhivāstuhavanaṃ bhūtapraveśo baliḥ / rakṣoghnaṃ dīśi homamṛtgrahaṃ tato syādaṅkuraṃ kautukam...

End

Fol. 148 (2)b, 1.2. vaivāhyaṃ kuru mūlaberavidhivat devotsavaṃ kalpitam / loke śāntisubhikṣamaṅgalakaraṃ pañcāśadaṅgātmikam / evaṃ śaṅkaravākyamevaduditaṃ śrīkāmikākhye śubham //

332.11. MUHŪRTALAKṢAṆA

Similar to n° 118.42.

This text clarifies the way in which the day and time could be fixed for the performance of installation, consecration and others.

Beginning

Fol. 150 (1)a, 1.1. dakṣiṇaṃ śārvarī jñeyaṃ devānāmuttarandinam / taduttarāyaṇe śreṣṭhaṃ dakṣiṇe tvaritaṃmatam // mārgaśīrṣam āṣāḍhaṃ proṣṭha māghaṃ vivarjayet / yamāśleṣāṇi śūpāṇi śraviṣṭhā caiva vāruṇam // jyeṣṭhā ca trīṇi pūrvāṇi varjayettu viśeṣataḥ /

End

Fol. 153 (4)a, 1.5. pratiṣṭhāṃ prokṣaṇe kāle raj ... nusambhavam / taddravyannavadhā kṛtvātribhāgaṃ yāgamācaret // dvibhāgaṃ yajanaṃ proktaṃ dvibhāgaṃ viprabhojanam / dakṣiṇāñca dvibhāgañca ityevandravyabhāgakam //

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Pūjā & Utsava

RE.19.986. PL.; 99 fols.; 440 x 30 mms.; 4-7 lines.; slightly injured; Grantha;
Place : Tiruchuli, Ramanathapuram Dt. T. Nadu. see fol.89b.
Blank fols.: 90b, 93b, 94b, 97b.

Fol. 1A contains the fragment of Ādhāraśakti. Fol 31 contains a fragment of the Siddhāntasārāvali; 90a mentions the names of the festival for some days in a Śiva temple; 91a, śrīkaṇṭhanyāsa; 92-93a : Purification of several kinds during the conduct of the festival; 94a, expenses during the festival of Cokkanātha; 98a, Dhvajapaṭalakṣaṇa.

General contents

1. Fol. 1a-30b : Nityapūjā; 2. 32a-89a : Utsavapaddhati; 3. 95a-97a : Tīrthasandehavacana.

333.1. NITYAPŪJĀ

Similar to n° **111.3**.

This text deals with the ways of daily routine in the morning and attending to the worship of God. This is incomplete. Written in two columns.

Contents

1. Fol.1a-5a : Bhasmasnānavidhi; 2. 5a-6b : Mānasasnānavidhi; 3. 7 : Śivasya vandanavidhi; 4. 8a-10b : Aghamarṣaṇa; 5. 11a : Uṣaḥpūjā; 6. 11b-18b : Saurapūjā; 7. 16a-25b : Nityārcana, Antaryāga and Pañcaśuddhi; 8. 26a-28b : Puṇyāhavācana; 9. 29-30 : Ādhāraśakti.

Beginning

Fol. 1a, (col.1), 1.1. vande santatadāneśaṃ sāmbaśālipradīśvaram / śāntaṃ prasannavadanaṃ candrārdhakṛtaśekharam / kāmikādyāgamoktena mārgeṇa śucinādhunā pūjānukramaṇiśśambho sāmbasya kriyate sphuṭam / ācāryasya prātassamayātpūrvaṃ pañcanāḍikāvacchedane utthāpanaṃ yathāsambhavaṃ śaucavidhiḥ / śuddhe āsane udaṅmukho bhūtvā sthitaḥ lalāṭe kiñcit bhasmadhāraṇaṃ hṛtpadme dvādaśānte vā śivadhyānam / namaśśivāya śarvāya devāya paramātmane / sadaikarūparūpāya vikalparahitāya te //

End

Fol. 30 (2)b, (col.2), 1.1. brahmaṇe namaḥ / oṃ hāṃ somamaṇḍalāya namaḥ / oṃ hāṃ somamaṇḍalādhipataye viṣṇave namaḥ / oṃ hāṃ vahnimaṇḍalāya namaḥ //

333.2. UTSAVAPADDHATI

Similar to n° 54.

This text is a manual on the conduct of the festival in the temple. This manual is incomplete. On fol. 89b, Tanunātha is mentioned. This is the name of the deity at Tiruchuli in Ramanathapuram Dt. T.Nadu.

Contents

1. Fol. 32a-38a : Vāstupūjāvidhi; 2. 38a-41Aa : Mṛtsaṃgrahaṇa & Aṅkurārpaṇa; 3. 41Aa-52a : Vṛṣādhivāsanavidhi; 4. 53a-54a : Dhvajārohaṇa; 5. 54b-56a : Devatāvāhana; 6. 56b-59b : Bherītāḍana; 7. 59b-60b : Gaṇapatitāla; 7. 61a-76b : Saṃdhyāvāhana; 8. 77 : Pratisaravidhi; 9. 78a-89b : Maṇṭapapūjā.

Beginning

Fol. 32a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // vande gajānanaṃ devaṃ vandeśaṃkaraputrakaṃ / vande suravaraṃ śāntaṃ vande siddhivināyakam / gururbrahmā gururviṣṇurgururdeva(o) maheśvaraḥ / gurudeva para(ṃ) brahma tasmi(ai) śrīgurave namaḥ // śrī puṣpāmbikāśaraṇam / śrī dakṣiṇāmūrtigurave namaḥ / vande gaurīṃ parānandāṃ vāñchitārthapradāya(i)nīm / prasannavadanāṃ bālāṃ mīnākṣīṃ kuladai(e)vatām // sakalamantraśivāgamapāragaṃ nikhilakilbiṣakāṣṭhadavānalaṃ vidhukalādharapādasamarpitaṃ madhuranāyakaśaivaguruṃ bhaje / karasthakadalīcūtaṃ panasekṣusumodakaṃ bālasūryaprabhaṃ vande devaṃ bālagaṇādhipam // kāmikādiśivāmnāyakriyākāṇḍānusāradaṃ / bāliśānāṃ prabodhāya vadāmyutsavapaddhatim /

Colophons

1. Fol. 38a. iti vāstupūjāvidhissamāptaḥ /
2. Fol. 89b. iti maṇḍapapūjāvidhissamāptaḥ /

End

Fol. 89 (59)b, 1.1. siddhāntaśekhare navamāvaraṇapūjāyāṃ vistā(a)reṇauktaṃ bhavati / kāmike ca pañcāvaraṇapūjā vadanti ityarthaḥ / evaṃ pracaropetaṃ śivaṃ pracaropacāreṇābhyarcya mūlena purodhya japaṃ vidhāya śivasya varadahaste samarpya tataḥ kumbhasthaliṅgasthayoḥ abhedamanusandhāya śivānujñayā kuṇḍasamīpaṃ gatvā ṛtvijānāhūya tattatsthāne sthitān tattvapañcaikakuṇḍayānena guro(rū)padeśakrameṇa homaṃ kuryāt / iti maṇḍapapūjāvidhissamāptaḥ / śubhamastu / sahāyadāmnīsametaśrītanunāthāya namaḥ //

333.3. TĪRTHASANDEHAVACANA

This text deals with the fixation of a day for taking holy bath in sacred places to avoid doubts.

Beginning

Fol. 95a, 1.1. bhāskarodayamārabhya yāvatkauśikanāḍikā / tāvadārabhya kartavyaṃ tīrthakāryaṃ prajāpate / nakṣatratithimukhyamevaṃ syāt tithyādi–gauṇameva ca / tasmānnātra saṅkalpatithyāditīrthakannahi / pradhānaṃ sāmudram anyadṛkṣapradhānakam / tithinakṣatrasaṃyogāt yuktaṃ durlabham–ucyate / puṣyamāse tu puṣyāntaṃ māghamāse maghāntakam / uttarāntantu phālgunyāṃ citrāntaṃ caitramāsake /

End

Fol. 97a, 1.1. smaśānakarma nirvṛtya śeṣayāgaṃ samācaret / dīkṣitasyaikaputrasya mātapitrormṛte sati saṃskāraśālāmāgatya yajñaśeṣaṃ prakalpayet / dīkṣāyā ca pratiṣṭhā ca...

334

Pratiṣṭhā

RE.19.988. PL.; 240 fols.; 334-421 x 31 mms.; 4-8 lines; fairly good condition; Grantha and Tamil; some leaves are injured and some are moth-eaten. Writing is in different hands. Origin : Tiruchuli, Ramanathapuram Dt. T. Nadu. Scribe : Tirumēṉināthaṉ.
Blank fols.: 3b, 8b, 9b, 11b, 12b, 13b, 14a, 21, 31b, 46b, 48b, 52, 83b, 93b, 133b, 134b, 143, 144, 148b, 162b.

General contents

1. Fol. 2a-3a : Śāstṛpuṇyāhavācana; 2. 5 : Balimantra; 3. 16a-17b: Vāstupūjā; 4. 18a : Aṅkurārpaṇavidhi; 5. 19a-20b : Mantranyāsa; 6. 22a-35b : Śivaliṅga–pratiṣṭhāvidhi; 7. 37a-40a : Gaṇapatipratiṣṭhā; 8. 40b-41b : Vighneśāṣṭottaraśatanāmāvali; 9. 44a-45b : Saptamātṛdhyāna; 10. 47a-48a : Nāḷikeralakṣaṇa ; 11. 53a-66b : Devatādhyāna and Pūjāvidhi; 12. 67 : Pratimālakṣaṇa; 13. 69a-72a: Raurava : Nāgarājapratiṣṭhāvidhi; 14. 74a-75b : Śivapūjāphala; 15. 77a-79a : Jaṭibandhana (Suprabhedāgama); 16. 80a-83a : Aṣṭabandhanapūrvaprāyaścittavidhi (Dīptāgama); 17. 84a-88a : Puṇyāhavācana; 18. 88b-92a : Pañcagavya; 19. 95a-96a : Pañcabrahmavidhi; 20. 96a-100a : Pañcāsana; 21. 103a-104b : Dvātriṃśatbhāvana; 22.

105b-107b : Prāṇapratiṣṭhā; 23. 110a-113b : Rauravāgama : Sarpaśānti; 24. 114-118a : Kāraṇāgama (Pūrva) : Ācāryalakṣaṇa; 25. 119a-129b : Āhnika; 26. 130a-132b : Snānavidhi; 27. 136a-137a : Pañcāsanavidhi; 28. 137b-139a : Liṅgalakṣaṇa; 29. 145a-147b : Svāyambhuvāgama (uttara) : Praveśabali; 30. 149a-162a : Vistāramaṇḍapavidhi; 31. 163a-169b : Kriyākramadyotikā : Agnikārya; 32. 173b-175a : Balidevatā; 33. 175b-211b : Saṃkīrṇaviṣaya; 34. 212 : Tithividhi; 35. 212b-223b : Nirvacana; 36. 225a-233a : Āśaucasaṃgraha; 37. 234a-239b : Dhyāna-s.

Fol.1a deals with Balipīṭha, 1b with Homa in sthaṇḍila; 4 : Uṣaḥkālapūjā; 6-15 : Sapta mātṛ-s, dhvaja, forms of Śiva, Kuṇḍalakṣaṇa, Sruvalakṣaṇa; 42-43 : Pañcagavyavidhi and Abhiṣeka; 46a : Māsavacana; 49-52a : Pratiṣṭhā, Yoga (śubha and others) in Tamil; 73: Śilpaviṣaya; 76 : Āgamaślokasaṃkhyā; 93 : names of some deities; 94 : Dūtikā; 100b-101a Praṇava; 101b-102a : Śivarahasya; 102b : Indrāvāhana, 108 : Sthūpinyāsavivara; 109 : Mūrtivinyāsa; 133a : Nityārcana; 134a : Anuṣṭhāna; 135: Lakṣaṇa of uṣṇīṣa, vastra and uttarīya, 139b : Śiṣyadivyasūktam, 140 : devalaka 141a-142b : Darbha and Pavitra; 170a-173a : lakṣaṇa of Dhvajārohaṇa, samit, darbha, and japayajña.

334.1. ŚĀSTṚPUṆYĀHAVĀCANA

This text deals with the method of doing Puṇyāhavācana in connection with the worship of Śāstṛdeva.

Beginning

Fol. 2 (1)a, 1.1. oṃ asya adya śrībhagavato mahādevasya puṇyatithau viśeṣāsanagrāmanakṣatramūrtāya gaṇḍīlakantargrāmavananāmadheya mahāśāstāya tadgrāme āyurārogyaaiśvaryābhivṛddhyarthaṃsatsantānasamṛddhyarthaṃsarvadevapriyārthaṃ sarvadoṣaśāntyarthaṃ śakalavijayārthaṃ viśeṣapūjāyām abhiṣekārthaṃ pañcagavyapañcāmṛtasnapanasaṃsthāpyaṃ tadarthaṃ puṇyāhaṃ vācayiṣye /

End

Fol. 3 (2)a, 1.3. agnidevahutāyana sarvadā hitān agniprīyantāṃ vibhūtātmā satyavādīcatuhitārtha catuṣaṣṭikalānāṃ devamātā vidyeśvarakāryā vibhūṣaṇa etat trayodaśānakulālapriyantāṃ sarvadevasya nakṣatrāṇi prīyantāṃ sarvadhānyasamṛddhirastu / oṃ śānti (ś) śānti(ś)śāntiḥ /

334.2. BALIMANTRA

This text contains the Balimantra written in 4 columns.

Beginning

Fol. 5 (1)a, (col.1), 1.1. nandine svāhā / gaṅgāya svāhā / mahākālāya svāhā / yamunāya svāhā / vṛṣabhāya svāhā /

End

Fol. 5 (1)b, (col.5), 1.1. karṇikāyām : āmodāya svāhā / pramodāya svāhā / sumukhāya svāhā / durmukhāya svāhā / avighnāya svāhā / vighnabhūtāya svāhā /

334.3. VĀSTUPŪJĀ

Similar to n° 76.7.

Beginning

Fol. 16a, 1.1. atha vāstupūjāvidhiṃ vyākhyāsyāmaḥ / pra(ā)sādāgre śālasthāne yāgamaṇḍape(va)vāstupūjāsthānaṃ saṃkalpya liṅgasthāpanasaṃprokṣaṇasakalasthāpanagarbhanyāsamaṇḍapasthāpanaprāsādasthāpanamaṇḍapapraveśanapavitrārohaṇaśūlasthānadārusaṃgrahaṇamadhūcchiṣṭhasthāpanadīkṣābhiṣeka ityādikarmā(a)ṇāṃ vāstupūjāmāruhya maṇḍapamadhye hastamātreṇa vistārāyāmaṃ utsedhaṣaḍaṅgulācchritaṃ vedikāṃ kṛtvā sthaṇḍilaṃ saṃkalpya ekāśītipat(d)aṃ pratyekuṇḍu pa(e) taṇḍulāsaṃkalpya tanmadhye navapadaṃsamgṛhya /

End

Fol. 17 (2)b, 1.6. vahneva prajvālya pra(ā) sādādimaṇḍapagopuraberamaṇḍapapra(ā)kārasya astramantramuccārya pradakṣiṇakrameṇa praveśya gopurābhyantare visṛjya paricārakasnānaṃ kṛtvā dhautavastramācchādya devālayaṃ praveśayet / iti vāstupūjāpaddhati(s)samāptaḥ(ā)//

334.4. AṄKURĀRPAṆAVIDHI

Similar to n° 198.3.

Beginning

Fol. 18a, 1.1. pratiṣṭhādikamuddiśya yatra divase adhivāsanakarma kriyate taddinamekaṃ vihāya pūrve navasaptamañcakaikekatamāhe sadyo vā śuddhabhūtale ṣoḍaśath(dh)ā vibhakte madhyakoṣṭhacatuṣṭaye dhānyapuñce(ñje) dharalaṃkṛtya...

End

Fol. 18b, 1.6. tataḥ pratidivasaṃ kumbhajalenāpūrya kumbhamapi śuddhajalena pūrayet / nirdiṣṭadiva (?) sāne kumbhaṃ visṛjet / aṅkurāṇi śubhrāṇi cet sarvasampatkarāṇi bhavanti / dhūmrāṇi kubjāni cet śreyovighnakā(a)rāṇi matvā śāntiṃ kuryāt / ityaṅkurārpaṇavidhissamāptaḥ //

334.5. MANTRANYĀSA

This text, which is incomplete, contains the mantra-s which are to be uttered while doing nyāsa, particularly tattvanyāsa and vyomavyāpimantranyāsa.

Beginning

Fol. 19a, 1.1. oṃ hāṃ ātmatattvāya namaḥ / oṃ hāṃ bhū tattvādhipataye brahmaṇe namaḥ / iti brahmabhāge / oṃ hīṃ vidyātattvāya namaḥ / oṃ hīṃ vidyādhipataye namaḥ viṣṇave namaḥ / viṣṇubhāge / oṃ hūṃ śivatattvāya namaḥ / oṃ hrāṃ śivatattvādhipataye rudrāya namaḥ / iti rudrabhāge / pṛthivībhāge / oṃ hrāṃ kṣmāmūrtaye namaḥ / oṃ hāṃ kṣmāmūrtādhipataye śarvāya namaḥ /

End

Fol. 20 (2)b, 1.5. jyotirupāya parameśvaraparāya / acetanācetanā / vyomin / vyomin / vyāpin / vyāpin / rūpin / rūpin / prathama / prathma tejaḥ / tejaḥ / jyotirjyotiḥ / arupa / anagni adhūma abhasma / anāde nānānānā / dhūdhūdhūdhū / oṃ bhūḥ oṃ bhuvaḥ oṃ suvaḥ / anidhana / nidhana / nidhanot(d)bhava / śivasarva / paramātman / maheśvarī māhāde //

334.6. ŚIVALIṄGAPRATIṢṬHĀVIDHI

Similar to n° **111.7.**

This text is a manual on the procedure to be followed for installing Śivaliṅga. This is incomplete.

Beginning

Fol. 22 (1)a, 1.1. prāsādāgre tatpramāṇāṃ bhuvaṃ tyaktvā kanyasaliṅgatrayeṣṭanavadaśahastamitareṣu caturhastadi... hastadvayavṛdhvādvādaśahastādidvidvihastavṛddhyā vā pādādivṛddhaliṅgeṣṭatanmānānuguṇaṃ vāṇādiṣu yathālābhaṃ svasāmadhyā(rthyā)deṣāmekatamaṃ maṇḍapa(ṃ) nirma(ā)ya tannavadhā vibhajya madhyabhāge...

End

Fol. 35 (14)b, 1.2. vedikāyāṃ vrīhitaṇḍulapuñjopai hṛdā kuśānāstīrya svastikaṃ kṛtya khaṭvāṃ paṭṭakāṃ vā vinyasya mṛduvastrayugāvṛtān talikāpraṇave vinyasya tatra kṣityādiśaktiparyanta(ṅkā)sane śirasālikaṃ paścimāsya prāsāde vedīmadhyāt pūrvāgrā yatkiñcidīśānadiśāgrayeṇa pūrvamastakaṃ vinyasya śikhāyopyādhānandattvā khanmajaptayāsasarasañchādyāmapiṇḍikāṃ(?) brahmaśilāṃ vṛṣañca nyaset / athavā liṅgamūle brahmaśilāmuttare piṇḍi ...

334.7. GAṆAPATIPRATIṢṬHĀ

Same as n° **91.11.** which has the title Vighneśasthāpanavidhi.

Beginning

Fol. 37 (16)a, 1.1. vighneśapratiṣṭhāvidhirucyate / vāstuśāntimṛtsaṃgrahaṇajalādhivāsanamaṇṭapapūjāgnikāryacaruhavanaprāyaścittāntakarmajalottaraṇakautuka-

bandhanādi pūrvoktaprā(a)kāreṇa vidhāya vedi madhye aṣṭadroṇai(ś)śālitavyataṇḍulatiladarbhaparistareṇāḍhajātibhiralaṃkṛtāyāṃ vidyāntāsanaśay(y)āṃ lambakūrcasamanvitāṃ pratimāṃ śāyayitvā parito'ṣṭakalaśāṃśca īśānai(e)ndrayormadhye pradhānakumbhaṃ saṃsthāpya oṃ gaṃ gaṇapataye namaḥ /

End

Fol. 40 (19)a, 1.4. pūrvavat maṇḍapasthadevānagniś(ṃ)ca visṛjet / kāmike / vighneśasthāpanaṃ vakṣye yaḥ kuryāt buddhimān āyuṣkāmo labhed-āyu(r)dhanārthī cet dhanāni ca // vidyākāmo labhet vidyā(ṃ) ratikāmo varastriyaḥ / putrān saubhāgyamārogyamyaśoranyāṃ (?) sukhaṃ bhavet / labhet vā mokṣañca vighneśasthāpanena tu / iti vighneśasthāpanavidhi(s) samāptaḥ //

334.8. VIGHNEŚĀṢṬOTTARAŚATANĀMĀVALI

Same as n°5.1.

Beginning

Fol. 40 (19)b, 1.2. oṃ gajānanāya namaḥ / oṃ gaṇādhyakṣāya namaḥ / oṃ vighnarājāya namaḥ / oṃ vināyakāya namaḥ / oṃ dvaimātāya namaḥ / oṃ dvimukhāya namaḥ / oṃ pramukhāya namaḥ / oṃ sumukhāya namaḥ / oṃ kṛtine namaḥ / oṃ supratīkāya namaḥ / oṃ sukhanidhaye namaḥ / oṃ surādhyakṣāya namaḥ /

End

Fol. 41 (20)b, 1.5. kalyāṇagurave namaḥ / unmattāya namaḥ / kāntādyaṣṭāya namaḥ / guleśvarāya namaḥ / samastadevatāyaṇmadharāya namaḥ / sarveśvaryāya namaḥ / pradāyakāya namaḥ / 108 / śubhamastu / avighnamastu / śrī gurubhyo namaḥ / hariḥ oṃ //

334.9. SAPTAMĀTṚDHYĀNA

Similar to n° 190.28.
This text contains the dhyāna śloka-s of the seven divine mothers.

Beginning

Fol. 44 (23)a, 1.1. brāhmī māheśvarī caiva kaumārī vaiṣṇavī tathā / vārāhī caiva māhendrī cāmuṇḍā(s)saptamātaraḥ // brāhmikku – caturbhujaṃ caturvaktraṃ prativaktraṃ dvilocanam abhayaṃ varadañcaiva akṣamālāntu kuṇḍikām sarvābharaṇasaṃyutaṃ jaṭāmakuṭasaṃyutam / brāhmīlakṣaṇamevoktaṃ māheśvarī(m) tata(ś)-śṛṇu //

End

Fol. 45 (24)a, 1.3. cāmuṇḍikku / caturbhujantriṇetrañca kāḷameghaṃ suvarṇakaṃ daṃṣṭrākarāḷavadanaṃ vyāghracarmāmbarāvṛtam / kaṭakaṃ śūlahastā ca kapālastabhayānvitam / kiṅkiṇimālāsaṃyuktaṃ karaṇḍamakuṭānvitam / śiromālāsamāyuktaṃ pretavāhanameva ca / sarveṣāṃ caiva śakrū ... āṃ sthāpanaṃ ... suyauvanaṃ cāmuṇḍyākṛtirākhyātaṃ vīrabhadraṃ tata(ś)śṛṇu / vīrabhadranukku / caturbhujantri (ṇe) trañcaśikhakoṭisama(u) (j)jvalam / raktavarṇasamāyuktaṃ vīṇa(ā)hastasamanvitam / jaṭāmakuṭasaṃyuktaṃ sarvābharaṇabhūṣitam / bhraṅgīṭakasamāyuktaṃ vīrāsanasamanvitam / mātṝṇāṃ savyapārśve tu vāma pārśve gaṇeśvaram //

334.10. NĀḶIKERALAKṢAṆA

Similar to n° **116.16.**

Beginning

Fol. 47 (5)a, 1.1. nāḷikeraṃ gṛhītvā tu ācārya(ś)śodhayet budhaḥ / evaṃ śodhana(ṃ) kartavyaṃ bālavṛddha na kārayet // bhinnaṃ vā netrahīnaṃ vā śūlaśuṣkavihīnakam / jalavarjitahīnaṃ vā keśabaddhaṃ vihīnakam //

End

Fol.48 (6)a, 1.2. bahuvicchinnamevoktaṃ rājā maraṇamāpnuyāt / dvikhaṇḍaṃ sarvasiddhiṃ(ḥ) syāt loke caiva sukhapradam // śikhābhirūrdhvamevoktaṃ sarvakarma samācaret // ottiṭumuku tēṅkāy uṭaittituṃ palaṅkaḷ kēḷīr maṟṟavai terikkaccāvāmvaḻaruṃ peṇ mūṭi perukkil kattariputalvaruṇṭāṃ / kaṇavetivāḷavukunraṃ catte aḻukalākil tān ceyyunkarumantūtē //

334.11. DEVATĀLAKṢAṆA & PŪJĀVIDHI

This text describes the forms of many deities for worship and meditation. The deities treated here are Īśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and Cāmuṇḍī. Then the method of worshipping them is described. Both the beginning and ending portions are lost.

Beginning

Fol. 53a, 1.1. ... caiva śuklavarṇasamāyutam / jaṭāmakuṭasaṃyuktam ekavaktra–samanvitam / abhayaṃ varadañcaiva mṛgīṭaṅkasya dhāri ... hanaṃ hanaṃ vṛṣabhaṃ kṛtvā māheśvarīṃ tathaiva ca // īśvarīlakṣaṇaṃ proktaṃ kaumārī–lakṣanaṃ śṛṇu / ekavaktraṃ dvinetrañca nīlavarṇantathaiva ca / caturbhujasamāyuktaṃ dvipādañca samanvitam / mayūravāhasaṃyuktaṃ jaṭāmakuṭamaṇḍitam apare vajraśaktiñca abhayaṃ varadantathā / kaumārīrūpamākhyātaṃ vaiṣṇavī rūpamucyate //

End

Fol. 66b, 1.4. martyalokahitārthantu nityotsavamataḥ param / nīrājanaṃ tataḥ kuryāt puṣpārghyo ... pātrake kṣipet // tanmadhye śodhayedastraṃ gandhapuṣpādibhirbudhā / aghoreṇa tathā tisro bhrā .... āyet liṅgamūrdhani // jaleṣu nikṣipedarghyaṃ hṛdā saṃprokṣayecchivam / darśayelliṅgamudrāntu mantre ...

334.12. PRATIMĀLAKṢAṆA

(Mānasāra)

This text contains a portion of Pratimālakṣaṇa which according to the colophon forms part of the Mānasāra. This is not to be traced in IFI.T. 750 and in the printed edn. TSMS. 106 and Mānasāra text with critical notes by P.K.Achārya Vol. III.

Beginning

Fol. 67a, 1.1. upānaṃ pādamevaṃ syāt jaṅghāje kaṭirucyate / kumudakaṃ jānudeśaṃ syāt ūrū dīrghasya bandhanam / kaṭīnāṃ pavaṭṭikāntaścānyābhyāntavedikorayam // stambham udarameva ... śyāt sthānāntam uttarāntakam / bāhumadhye kapotosthaṃ bāhuvantaṃ prastharāntakam //

End

Fol. 67b, 1.6. grāmarkṣasamāyuktaṃ āyādīśubhamānavat / āyādiśubhasaṃyuktaṃ sarvasampatkaraṃ sadā / āyādiviparītañcet sarvanāśaṃ dhanakṣayaṃ / tasmāt sarvaprayatnena āyādiśubhasaṃyutam / grāme vā kartuke vāpi dhanadhānyasamṛddhidam // iti mānasāre pratimālakṣaṇapaṭalaḥ / toyādi graddha (?) dravyāntaṃ gomukhāgre visarjayet //

334.13. RAURAVA

Nāgarājapratiṣṭhā

This text deals with the installaion of Nāgarāja. This is available in print. Vide : - IFI. No. 18.2. Vol. II. ch. 38.

Beginning

Fol. 69a, 1.1. nāgarājapratiṣṭhāṃ tu pravakṣyāmi samāhitaḥ / saptasvara(ṃ) samuddhṛtya prathamasvaramathāpi vā / bindunādasamāyuktaṃ mūlamantramiti smṛtam // brahmāṅgāni ca tenaiva uccaret (uddharet) tat krameṇa tu / rudramātraṃ samārabhya dvidviyāṅgulavivardhanāt // saikasaptatimātrāntaṃ mathamaṃ triṃśatirbhavet /

End

Fol. 72 (4)a, 1.3. ācāryaṃ dakṣiṇāṃ dattva tatphalaṃ śṛṇu ṣaṇmukha / kanyākoṭiphalañcaiva kāśīgaṅgāpratiṣṭhayoḥ // sarvayajñaphalaṃ caiva nṛpāṇāntu vivardhanam / iti raurave nāgarājapratiṣṭhāvidhipaṭalaḥ / anantatakṣakārkoṭakaguḷikaśaṅkhapadmamahāpadmavāsuki aṣṭavidyeśvarāḷ / hariḥ oṃ / śubhamastu / śrīgurave namaḥ //

334.14. ŚIVAPŪJĀPHALA

This text describes the various results that are to be acquired by doing worship to Śiva and by attendances of different kinds during worship.

Beginning

Fol. 74 (1)a, 1.1. maṇḍapaṃ gopurañcaiva stambhaṃ bimbaṃ baliṃ kṛtam / jīrṇoddhāraṇamātreṇa pu … na vidyate // dārvmṛdiṣṭika (?) sailaṃ vā yaḥ karoti śivālayam / trisaptakulasaṃyuktaṃ śivaloke mahīyate // triṇābhiḥ koṭivarṣāṇi mṛnmayaṃ śatakoṭibhiḥ / iṣṭikāsahasrakoṭi(s)syāt śilāyāṃ śivakoṭibhiḥ //

End

Fol. 75 (2)b, 1.3. daśāparādhantoyena kṣīreṇa śatanāśanam / sahasrasamaye dugdhā (?) madunāpyayutantathā // ghṛtena samaye lakṣam ikṣusāraṃ trilakṣakam / nāḷikerodakaṃ koṭi anantaṃ gandhatoyakam //

334.15. JAṬIBANDHANA

(Suprabhedāgama)

This text, which, according to the colophon, forms part of the Suprabhedāgama, the 10th Mūlāgama, deals with the formation of jaṭi which consists in closely linking the pīṭha of the idol and the broader pedestal beneath it. The printed text and IFI.Mss. of the Suprabheda do not contain the treatment of this topic. IFI.T. 50, called Śaivāgamaprakīrṇaviṣaya, contains the treatment of this topic on pp. 1-8., with which the text under notice agrees in full.

Beginning

Fol. 77 (4)a, 1.1. atha vakṣye viśeṣeṇa jaṭibandhena yat kṛtam / āyurārogyajayadam apamṛtyuvināśanam // sarvasampatkarannṛṇāṃ sarvasaukhyaphalapradam / bandhanañca dhanādṛṣṭe satyaṃ tvandhānamācaret // śailajaṃ mṛnmayañcaiva lohajaṃ dārujantathā / eteṣāñcaiva berāṇāṃ calācalamathāpi vā // mūlādhārañca pīṭhañca bandhanañjṭirīritam / tat bandhanantu vicchinne tat beracalanaṃ bhavet //

End

Fol. 79 (6)a, 1.2. anyaiśca parivārāṃśca dāsīdāsagaṇaistathā / yathā vittānusāreṇa dakṣiṇāṃ saṃpradāya ca / annavastratāmbūlai (s)sthānaṃ sambhāvanādiṣu // dattvā vibh(av)ānusāreṇa yathāprītipurassaraiḥ / utsavañca tataḥ kuryāt antarmaṇḍaladeśake // ye(e)vaṃ yaḥ kurute martya(s)sa puṇyāṃ gatimāpnuyāt / iti suprabhede jaṭibandhanavidhipaṭalaḥ / ānandavallīsameta someśāya namaḥ / dakṣiṇāmūrtigurave namaḥ / someśamūrti(ṃ) sampūjya arcanoktavadācaret / triṇetramekavaktrañca mṛgīparaśudhāriṇam // vāmadakṣiṇahaste ca varadābhayahastakam / śayanaṃ vāmapādañca lambitaṃ dakṣiṇapādakam // vyāghracarmāmbaradharaṃ sarvābharaṇabhūṣitam / devadeviñca saṃpūjya śibikāyāntu vinyaset // iti sūkṣmaśāstre //

334.16. AṢṬABANDHANAPŪRVAPRĀYAŚCITTAVIDHI

(Dīptāgama)

The text under notice has the colophon with the name of the text as given above. It is stated here that it forms part of the Dīptāgama the 6th Mūlāgama. IFI. Mss. of the Dīptāgama do not treat this topic. However, IFI. T. No. 50 called Śaivāgamaprakīrṇaviṣaya, T. No. 516 called Śaivāgamapaṭalasaṃgraha and T. No. 556 called Sakalāgamasaṃgraha contain the treatment of this topic in pp. 8-19, 543-550; & 532-534 respectively mentioning the Dīpta as its source.

Beginning

Fol. 80 (7)a, 1.1. atha vakṣye viśeṣeṇa aṣṭabandhavidhikramam / sarvaśāntikaraṃ puṇyaṃ sarvakāmyaphalapradam // sarvaiśvaryapradaṃ puṃsāṃ sarvakāryārthasādhanam / viṣṇubhāgantu nirmālyaṃ nṛpasyāu(r)vināśanam // brahmabhāgantu nirmālyaṃ brahmavargavināśanam / saivabhāgantu nirmālyaṃ garbhanāśakaraṃ bhavet // tasyādhāraśilānte tu durbhikṣaṃ jāyate bhuvi / talañcaiva praveśantu vicchūdrasarvanāśanam//

End

Fol. 83 (10)a, 1.3. brāhmaṇān bhojayitvā tu yathāvibhavavistaraiḥ / ācāryandakṣiṇā(n)dadyāt vastrahemāmbarādibhiḥ // evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / ārogyamāyuḥ kīrtiñca putrapautrābhivardhanam // cirakālaṃ vaseddh(ī)mān ante kaivalyamāpnuyāt / iti dīptaśāstre aṣṭabandhanapūrvaprāyaścittavidhipaṭalaḥ // dakṣiṇāmūrtigurave namaḥ //

334.17. PUṆYĀHAVĀCANA

Similar to n° 91.51.

Beginning

Fol. 84 (ka)a, 1.3. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // śubhamastu / tarjanyādikaniṣṭhāntaṃsthālamadhyena kuñcitam / śirotāḍanamevoktaṃ stri(tṛ)tīyantu vināyakaṃ // pukāraṃ pāpanāśaṃ syāt nakāraṃ dehaśuddhikam / akāraṃ snānaśuddhiṃ syāt puṇyāhantu vidhīyate //

End

Fol.88 (ṅ)a, 1.4. jātavedā morjayantyā punātu / bhūrbhuvassuvaḥ / tacchaṃyorāvṛṇīmahe gātuṃ yajñāya gātuṃ yajñapataye / daivīḥ svastirastu naḥ / svastirmānuṣebhyaḥ / ūrdhvaṃ jigātu bheṣajam / śanno astu dvipade śañcatuṣpade / oṃ śānti(ś)śānti(ś)śāntiḥ / śrī tanunāthasvāmi sahāyam /

334.18. PAÑCAGAVYA

Similar to n° 53.5.
Pañcāmṛta is described in the last few lines.

Beginning

Fol. 88 (ṅ)b, 1.1. navapādakṛtamadhye dudduḥ (?) indre dadhiṃ syāt / yamadiśa(ī) kṛtaminduvārakoṇe ṣuṣṭāmaralakarajanitoyaṃ sthāpayet pañcagavyakam / kṛṣṇavarṇaṃ syāt gomūtraṃ nīlalohitgomayaṃ kapilena ghṛtaṃ proktaṃ śuklaṃ dadhibhirucyate / raktavarṇaṃ payaścaiva pañcagavyaṃ vidhīyate //

End

Fol. 92 (jha)a, 1.5. ikṣusāraṃ gavākṣīraṃ nāḷikeraṃ madhūni ca / kadalīphalasamāyuktaṃ tataḥ pañcāmṛtaṃ tathā / kadalīśātakaṃ caivanālikeradvayaṃ tathā / śarkarā daśaphalañcaiva dvipādamadhunī tathā / tripādaṃ kṣīramityuktaṃ pañcāmṛtamihocyate / uttamam iṣṭakāmyantu sarvapāpavināśanam / sarvadoṣavināśārthaṃ sarvadāridranāśanam / bhauktikamuktikaṃ caiva śivaloke mahīyate //

334.19. PAÑCABRAHMAKALĀ

This text deals with the Śakti of Pañcabrahma which are Mantrabrahma, Kriyābrahma, Tattvabrahma, Bījabrahma and Mukhabrahma. Vide: - Kāraṇa (Pūrva) CP. ch. 64. For a different version, see Śaivāgamaparibhāṣāmañjarī, (IFI. No. 60, pp. 207 & 209).

Beginning

Fol. 95 (2)a, 1.4. pañcabrahmakalā(ṃ) vakṣye kalāśaktisamanvitam / kalāpumāṃsamityuktā tatkalāśaktihastridhaḥ / niṣkalāñceti vikhyātā tatkāśaktidha (?) kalaḥ / bhogāṅgapūjā sāyudhā sā adhidevā tatśaktisahitaṃ kramāt / mantrebhyo devebhyo namaḥ /

End

Fol. 96 (3)a, 1.2. astrantu dakṣiṇe pūjyā nairṛtyāṃ(m)śā(īśā)nayo(ḥ) jayet / sarvajña āgamobhedaṃ saṃvra(pra)tā(dā)yake buddhimān / sadācāraparaṃ śāntaṃ satguru(ṃ) praṇamāmyaham // iti pañcabrahmaśaktisahitaṃ samāptaḥ(m) / śrīgurubhyo namaḥ //

334.20. PAÑCĀSANA

This text treats the five Āsana-s, namely, Ananta, Siṃha, Yoga, Padma & Vimala in connection with Śivapūjā. Vide : - Kāraṇa (Pūrva) (CP) 30, 240-254. For a different account, see Śaivāgamaparibhāṣāmañjarī (IFI. No.60) - P.217.

Beginning

Fol. 96 (3)a, 1.4. dharmajñānañca vairāgyaṃ aiśvaryañca catuṣṭayam / a(ā)gni (e)yādiṣu koṇeṣu siṃharūpāṇi kalpayet / ... śuklaṃ pītāruṇaṃ caiva kṛṣṇābhaṃ dhūmbra(ra)varṇakam / viparīya(ta)madharmādimihādikṣu catuṣṭayam / rājāvartanibhaṃ proktamindrādiṣu yathākramam /

End

Fol.100 (7)a, 1.5. siṃhāsanaṃ catuṣkoṇam anantāsanantrikoṇakam / padmā-sanaṃ vartulākāraṃ ṣaṭkoṇaṃ vimalāsanam // yogāsanañcatuṣkoṇam ityc pañcāsanaṃ tathā / śaktyā paṅkajasarpakaṃ haridharaṃ padmantu śaktyā saha // bāṇamāsanamarcayet śaśidharaṃ rūpaṃ śivaṃ bhāvayet //

334.21. DVĀTRIṂSATBHĀVANA

This text enumerates thirty two kinds of yantra-s for meditation, each one for a particular form of Śiva.

Beginning

Fol. 103 (10)a, 1.2. bhāvanā yatra dvātriṃśat bhāvamucyate / dvātriṃśat lakṣaṇairyuktaṃ dvātriṃśat sthānasaṃyutam // dvātriṃśatbhāvayuktañca dvātriṃśat varṇamācaret / vātule / pañcadīrghacaturhrasvapañcasūtraṣaḍunnataḥ // saptaraktastrigambhīradvistīrantu praśasyte / bāhunetrāntarañca vāhananāsāntanna tathaiva ca //

End

Fol. 104 (11)b, 1.2. saptaviṃśat bhave sūkṣmam aṣṭaviṃśatiyogavat / ekonaviṃśatdehī ca triṃśatparamabhāvanam // ekatriṃśatparaṃ śuddhaṃ dvātriṃśat mantrajālavat / dvātriṃśabhāvanā yantraṃ mantravāhanakarmavat // iti dvātriṃśatbhavanam //

334.22. PRĀṆAPRATIṢṬHĀ

This text contains Prāṇapratiṣṭhāmantra, Ṣaḍaṅganyāsa, Dūtikāvidhi and Jīvasthāna. This is similar to n° 76.3. and IFI.T. n° 561. pp. 53-57.

Beginning

Fol. 105 (12)b, 1.1. asya śrīprāṇapratiṣṭhāmantrasya brahmaviṣṇumaheśvara(ā)–ṛṣayaḥ / ṛgyajussāmātharvaṇīśchandāṃsi prāṇādyādāyinīcaitanyamayī sakalajagatsṛṣṭikāriṇī prāṇaṣakti(ḥ) parā devatā / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / rakto(kta)varṇaliṅgādi prāṇapratiṣṭhārthe viniyogaḥ / vāyvagnic(ś)akravaruṇeśvararakṣase (kt)ntu (?) pradeśapatra (li) khitaiḥ rathyādivarṇaih binduṣvastagatahaṃsasadye madhyā prāṇākhyayantramidavarṇābhūtāntarastham / oṃ aṃ kaṃ khaṃ gaṃ ghaṃ rāṃ hrīṃ kroṃ ya ra la va śa ṣa sa hoṃ haṃsassohaṃ /

End

Fol. 107 (14)b, 1.4. haṃso'haṃ so giriśambhu giriśa haṃsa haṃso vijīvo gurureva haṃsa haṃsāyamātmā paramātmātmāhaṃsaḥ haṃsassoha sya vidmahe so'haṃ so'haṃ syadhīmahi haṃsasso'haṃ pracodayāt //

334.23.

RAURAVĀGAMA

Sarpaśānti

This text deals with the method of doing śānti for getting relief from serpents. This is printed in IFI. Raurava Vol. III. ch. 52 This is included in the printed edn. of Śāntikusumākara I pp. 12-18. Grantha., Sarada, Press, Kumbakonam, 1935.

Beginning

Fol. 110a, 1.1. sarpaśāntiṃ pravakṣyāmi santānasyābhivṛddhaye / sarpasaṃhāradoṣeṇa kulakṣayakaraṃ hhavet // janmāntarasahasreṣu gūḍhapāddhanane yadi / punaḥ punaśca doṣāya kalpya (itaṃ) karmabandhanāt // ekamāse śiśau naṣṭe ekābdaṃ śiśunāśanam //

End

Fol. 113 (4)b, 1.1. vṛścikaṃ viṣanakrakam / daśadānaṃ prakurvīta brāhmaṇebhyaḥ pradāpayet / brāhmaṇān bhojayet paścāt dakṣiṇābhyabhipūrvakam / sarpaśāntimahatvācca jīvaputraṃ labheddhruvam / iti rauravāgame sarpaśāntividhipaṭalaḥ / śubhamastu / śrīgurubhyo namaḥ //

334.24.

KĀRAṆĀGAMA(Pūrva)

Ācāryalakṣaṇa

This text contains the treatment of the traits which qualify one to be fit for the status of an Ācārya. It is almost the same as the treatment of this topic in the printed edn. of the Pūrvakāraṇāgama (CP) ch. 26. At the beginning, there is mention of Śivapūjākrama as the subject of this text but the next śloka deals with Ācāryalakṣaṇa.

Beginning

Fol. 114a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // natvā sadāśivaṃ sāmbaṃ sarvānugrahakāraṇaṃ / śivapūjākramaṃ vakṣye śivasiddhāntavartmanā // śrī tanunāthasvāmisahāyam / ācāryalakṣaṇaṃ vakṣye liṅgasaṃsthāpanāya ca // śaivañcaturvidhaṃ jñeyaṃ śaivaṃ pāśupataṃ tathā / somaṃ lākuḷam ityete caturbhedāḥ prakīrtitāḥ // eteṣu sarvabhedeṣu yadā yenaiva dīkṣitaḥ / tantreṇa tena kāsarva sthāpanādikriyāstathā //

End

Fol. 118 (5)a, 1.2. paulomyaka - me serve gocaravargiṇam / kuleṣveteṣu saṃjāta ādiśaiva iti smṛtāḥ // eteṣāṃ śaṃkaraṃ jñātvā maiva bāhyaṃ kuru deśikaḥ / iti śrīmatpratiṣṭhātantre ācāryavidhilakṣaṇavidhipaṭalaḥ //

334.25. ĀHNIKA

This text deals with the daily routine of a Brahmin. This is based on the Dharmaśāstra texts.

Contents

1. Fol. 119a-126b : Prātassandhyā, Mādhyāhnika and Sāyaṃ sandhyā 2. 127-129 : Ācamana, Pañcaśuddhi, Bhasmavidhi, and Prāṇāyāma.

Beginning

Fol. 119 (6)a, 1.1. acyutāya namaḥ / anantāya namaḥ / govindāya namaḥ / keśava nārāyaṇa mādhava govinda viṣṇu, madhusūdana, trivikrama, vāmana, śrīdhara, hṛṣīkeśa, padmanābha, dāmodara, / oṃ bhū(ḥ), oṃ bhuvaḥ oṃ suvaḥ / oṃ mahaḥ / oṃ janaḥ / oṃ tapaḥ / oṃ satyam / oṃ tatsaviturvareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt / omāpo jyotīraso'mṛtaṃ brahma bhūrbhuvassuvarom / oṃ mamopāttasamastaduritakṣayadvārā śrīparameśvaraprītyarthaṃ samastapāpakṣayārthaṃ prātassandhyāvandanaṃ kariṣye /

End

Fol. 129 (16)b, 1.7. dakṣiṇe recanaṃ kuryāt vāmena puriśodhanam / kumbhakañca dvayaṃ caiva prāṇāyāmasamaṃ nyaset // gaṅgāyāṃ dakṣiṇe śrotre nāsikayāṃ hutaṃ (?) hune (?) / bhaje'mbikāṃ pratiṣṭhākyo...

324.26. KĀRAṆĀGAMA (Pūrva)

Snānavidhi

This text deals with Snānavidhi which forms part of the Kāraṇāgama (Pūrva) Ch. 29. There is slight difference in the reading. The title is mentioned in the margin of fol. 130a as Śaucavidhi.

Beginning

Fol. 130 (17)a, 1.1. atha snānaṃ pravakṣyāmi śaucācamanapūrvakam / hitāya deśikādīnāṃ śivasya yajanāya ca // prāṇinānnityakarmatvāda(ā)vaśyakaraṇaṃ purā / utthāya ca bahi(r) grāmācchannamūrdhnā sudaṇḍadhṛt // vāmayajñopavītastu ekākī vāgyamī sudhīḥ / pūrvāparāhṇayorbhānormaṇḍalaṃ dakṣiṇaṃ tathā //

End

Fol. 132 (19)b, 1.7. mūlenaiva tu tattoyamabhimantrya sakṛtguruḥ / saṃspṛśettena toyena mūlamantreṇa varmaṇā // mūrdhāni pādaparyantaṃ kriyāsaṃsparśanantathā / sarvavyādhi ... muktāsarvapāpakṣayo bhavet // vāruṇaṃ bhasmamāhendramāruktamamantrasaṃjñakam / evaṃ pañcavidhaṃ snānaṃ sarvakāryeṣu pūjitam // iti śrīmatkāraṇe pratiṣṭhātantre snānavidhipaṭalaḥ //

334.27. PAÑCĀSANAVIDHI

Almost similar to n° 334.20.

Beginning

Fol. 136 (23)a, 1.1. atha kūrma tathā śailaṃ deśo dadhati vigraham / maulibījāṃkuśākāraṃ kriyā ādhārarūpiṇī // oṃ hāṃ ādhārarūpiṇyai namaḥ / prathamamādhāraśaktiñca dvitīyenānantamācaret //

End

Fol. 137 (24)a, 1.4. tasyaiva dhyāsanāpadmaṃ kaṇṭhīravacatuṣpadam / dharmajñānañca vairāgyaṃ aiśvaryañca padāni vai āgneyādi śvetāpi raktaśyāmāni varṇakaṃ / adharmādīni pūrvādi uttarānyāntanukramāt //

334.28. LIṄGALAKṢAṆA

This text deals with the need to instal the liṅga in the village and describes some kinds of liṅga such as Svāyambhuva, Sphaṭika, Bāṇa, Raupya, Kṣaṇika and others.

Beginning

Fol. 137 (24)b, 1.1. rudrākṣadhāraṇaṃ / teṣāṃ pañcadaśāhena śuddhiḥ pratimṛtāvapi (?) // varudrakanyāyāṃ pañcācāryeti sammatā / hīnānkūlomṛnāntādyabhasmarudrākṣadhāraṇam//

End

Fol. 139 (26)a, 1.2. phalañcābhīṣṭasiddhyarthaṃ guḷaṃ (?) pratiphalaṃ bhavet / sikataṃ mukhyatantraiśca pallvaṃ satguṇapradam // proktantu lakṣaṇaṃ liṅgaṃ svayamudbhūtamucyate //

334.29. SVĀYAMBHUVĀGAMA(Uttara)
Praveśabali

Same as n° 92.38.

Beginning

Fol. 145 (1)a, 1.1. atha vakṣye viśeṣeṇa praveśabalirucyate / yakṣarākṣasabhūtāśca piśācā brahmarākṣasa(ā)ḥ / kālikāśca śarakyāśca sasaṅkhyān (svasaṅghān) bhairavādayaḥ / grāmādiśūnyavāstūni śunyasthāne sthitaḥ sthitaḥ / tatsthāne sthāpya saṅghāṃśca tṛptinā mucyate guruḥ //

End

Fol. 147 (3)b, 1.1. onnamo dīrghadaṃṣṭrāya mahodayāya saṃ saṃ iti svāyambhuve / ajakukkuṭamāṃsañca sarvatra balirucyate // taduktaṃ - pūrayet pātratarpaṇañcaiva tarpayet / taddravyabalirityuktā balirutvāpadeśikam // ajādiraktamāṃsañcet jalaṃ kuṅkumamiśrikam / apūpaṃ kṛṣṇāṣāḍhakhaṇḍañca rajanīmiśrabuddhimān // evaṃ krameṇa kartavyaṃ ācāryaś(ś)iva eva ca / rakṣoghnahomaṃ paścāttu diśāhomantu tatparam // bhūsurān bhojayet tatra karma sasyacamāret // iti svāyambhuve iti praveśabali(s)samāptaḥ//

334.30. VISTĀRAMAṆḌAPAPŪJĀ

Similar to n° 86.2.

Beginning

Fol. 149a, 1.1. maṇḍapapūjākramaṃ(o)vakṣyate / dvāravasudhāturasa bhūtakaragehe pādaraviṣoḍaśa navonava padaṃ syāt / madhyanavavedisahatrīṇi padamadhye kuṇḍanavapañca śivamaṇḍapanidhānam // prākkumbhabhūtaṃ tathaikāgni kumbhadakṣiṇavedaṃ nirṛtau tathāgniṃ vāruṇyaṣaṭkamaśvimaśvini vāyuṃ some yugaṃ syāt trikumbha bhūtamīśe //

End

Fol. 162 (14)a, 1.4. īśānasya paścimakumbhe / sadāśivamanantañca śrīkaṇṭhaṃ punarambikā(m?) // guhaṃ kṛṣṇañca dhātāraṃ guruṃ sapta samāśrayet / oṃ hāṃ hauṃ sadāśivāya namaḥ // dhyānam / raktavarṇaṃ dvinetrantu vārāhīṃ ṭaṅkaśūlakān / kare caturbhirbibhrāṇām anantaṃ praṇamāmyaham // śivamastu //

334.31. KRIYĀKRAMADYOTIKĀ
of Aghoraśivācārya
Agnikārya

Same as n° 116.3.

This text agrees with the treatment of this topic in the Kriyākramadyotikā of Aghoraśivācārya (Chidambaram edn. pp. 234-239) in fols. 163a-169a. 169b contains a brief account of japa which does not appear to form part of this text.

Beginning

Fol. 163 (15)a, 1.1. agnikāryārthamadhyeṣya labdhānujño'rghyapātramādāya pradakṣiṇena gatvā sambhāraṃ yāgopakaraṇadravyajātaṃ divyadṛṣṭyāvalokayan kuṇḍasaṃkāśamet kuṇḍanābhiṃ puraskṛtya saumyāsya upaviśet / tatrānāmikāṅguṣṭhābhyāṃ nyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇam astreṇa prokṣaṇaṃ tāḍanaṃ kuśaiḥ huṃ phaḍantāstreṇābhyukṣaṇam /

End

Fol. 169 (21)b, 1.6. koṭidevālaye prāhu(r)anantaṃ śivasannidhau / aṅgulyāṃ japasaṃkhyānāṃ ekamekamudāhṛtaṃ / rekhāyāmaṣṭaguṇaṃ vidyāt putradīpe daśādhikam / śataṃ syāt śaṅkhamaṇibhiḥ pravāḷantu sahasrakam / sphaṭikai(r)daśasāhasraṃ mauktikai(r)lakṣamucyate //

334.32. UTSAVABALI

Kāraṇāgama(Pūrva)

This text states the kind of bali (offerings in the form of flowers and food) on each day of the festival lasting for twelve days. The colophon makes the Kāraṇāgama as the source for this treatment. This text has agreement with śloka-s 136-155a but there are also differences in the readings. Vide: ch. 141. Kāraṇa (Pūrva) (C.P.)

Beginning

Fol. 173 (4)b, 1.3. vighnādipaiśācabrahmasyarātriṃ gandharvabhūtaṃ guhapatniputraṃ nāgenduviṣṇuṃ tathā rākṣasānāṃ śivasya bhānuṃ balidevanāmam / prathamaṃ vighnakartāraṃ paiśācasya dvitīyakam / tṛtīyāṃ brahmarātriṃ syāt gandharvāṇāñcaturthakam / pañcamaṃ bhūtarātriṃ syāt ṣaṣṭhamaṃ guharātrikam // saptamaṃ ṛṣirātrantu aṣṭamaṃ nāgarātrikam / navamaṃ indrarātriṃ syāt daśamaṃ viṣṇurātrikam / rākṣasaṃ rudrarātrantu dvādaśaṃ śivarātrikam /

End

Fol. 175 (6)a, 1.5. ekādaśadinam / rākṣasāścāsuradveṣādānalaśca vibhiṣaṇā / bahubhuktyāśanīśabdānīla(ā)dri sadṛśāṅgāna(m) / indrasya samayuddhā cānīlaścekādaśāha tu // 11 // dvādaśadinam / śive sarve bhave garbhe vyomarūpe mahātmanā // svayambhusthānanāthaścā dvādaśābhedinādhipaḥ // 12 // iti kāraṇe utsave balividhi (s) samāptaḥ / tirumeninātham svahastalikhitam //

334.33. SAṂKĪRṆAVIṢAYA

This text contains the treatment of miscellaneous matters such as definitions of certain things and explanations of others. Some of the important topics are akṣata, mṛt, Prāsādamantra, tantra, sūtra, jīvasthāna, kumbha, agnirūpa, upacāra, nirmālya, extent of the Āgama-s, Umākānta, Gaurītilaka, pradoṣapūjā, subhāṣitaślok-s, vibhūtidhāraṇa, tīrtha, dhvajārohaṇa, maṇḍapalakṣaṇa, mantrānna, aṣṭapuṣpa, kumbhābhiṣeka, āvāhana, āśauca, rudrākṣavidhi, abhiṣeka, kalaśatru, dīkṣā, pavitra, māsa, dīpa, and liṅga.

Beginning

Fol. 175 (6)b, 1.3. yamunāyai namo'stu te / ratnasiṃhāsanaṃ viṣṇupādābjasaṃśrite gaṅge triba dhagāmini / jaṭāc(j)ūṭasamudbhūte bhāgīrathyai namo'stute vastram / godāvari namastubhyaṃ sarvābhīṣṭapradāyinī // sarvalakṣaṇasampūrṇe kañcukaṃ bhūṣaṇānite / kañcukābharaṇāni kāñcanabrahmasūtrañca brahmaṇā nirmitaṃ purā /

End

Fol. 211 (42)b, 1.7. taddoṣaparihārārthaṃ samprokṣaṇamathācaret / śubhanakṣatrādike lakṣaṇoddhārādividhātavyam // tatra ... ravyāyadavanagate māghamāsaṃ vinā puṣyamāseṣvanyatame'hani rohiṇyārdrāpunarvasupuṣyottaratriyāhastacitrasvātyanūrādhāśravaṇaśraviṣṭhāśatabhiṣagrevatīnakṣatreṣu śuklapakṣe kṛṣṇapakṣe tu pañcamyāntatithiṣu caturthī ṣaṣṭhī navamī caturdaśī(r)varjayitvā anyatame bhaumaśanaiśca(ra)varjite vāre sthirobhayātmakalagneṣu guruśukrodayermamukṣu (?) sarvadaivinā

334.34. TITHIVIDHI

This text determines the tithi-s for performing certain rites. The name Sūkṣmāgama occurs at the end.

Beginning

Fol. 212 (43)a, 1.4. athāta(s)sampravakṣyāmi sarvaśāntikaraṃ śubham / sarvāriṣṭavināśāya putrapautravivardhanam / rājarāṣṭrāvivardhante dhanadhānyasukhāvaham / uttarāyaṇage bhānu (nau) māghamāsaṃ vivarjayet //

End

Fol. 212 (43)b, 1.1. dvitīyā pañcamī caiva saptamī daśamī tathā / navamī daśamī caiva ekādaśī pratipattathā // rāśayaścaravarjyāstu ubhayaṃ madhyamaṃ bhavet / sthirañcottamalagnantu hastiraścaiva varjayet // śukrasaumyagurorinduvāraśreṣṭhaṃ vidhīyate / kujākarkīravivārañca madhyamaṃ tviti kīrtitam // śubhagrahāṃśaindrīkāṇāṃ viśeṣeṇa vidhīyate / iti sūkṣmāgame /

334.35. NIRVACANA

This text offers the features which characterise some concepts and objects. Among them, the noteworthy are pradoṣa, śivarātri, mārjana, nirmālya, liṅga, sāmudrikalakṣaṇa, pañcagavya, puṣpavidhi, nālikera, kuṇḍa, maṇḍapa, sruk and sruva.

Beginning

Fol. 212 (43)b, 1.3. cakṣuḥkarṇikanāsikāṅgulinakhānābhoṣṛmeḍhrantathā śaṅkhaṃ cakrakirīṭabāhuvilasat citrāmbarairbhūṣaṇairlohaiśśailajadārumṛnmayasadātmavāsacitrāśati eteṣāmabhilakṣaṇena sahitaṃ bhinne tu santānakam /

End

Fol. 223 (54)b, 1.5. haimaṃ kaṭhantādikaṃ mātrābhirdalaṣoḍaśasvarayutaṃ jyotirviśuddhāmbujaṃ ha … kṣetyakṣarayugmapatrasahitaṃ ratnābhamājñāpuraṃ / tasmādūrdhvamukhamadho vikasitaṃ padmaṃ sahasrāṅkitam //

334.36. ĀŚAUCASAṂGRAHA

This text deals with pollution, its nature and kind ; the source is not known. The title given above is found in the margin of fol. 225a. Fol. 229 is blank and it suggests that the matter, treated in fols. 230-233, may be in continuation of fol. 229a.

Beginning

Fol. 225 (1)a, 1.1. bahustuti (īs)samālokya sakalānapi saṅgrahān / kriyate hyahakabodhārthaṃ vākyairaghavivecanam // caturṣu māseṣu garbhasrāve'pi tu snānamātram / jñātīnāṃ tadapi nāsti pañcamaṣaṣṭhyostatpāte pitrojñāteśca snānataśśuddhim //

End

Fol. 233 (8)a, 1.4. pitā mātā snuṣā caiva svasā tatputrayeva ca / sapiṇḍo sodako mātuḥ sapiṇḍaśca sahodaraḥ / strī ca śiṣya ṛtvikā(jā)cārya jāmātāpi sakhāpi vā / udvannabaddhoriktena kārayeracanīpatiriti / manunār(p)yuktam / śubhamastu //

334.37. DHYĀNA-S

Similar to n° **118.31**.

This text contains the dhyānaśloka-s of some chief deities like Devī, Śiva, Tripurasundarī, Caṇḍeśvara, Dakṣiṇāmūrti, Bhairava, Kṣetrapāla, Liṅgodbhavamūrti, Durgā and others.

Beginning

Fol. 234 (1)a, 1.1. kuvalayadaḷanīlaṃ baṃbaraṃ (nīlāmbaraṃ varaṃ) snigdhakeśaṃ pṛthudharakucabhāraṃ kyantakāntāvalagnam / kima(i)ha bahubhiruktaṃ vatsarūpantriṇetraṃ sakalabhuvanamātā(araṃ) santataṃ cintayāmi //

End

Fol. 239 (26)b, 1.3. naṭeśasthitadaksiṇāṃghrikamalaṃ nṛttaṃ pareṇāṅghriṇāṃ / vyāghratvaś()casana(ḥ)prasāritakaraṃ vāmetareṇābhayam // vāmenāparapāṇināñcamanalaṃ savye vare diṇḍimam / gaṅgācandrayutaṃ puraktajaṭilaṃ devyā yuto vāmatam //

335

Nāmāvali-s

RE.19.989. PL.;55 fols.; 430 x 30 mms.; 7-8 lines; Grantha; old and moth-eaten at many places. More than two types of hand-writing; origin : Tirucculi, Ramanathapuram Dt. Tamilnadu.
Blank folios : 18b, 50, 53b.

General contents

1. Fols. 1a-18a : Śivasahasranāmāvali; 2. 19a-42b : Lalitāsahasranāmāvali; 3. 43a-49b : Lalitātriśatīnāmāvali; 4. 51a-53a : Śanīśvarāṣṭottaraśatanāmāvali.

Fols.54 & 55 contain the beginning portion of the Śivasahasranāmāvali.

335.1. ŚIVASAHASRANĀMĀVALI

This is the same as n° 5.8. Writing is on 4 columns.

Beginning

Fol. 1a, (col.1), l.1. oṃ bhavāya namaḥ / oṃ śivāya namaḥ / oṃ harāya namaḥ / oṃ rudrāya namaḥ / oṃ puṣkalāya namaḥ / oṃ mudgalāya namaḥ / oṃ balāya namaḥ / oṃ agragaṇyāya namaḥ /

End

Fol. 18a, (col.3), 1.5. oṃ paramārthagurave namaḥ / oṃ vyāptaye namaḥ / oṃ … rāśritavatsalāya namaḥ / oṃ rasārasajñasārajñāya namaḥ / oṃ sarvasa … valambanāya namaḥ / ekanānugasahasreṇa tuṣṭayā girijāpatisaṃpūjya varadā bhaktyā puṇḍarīkadvijoṭtamaḥ //

335.2. LALITĀSAHASRANĀMĀVALI

Same as n° 47.7. Written on 3-4 columns.

Beginning

Fol. 19a, (col.1), 1.1. oṃ śrīmātre namaḥ / oṃ śrīmahārājñyai namaḥ / oṃ śrīmatsiṃhāsaneśvaryai namaḥ / oṃ cidagnikuṇḍasaṃbhūtāyai namaḥ /

End

Fol. 42b, (col.4), 1.3. śrīcakrarājanilayāyai namaḥ / śrīmattripurasundaryai namaḥ / śriyai namaḥ / śivāyai namaḥ / śivaśaktyaka(ktyaikya)rūpāyai namaḥ / śrīlalitāmbikāyai namaḥ / lalitāsahasranāma saṃpūrṇam //

335.3. LALITĀTRIŚATĪNĀMĀVALI

Same as n°.27.2. Written on 3 columns.

Beginning

Fol. 43a, col.1. 1.1. kakārarūpāyai namaḥ / kalyāṇyai namaḥ / oṃ kalyāṇaguṇaśālinyai namaḥ / oṃ kalyāṇaśailanilayāyai namaḥ / oṃ kamanīyāyai namaḥ / oṃ kalāvatyai namaḥ /

End

Fol. 49b, (col.2), 1.3. hrīṃkāramantrasarvasvāyai namaḥ / hrīṃkāraparasaukhyadāyai namaḥ / triśatai saṃpūrṇam / hari oṃ śubhamastu / dhyānāvāhanamāsanasya kamidaṃ snānaṃ śukaṃ bhūṣaṇaṃ gandhañcākṣatapuṣpadhūpamamalaṃ dīpañca naivedyakaṃ tāmbūlārpaṇañca (cha)tracāmarayugaṃ ratnoj(j)valādarpaṇaṃ mādhūtavyajanaṃ pradakṣaṇanamaskārān gṛhāṇāmbike //

335.4. ŚANĪŚVARĀṢṬOTTARAŚATANĀMĀVALI

This contains the 108 names of śanīśvara (Śanaiścara). This differs much from the one described in the Descriptive Catalogue (Stotra Volume, Part II), Adyar Library, n° 2692. Only some names are similar in the text under notice and the one published in the Navagrahastotrakadamba, Sāstrasañjīvinī Press, 1920, pp. 169-175.

Beginning

Fol. 51a, (col.1), 1.1. oṃ śanīśvarāya namaḥ / oṃ śāntāya namaḥ / oṃ sarvābhīṣṭapradāya namaḥ / oṃ sarvaduḥkhavimocanāya namaḥ / oṃ sarvajvaranivāraṇāya namaḥ / oṃ sarvagrahādhipate (taye) namaḥ / oṃ sarvasaṃpatpradāya namaḥ / oṃ sarvābharaṇabhūṣitāya namaḥ /

End

Fol. 53a, (col.2), 1.2. oṃ ūrū(u)hastāya namaḥ / oṃ utkāraṇāya namaḥ / oṃ dhanurūpāya namaḥ / oṃ paścimābhimukhapriyāya namaḥ / oṃ śanīśvarāya namaḥ / śubhamastu / śanīśvarabhagavān dhyānam : dvipādañca dvinetrañca bhujadvayavirājitam / kākadaṇḍadharam ūruṃ kākamāruhya mohitam / kṛṣṇavastrapriyaṃ devaṃ tilānnaprītimodakam / raktapuṣpaṃ samabhyarcya śāntamūrtiṃ śanaiśvaram //

336

ṢOḌAŚADĪPAVACANA

RE.19.991. PL.; 2 fols.; 407 x 28 mms.; 5 lines ; Grantha; old and fairly in good condition.

This belongs to Tiruculi in the Ramanathapuram Dt. T.Nadu where the deity is Tanunātha. This text enlists 16 types of dīpa which are used in the temple. They are waved before the God mainly in the evening worship.

For ṣoḍaśadīpa see RE.20.262, fol. 32a-32b, RE.19.979, fol.11b-113a and RE.20.183, fol. 43a.

Beginning

Fol. 1a, 1.1. dhūpadīpau purā dattvā ghaṇṭāṃ santāḍayet guruḥ / prathamaṃ puṣpadīpaṃ syāt dvitīyaṃ ketudīpakam / tṛtīyaṃ nāgadīpañca caturthaṃ gajadīpakam / pañcamaṃ vyāghradīpaṃ syāt ṣaṣthamaṃ haṃsākhyadīpakam /

End

Fol. 2b, 1.2. śrītanunātheśvarāya namaḥ dhūpaṃ darśayāmi krya ... sya jātavedo uvagniṃ (?) nirṛtiṃ mama paśūgṃśca ... hyamāvaḥ jinavanañca diśo daśā mā no higṃsīrjātavedo gāmiśvaṃ (gāmaśvam) puruṣānaha ...

337

Dhyāna & Utsava

RE. 19.992. PL.; 74 fols.; 450 x 26-29 mms.; 5-8 lines; much injured; broken and moth eaten; Grantha; written at least by two scribes; brittle. This is written by Kalpūra bhaṭṭa, son of Daivaśikhāmaṇi bhaṭṭa. This belongs to this scribe in Tirucculi, in the Rāmanāthapuram Dt. T.Nadu. Vide : - colophon on fol, 26a. The date given on fol. 74b is Pramātica, Vaikāśī, II, Monday. The Ms. is however fairly old.

Blank fols.: 15b, 33b.

General contents

1. Fol. 16a-26a : Devīmaṇṭapapūjāvidhi; 2. 28a-32a : Śivarātrinirṇaya; 3. 34a-47b : Devatādhyāna; 4. 48a-49a : Ṣoḍaśagaṇapatidhyāna; 5. 49b-52b : Ṣoḍaśasubrahmaṇyadhyāna (Kumāratantra); 6. 53a-68b : Saṅkīrṇaviṣaya; 7. 69a-72b : Utsavavacana; 8. 73a-74b : Bhadrakāḷīsaṃdhyāvāhana.

The fly-leaf has the writing 'daivaśikhāmaṇibhaṭṭar putran kalpūrabhaṭṭar vacanagrandhaṃ dhyānam'. Fols. 1-15 contain very brief accounts of matters like, Bhairava, Jvaradevatā, Somāskandadeva, Sthalaliṅgadevatā, Aṣṭabandhana, Kṛttikādīpa, Śivarātri, Tāṇḍava, Caṇḍeśvara and others. Fol. 33 has some śloka-s in praise of deities like Vighneśvara and others.

337.1. DEVĪMAṆṬAPAPŪJĀVIDHI

This text lays down the procedure for worshipping the pavilion of Devī. This maṇṭapa is also called Śaktimaṇṭapa (IFI.T. 41. Part VIII) and Gaurīmaṇṭapa (IFI.T. 1075) pp. 134-165. It is stated to form part of the Kāmikāgama. T. 534-pp.1-66 is from Devīkālottara, and there are Mss. T. 349 - pp. 179-204 and T. 680 - pp. 1 -18 which treat this topic. The text under notice does not have agreement with any of these. The text hast lost the beginning portion.

Beginning

Fol. 16 (1)a, 1.1. bahirīśānyāṃ yathāvadvihitaṃ paścimānanaṃ madhyavedikaṃ navapañcaikakuṇḍaṃ vidhāya vidhānādibhiralaṃkṛtya darbhamālātoraṇacatuṣṭayopetaṃ yāgamaṇṭapamupagamya puṇyāhaprokṣaṇaṃ kṛtvā vedikāyāṃ pūrvasyāmāgneyyāṃ vastuyajanahavanaparyagnikaraṇāni vidhāya snātvā punaḥ puṇyāhañca vidhāya kṛtasakalīkaraṇaḥ sāmānyārghyamastreṇa saṃkalpya śakrānaladiśormadhye nityavacchivasūryaṃ saṃpūjya pūrvāditoraṇānyastreṇa saṃprokṣya /

End

Fol. 26 (11)a, 1.4. svāhāyai namaḥ / kṣā ... nnamaḥ / ... ye namaḥ / puṣṭyai namaḥ / śra(u ?) tyai namaḥ / kīrtakyai namaḥ / medhāyai namaḥ / iti sampūjya astrarājaṃ saṃpūjya / kumbhastha ... bhyo manusandhāya labdhānujñasā kuṇḍasamīpaṃ gatvā homaṃ kuryāt / devīmaṇḍapapūjāvidhissamāptaḥ / śubhamastu / śrī sahāya ... śrī tanunāthasvāmisahāyam / deyvaśikhāmaṇibhaṭṭar putran kalpūrabhaṭṭar devīmaṇḍapapūjai / śrīgurubhyo namaḥ //

337.2. ŚIVARĀTRINIRṆAYA

Same as n° 75.9.

The text begins with an address to Ravisattama which suggests that the text belongs to Aṃśumadāgama; but IFI.T. nos 6, 273 and 1007 and Aṃśumat do not agree with the text. Towards the end, the name Candrajñāna occurs indicating that this text is part of the Candrajñānāgama but IFI.T. nos. 12 and 273 candrajñāna treat this topic in a manner different from this text. However, the colophon indicates that it is a part of Sakalāgamasaṃgraha and as such it is a collection of verses from differentāgama-s.

Beginning

Fol. 28 (12)a, 1.1. śivarātrivratam vakṣye śrūyatāṃ ravisattama / sarvadānaphalañcaiva sarvayajñaphalapradā(am) // śivarātrisamaṃ puṇyaṃ nāstīti bhuvanatraye / navatriṃśatithigrāhyaṃ udayātīrthasaṃgraha / māghakṛṣṇacaturdaśyāṃ śivarātrau śivaṃ yajet / saurañcātra māsañcaiva dvividhaṃ parikīrtitam // meṣādi mīnaparyantaṃ vaset sauretisaurakam / tiry(thy ?)e ca vasatiścandracāndramāsamitīritam //

End

Fol. 32 (17)a, 1.6. evaṃ viśeṣitaḥ kāryaṃ veda yāmantu a ... viśeṣeṇa bhogāṅgañcaikanāḍikā / aruṇasandika ... samācaret / evaṃ yaḥ kurute martyo puṇyāṃ gatimavāpnuyāt / ... gamasaṃgrahe śivarātrinirṇayapūjāvidhipaṭalaḥ / subrahmaṇyagurave (namaḥ) / ... ca paitrañca sauramāne vidhīyate / kumbhe tu rāvisuprāpte sauramāne praśasta ... va / kumbhakṛṣṇacaturdaśyāṃ śivarātri–vratañcaret / iti nirṇaya(m) siddheḥ / iti candrajña daivaśikhāmaṇibhaṭṭarputran karpūrabhaṭṭar nirṇaya grantham (ḥ) //

337.3. DEVATĀDHYĀNA

Similar to n° 92.2.

This text conatins the Dhyānaśloka-s on several deities such as Gaṇeśa, Vṛṣabha, Tāṇḍaveśvara, Somāskanda, Candraśekhara, Kalyāṇasundara, Dakṣiṇāmūrti and others.

Beginning

Fol. 34a, 1.1. lambodaraṃ śyāmanibhaṃ gaṇeśaṃ kuṭhāramakṣasrajamūrdhvagābhyāṃ salaḍḍukaṃ dantamathaḥ karābhyāṃ vāmetarābhyāṃ dadhānamīḍe // 1 // balipīṭhattukku mukhapañcamukhavaktra samanāsina vanandaśakadaśabāhudha raśūlapa(va)radhṛkgalamekahṛdayaṃ tvadiraktavarṇāṃ dvayapādamitibhūtabalipīṭha balibhṛt //

End

Fol. 47 (14)b, 1.2. somāskandeśvaraṃ varaṃ ... dasyāt kayo ... śati ... sukhā–vahaṃ dakṣiṇāmūrtirūpantu catur viṃśati prakīrtitam / liṅgodbhavasvarūpantu viṃśati pañcaviṃśativigraham / ete maheśarūpāṇi mūrtibhedāḥ prakīrtitaḥ // anyatā–rūpabhedantu dhyānarūpantu vakṣyate // 101 //

337.4. ṢOḌAŚAGAṆAPATIDHYĀNA

This text contains the dhyānaśloka-s of the sixteen kinds of Gaṇapati. It agrees well with IFI.T. 503. pp. 1-12.

Beginning

Fol. 48 (15)a, 1.1. prathamaṃ bālavighneśo dvitīyastaruṇo bhavet / tṛtīyo bhaktivighneśā(aḥ) caturtho vīravināyakaḥ // pañcamaṃ śaktivighneśaṃ ṣaṣṭho dvayavināyakam / saptamaṃ piṅgalodevam aṣṭamocchiṣṭanāyakam // navamo vighnarājaṃ syāt (daśamaṃ) kṣipranāyakam / ekādaśastu herambo dvādaśa lakṣmīnāyakam / trayodaśaṃ mahāvighno bhuvaneśañcaturdaśam // pañcādaśastu nṛtteśo ṣoḍaśordhvagaṇādyate/

End

Fol. 49 (16)a, 1.4. kalhāraśālikaṇaśeṣu ... cāpāsanāni bāṇadantaprarohagataratkanakoj(j)valābhaṃ śaktibhayamūrdhvagaṇeśvaro me // 16 // śubhamastu / kalpūrabhaṭṭar pustakam //

337.5. ṢOḌAŚASUBRAHMAṆYADHYĀNA

(Kumāratantra)

This text contains the Dhyānaśloka-s of the sixteen forms of Subrahmaṇya. According to the colophon, this forms part of the Mantroddhārapaṭala of the Kumāratantra. This is part of the chapter with this name in the printed end. of the Kumāratantra SIAA. 1974, pp. 18-25, śloka-s 48-73. Mantroddhāra is treated in pp. 4-18 and it is followed by the Dhyānaśloka-s.

Beginning

Fol. 49b, 1.1. jñānaśaktidharaḥ skando devasenāpatistathā / subrahmaṇyo gajārūḍho śarakānanasambhavaḥ // kārttikeyo mahāsenā brahmaśāsta ca vallīkalyāṇasundaraḥ / bālaśca krauñcabha(ṅk)tā ca śikhivāhana eva ca // etāni svāmināmāni ṣoḍaśa pratyahaṃ naraḥ / yat (ḥ) paṭhet sarvapāpebhyo sa mucyate //

End

Fol. 52 (19)b, 1.3. mayūra(ṃ)vārdharja(ṃ)vāpi sāṅkuśaṃ p(v)aramāvahan / somapītt(h)o mayūra(s)hasto śaktidvayasamāyutam // grāmādau sthavinīyogaprāgādau (grāmādau sthāpaniyoyaṃ prasādau) tu siddhayet / iti kumāratantre kauśikapraśnamahāsa(ṃ)hitāyāṃ mantroddhārapaṭalaḥ / hariḥ om //

337.6. SAṄKĪRṆAVIṢAYA

This text contains the characteristic features of Dīpārādhana, Ghaṇṭā, Śaṅkha, japa, extent of the Āgama texts, and derivative explanations of muhūrta, aṣṭamaṅgala darbha, Mahādeva and others.

Beginning

Fol. 53 (20)a, 1.1. uttamaṃ svārjitaṃ puṣpaṃ madhyamaṃ naṃ ... puṣpakam / adhamaṃ devālayaṃ puṣpaṃ hanti puṣpaṃ (?) purākṛtim / tulasī ... pañca caṃpako nāga karṇakā(?) / ekarātrāravindañca viṣṇukrānti tathaiva ca /

End

Fol. 68 (35)b, 1.5. mudrāṇāmāyudhāna(ā)ñca pūjākāle pradakṣiṇaṃ / naivedyānteṣu tatpūrvaṃ ... sthāneṣu pūrvavat // āsanaṃ śayanaṃ nṛttam ārūḍha-gagane mukhaṃ / pūjākāle sukhāsīnam anyakāleṣu pūrvavat // 59 // rājanīmijñātaṃ toyam aṇumātraṃ pate(n)naraḥ / sarvapāpavimuktāyā śivaloke mahīyate // 60 // naṭeśasyotsavaṃ kuryāt gaurīlīlāvatī sahā (?) kadalīcarma uddhṛtya gaṇikayā kare muhu(r)āḍaye bahubhūṣe śivabhaktestusarvatarī (?) /

337.7. UTSAVAVACANA

This text explains some of the items of the festival in a temple.

Beginning

Fol. 69 (36)a, 1.1. śivotsavavidhiṃ vakṣye sarvadoṣanikṛntaya(na)m / sarvadevapriyārthaṃ syāt sarvaprāṇisukhāvaham // rājāvijayaprītyarthaṃ putrapautrasamṛddhidam / caturaṅgabalaṃ kṛtvā dhanadhānyasamṛddhidam // śokarogavināśārthaṃ sukhadaṃ rāṣṭrameva ca / śatrukṣayamavāpnoti sarvaśrīkīrtimeva ca //

End

Fol. 72 (39)b, 1.5. pāpakṣayāni doṣa āyurārogya aiśvaryāni vi / vidhānamaṅgaḷaṃ phalāni putrapautravṛddhidāni bhavantu / sarvo janā(s)sukhino bhavantu / śivamastu / sarvajagatāṃ vyūhitānitā bhavantu / bhū ... go (gu)ṇadoṣa prayāntu / śāntis(s)arvatra ja sukhino bhavantu hariḥ om / śubhamastu / śrī //

337.8. BHADRAKĀLĪSAṂDHYĀVĀHANA

This text treats Saṃdhyāvāhana forming part of the festival conducted in honour of Bhadrakālī. It is not clear whether this could be taken as forming part of nos. 330.1. and 330.2.

Beginning

Fol. 73 (40)a, 1.1. utsavasandhikku aindraṃ vajradharāṃ surāsuragaṇai(s)saṃsevyamānā śubhām / devastrīparivāritāṃ suma(na)sāṃ nāthāmabhiṣṭāritāṃ vande vāraṇarājamūrdhani nivahānanavibhūṣaṇai(r)gaḍādyai(?)ssamalakṣaṇa(ā)-(ṃ)suravarāṃ netrai(s)sahastrai(sahasrai)ryutam/indrāṇīvaruṇārūḍharaktamālāvibhūṣitām/

End

Fol. 74 (41)b, 1.6. bherīṃ samprati tāḍayāmi - paṇ aindalaṃ tāḷaṃ nṛttaṃ kuñcitaṃ tāḷaṃ vāmatāḷaṃ gānaṃ cchāyā gaudhaṃ sakalavdyaṃ bhadrakāḷisandhyāvāhanai(am) samāptaḥ (m) / hariḥ om / pramātīca va, vaiyyāci, m. 11d. tiṅkakkiḷamai dinaṃ eḻuti mukintatu / deyvaśikhāmaṇi bhaṭṭar putran kalpūrabhaṭṭar eḷitina bhadrakaḷī sandhyāvāhanai samāptam / hariḥ om śubhamastu / śrī gurubhyo namaḥ //

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Utsava and Stotra-s

RE.19.993. PL.; 63 fols.; 370 x 27 mms.; 5-6 lines; Grantha & Tamil; Very old and moth-eaten at many places; origin : Tiruccuḷi, Ramanathapuram Dt. T.Nadu. Blank folios: 14b, 29b, 35b, 39b, 46b, 47b, 52b, 62b.

General contents

1. Fols. 1a-7b : Paṇimālai; 2. 8a-14a : Sandhyāvāhanavidhi; 3. 15a-22b : Śiva–kavaca; 4. 23a-29a : Paṇimālai; 5. 30a-31b : Āśīrvāda; 6. 32a-34b : Bherītāḍana; 7. 36a-37b : Aṣṭatriṃśatkalānyāsa; 8. 40a-43b : Bhūtaśuddhi (Kriyākramadyotikā); 9. 53a-54b : Sandhyāvāhana; 10. 55a-56b : Subrahmaṇyāṣṭottaraśatanāmastotra; 11. 57a-58b : Gaṇapatyaṣṭottaraśatanāmāvali; 12. 59a-60b : Vināyakāṣṭottaraśatanāmāvali.

Fol. 35a has two lines about dhyāna; 38, fragments of Bherītāḍana; 39a, a line from Reṇukādevīdhyāna; 44, a few lines on Vṛṣabhadhyāna; 45 list of names of Goddess; 46, two lines of Sandhyāvāhana; 47, just the beginning word of Devatāvāhana; 48, a few lines about Anujñāpūjā; 49a-50b : the colours of Vāstupada. Fol. 51a-52a has some details about Rathotsava. Some few lines on Utsavavacana are fond in fol.61. Fol.62a has a verse on Śivadhyāna and fol. 63, some lines on Puṣpavidhi.

338.1. PAṆIMĀLAI

This text is on the pattern of n° 46.2 and is different from it. For details about Paṇimālā refer to the notes for n° 46.2. The present text is for the God Tirumēṇinātha at Tirucculi Ramanathapuram Dt. T. Nadu.

Beginning

Fol. 1a, 1.1. avanatasuragaṇavigalitacaraṇaṃ ghaṭataṭavigalitamadajalamuditaṃ / vikasitakararuhakaratalakamalaṃ praṇamataśivasutagaṇapatirabhayam / sabrahmamāvate / saśivamāvate sārudramāvate sāgatyamāvate sanatkumāraahitamāvate sabrahmamāvate/

End

Fol. 7b, 1.3. ittanāḷ sevitarāhiya sarvaprāṇiyaḷukkum pratyāghoṣam paṇṇi narkkum kulasarvapāpaharamāvate / sabrahmamāvate / svastirastu śiṃva(śivaṃ)bhavatu śivāya paripūrṇāya ... taḷāya śidātmane (cidātmane) cittanāthāya nāthāya tejase brahmaṇe namaḥ / śubhamastu / śrīgurubhyo namaḥ //

338.2. SANDHYĀVĀHANAVIDHI

Similar to n° 19.4. It is incomplete since it breaks off at Īśānasandhi.

Beginning

Fol. 8a, 1.1. śrīmatsurāsuramaṇimakuṭakoṭighaṭitāruṇamaṇigaṇavikasitacaraṇayugala parameśvarasya devadānavasiddhavidyādharagaruḍagā(a?)ndharvakinnarakiṃpuruṣasevitotsavasya baliṃ vācamanukrameṇa vaṣyāmi (vakṣyāmi ?) / brahmāṇaṃ satatannamāmi vilat(vilasat ?)) sthūlākṣamālākaram / ramyaiḥ phullamukhāmbujairupagataṃ pītañcaturbhirvaraiḥ / pārśvasthairdiviṣadgaṇai ṛṣivaraiḥ sanantādibhisstūyate /

End

Fol. 14a, 1.2. śrīmacchaṅkarasenādhipaticaṇḍeśvarasamādeśāt mṛdaṅgavīṇāveṇupaṇavamaragala (maṅgala ?) kāhalabherīśaṅkhapaṭahavādyairaham iha saṃghoṣaṇaṃ karomi //

338.3. ŚIVAKAVACA

Similar to n° 42.1. and complete.

Beginning

Fol. 15a, 1.1. asya śrīśivakavacastotramahāmantrasya ṛṣabhayogirṣiḥ anuṣṭup chandaḥ sāmbasadāśivo devatā / hrāṃ bījaṃ / hrīṃ śaktiḥ / hrūṃ kīlakam / mama sāmbasadāśivaprītyarthe jape viniyogaḥ / oṃ namo bhagavate rudrāya jvalarudrāya jvalajvālāmāline raṃ ityādi karāṅganyāsaḥ /

End

Fol. 22b, 1.2. dhārayasva mayā dattaṃ śaivaṃ kavacamuttamam / tvamapi śraddhayā sadyaśśreyo hyavāpsyasi / śivakavacaṃ saṃpūrṇam / hariḥ om / śubhamastu /

338.4. PAṆIMĀLAI

Same as n° 338.1.

Beginning

Fol. 23a, 1.1. avanatasuragaṇavigalitacaraṇaṃ ghaṭataṭavigalitamadajalamuditam / vikasitakararuhakaratalakamalaṃ praṇamata śivasutagaṇapatirabhayam / sabrahmamāvate saśivamāvate sārudramāvate sāgatyamāvate sanatkumārasahitamāvate /

End

Fol. 29a, 1.2. ittana nāḷ sevitārākiya sarvaprāṇiyaḷukkum pratyāghoṣam paṇṇi nārkkum kula sarvapāpaharamāvate sabrahmamāvate / svastirastu śivaṃ bhavatu / śivāya paripūrṇāya śītalāya citā(dā)tmane cittanāthāya nāthāya tejase brahmaṇe namaḥ / śubhamastu //

338.5. ĀŚĪRVĀDA

Similar to n° 332.8.

This text contains benedictory passages which are recited at the end of the annual temple festival. It is incomplete.

Beginning

Fol. 30a, 1.1. svastimantrārthā(s)satyā(s)saphalāssantati (santviti) bhavanto mahānto'nugṛhṇantu / asya devālayasya mahotsavakarmaṇi mantratantranyūnāvi ... vikrama (vyatikrama ?) vidhyaparādhaprāyaścittārthaṃ sarve doṣā(ḥ) śāntā bhūyāstām (bhūyāsuḥ) iti bhavanto mahānto'nugṛhṇantu /

End

Fol. 31b, 1.4. vāstubrahmālakṣminavaśaktisaptagurudevato bhūyāstāmiti bhavanto mahānto'nugṛhṇantu / 6 / asya devālayasya pañcākṣarasopānidhivāsabhośaktistāṇu paṭatoraṇa ardhamaṇṭapa antarādayaḥ ubhayapārśva ...

338.6. BHERĪTĀḌANA

For details about Bherītāḍana refer to the notes on n° 118.22.

Beginning

Fol. 32a, 1.1. śrīmatsurāsuramunivarasiddhavidyādharayakṣarākṣasagaruḍagāndharvakinnarakiṃpuruṣabhūtapretapiśācasiddhayogaḍāginīśāginībrahmarākṣaanāyapūtanā revatīskandaḥ purogahanakṣatratārāgaṇamṛgapaśupakṣisarīsṛpasthāvarajaṅgamabhūlokabhuva(r)loka

End

Fol. 34b, 1.2. sūtasaṃhite - mariyuga ariyuga durgaṃ durga svakaṭa svakaṭa kramaṭa kramaṭa kramataṭa vikaṭitaṭāye tat kaṭi mitaṭāvedam paṇṇacevvaḷi nṛttam puṣpapuṭam gītam deśika vādyam carccapuṭam ete gaṇapatitāḷam //

338.7. AṢṬATRIṂŚATKALĀNYĀSA

Almost similar to n° 48.16.

Beginning

Fol. 36a, (col.1), 1.1. oṃ hoṃ īśāna(s)sarvavidyānām oṃ hāṃ śaśinyai namaḥ / oṃ hoṃ īśvarassarvabhūtānām aṅgadāya(ī?) namaḥ / oṃ hāṃ brahmādhipati brahmaṇdhipati brahmeṣṭakāya namaḥ /

End

Fol. 37b, (col.3), 1.1. oṃ haḥ bhajasva māṃ kāntyai namaḥ /oṃ hāṃ bhava–svayāya namaḥ / oṃ udbhavāya namaḥ / yātyai namaḥ / iti aṣṭatriṃśatkalānyāsam //

338.8. BHŪTAŚUDDHI

(Kriyākramadyotikā)

This text contains the Bhūtaśuddhi portion as dealt with in the Kriyākramadyotikā SIAA. pp. 56-64. The text is incomplete. Writting is on 2 columns.

Beginning

Fol. 40a, (col.1), 1.1. athācamya kūrmāsanādau upaviśya pūrvavat karanyāsaṃ vidhāya pādāṅguṣṭhadvayādārabhya yāvadvasti dvirūpām ūrdhvaṃ brahmabilāntamekarūpāṃ hṛtkaṇthādiṣviḍāpingalābhyāṃ saṃyuktāmarho(dho)mukhapadmamukulayuktā(ṃ)suṣirarūpā(ṃ) suṣumnā(ṃ) saṃcintya /

End

Fol. 43b, (col.2), 1.1. dakṣināsya (dakṣiṇanāḍyā) virecayedityetenodghāte śabdaguṇamutsāryanityatvā(a)śuddhatvādiyuktaparamākāśābhibhūtasvarūpaṃ bhāvayet//

338.9. SANDHYĀVĀHANA

Same as n° 338.2. It breaks off at Indrasandhi.

Beginning

Fol. 53a, 1.1. śrīmatsurāsuramaṇimakuṭakoṭighaṭitāruṇamaṇigaṇavikasitacaraṇayugalaparameśvarasya devadānavasiddhavidyādharagaruḍagāndharvakinnarakiṃpuruṣagaṇasevitotsavasyādeśāt baliṃ vācamarutkrameṇa vakṣyāmi /

End

Fol. 54b, 1.1. chatracāmaraśaṅkhakāhalapiñcasevayutam / indranāyaka indrabhoga katuṅga tuṅga gatuṃ tatta ... vedam paṇ gāndhāram nṛttam puṣpāñjali tālam jampaṭai gānāvarāṭi sakalavādyaṃ / iti indrasandhiḥ samāptaḥ //

338.10. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMASTOTRA

Same as the one on pp. 62-65 BK.I. and n° 162.8.
It contains the phalaśruti portion also.

Beginning

Fol. 55a, 1.1. skando guhaṣṣaṇmukhaśca phālanetrasutaḥ prabhuḥ / piṅgalaḥ kṛttikāsūnuḥ śikhivāho dviṣaḍbhujaḥ / dviṣaṇṇetraḥ śaśidharaḥ piśitāśaprabhañjanaḥ /

End

Fol. 56b, 1.4. karttāyaṃ prabhavatyanantamahimā tandevavindhiṃ (?) bhaje / tatbhissantatyantaraṃ gajanibhai ... kajedipicāt (?) / bhāsvantaṃ paratatvarūpakavitai divyaistrabhirmūrtibhiḥ (?) //

338.11. GAṆAPATYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Vināyaka. The names are different from the printed versions. The 16 well-known names starting from "Sumukha" are added in the beginning. Writing is on 5-6 columns. This seems to be a rare text.

Beginning

Fol. 57a, (col.1), 1.1. gaṇānāṃ tvā gaṇapatigṃ havāmahe kaviṃ kavīnāmupava(ma)śravastamam / jyeṣṭharājaṃ brahmaṇāṃ brahmaṇaspate ā naśśṛṇvannūtibhissīsatāsanam (sīdasādanam) / oṃ sumukhāya namaḥ / ekadantāya namaḥ / kapilāya namaḥ / gajakarṃikāya (karṇakāya) namaḥ /

End

Fol. 58b, (col.5), 1.6. subhagāya namaḥ / avyāya (avyayāya ?) namaḥ / hare (haraye)namah / śrīmahāviṣṇave namaḥ / śrīmahāgaṇapataye namaḥ / parameśvarāya namaḥ / mahāgaṇapataye namaḥ / oṃ gaṇapati aṣṭottaraṃ saṃpūrṇam //

338.12. VINĀYAKĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 28.2.

This text also differs from the previous one and other versions. It is incomplete and the writing is on 3 columns.

Beginning

Fol. 59a, (col.1), 1.1. oṃ vināyakāya namaḥ / oṃ vighnarājāya namaḥ / oṃ gaṇādhyakṣāya namaḥ / oṃ gajānanāya namaḥ / oṃ mahādevāya namaḥ / oṃ mahākāyāya namaḥ / oṃ siddhāñcanasamudvidāya (siddhāñjanasamadyutaye ?) namaḥ / om ekadaṃṣṭrāya namaḥ /

End

Fol. 60b, (col.3), 1.1. oṃ gajāsuravadhaparāya namaḥ / oṃ siddhivighneśvarāya namaḥ / oṃ pūjyāya namaḥ / oṃ sarvopadra(va)vināśanāya namaḥ / oṃ kumbhodarāya namaḥ / oṃ kumārakriyāya namaḥ //

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Nāmāvali-s

RE.19.994. PL.; 24 fols.; 350 x 25 mms.; 4-6 lines; some leaves are injured; Grantha.

Blank fols.: 6b, 21a.

General contents

1.Fol. 1a-4b : Vināyakāṣṭottaraśatanāmāvali; 2. 5a-6a : Subrahmaṇyāṣṭottaraśatanāmāvali; 3. 7a-10b : Śivāṣṭottaraśatanāmāvali; 4. 11a-15b : Lalitāṣṭottaraśatanāmāvali; 5. 16a-18b : Subrahmaṇyāṣṭottaraśatanāmāvali; 6. 19a-20b : Vināyakāṣṭottaraśatanāmāvali; 7. 21a-24a : Vināyakastotra.

339.1. VINĀYAKĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 28.2. Written in 3 columns.

Beginning

Fol. 1a, (col.1), 1.1. oṃ vināyakāya namaḥ / oṃ vighnarājāya namaḥ / oṃ gaṇādhyakṣāya namaḥ / oṃ gajānanāya namaḥ /

End

Fol. 4b, (col.3), 1.1. oṃ śaivarūpāya namaḥ / oṃ dharmajñāya namaḥ / oṃ paramānandavardhanāya namaḥ / oṃ brahmamūrtaye namaḥ / oṃ vighnarājāya namaḥ / oṃ siddhivighneśvarāya namaḥ /

339.2. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

This text written in 3-4 cols with only 45 names is incomplete. It has an abrupt beginning having lost a portion at the beginning and agrees with n° 27.5. The names are not in the order as found in the printed edn. BK.I. pp. 65-66.

Beginning

Fol. 5 (3)a, (col.1), 1.1. kalādharāya namaḥ / māyādharāya namaḥ / mahāmāyine namaḥ / kaivalyāya namaḥ / kalātmajāya namaḥ /

End

Fol. 6(4)a, (col.3), 1.1. sarveśvarāya namaḥ / lokagurave namaḥ / asu(su)rārinirmardh(d)anāya namaḥ / subrahmaṇyāya namaḥ //

339.3. ŚIVĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.7.
Written in 3 cols.

Beginning

Fol. 7a, (col.1), 1.1. śivāya namaḥ / maheśvarāya namaḥ / śambhave namaḥ / pinākine namaḥ / śaśiśekharāya namaḥ /

End

Fol. 10 (4)b, (col.2), 1.1. apavargapradāya namaḥ / anantāya namaḥ / tārakāya namaḥ / parameśvarāya namaḥ / someśvarāya namaḥ /

339.4. LALITĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Lalitā. This agrees well for the most part with GOML. D. 9179. Written in 2-3 columns.

Beginning

Fol. 11a, (col.1), 1.1. kalyāṇyai namaḥ / tripurāyai namaḥ / hālāyai namaḥ / māyāyai namaḥ / tripurasundaryai namaḥ /

End

Fol. 15 (5)b, (col.1), 1.1. vṛttatrayanivāsinyai namaḥ / caturaśrīsvarūpāya(i)namaḥ / bahusthalasambandhitāya(i)namaḥ / śrī mahātripurasudaryai namaḥ /

339.5. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Same as to n° 27.5.

This contains 93 names. Printed : B.K.I. pp. 65-66 and Lifco, Madras. Written in 3 to 4 columns.

Beginning

Fol. 16a, (col.1.), 1.1. skandāya namaḥ / guhāya namaḥ / ṣaṇmukhāya namaḥ / phālanetrasutāya namaḥ / prabhave namaḥ /

End

Fol. 18 (3)b, (col.1), 1.1. pūṣākṛtaye namaḥ / kāraṇotpattidehāya namaḥ / kāraṇātītavigrahāya namaḥ / ādiśūrāya namaḥ / amṛtāśanāya namaḥ / bāṇadharāya namah / parātparāya namaḥ //

339.6. VINAĀYAKĀṢṬOTTARAŚATANĀMASTOTRA

Same as n° 339.1.

This text is incomplete having lost a portion at the beginning.

This text has only 60 names. Written in 2-3 cols.

Beginning

Fol. 19 (3)a, (col.1), 1.1. oṃ dāntāya namaḥ / oṃ dīnadayāparāya namaḥ / oṃ varadānaikakarāya namaḥ / oṃ śvetāya namaḥ / oṃ śvetamālyadharāya namaḥ /

End

Fol. 20 (4)b, (col.2), 1.1. oṃ śaivarūpāya namaḥ / oṃ dharmajñāya namaḥ / oṃ paramānandavardhanāya namaḥ / oṃ brahmamūrtaye namaḥ / oṃ vighnarājāya namaḥ / oṃ siddhivighneśvarāya namaḥ //

339.7. VINĀYAKASTOTRA

This text contains the stotra in praise of Vināyaka. It is incomplete.

Beginning

Fol. 21a, 1.1. avanatasuragaṇavigalitacaraṇaṃ ghaṭataṭavigalitamadajalamuditam / vikasitakararuhakaratalakamalaṃpraṇamataśivasutagaṇapatirabhayam/

End

Fol. 23 (3)b, 1.4. pāṭāyudhavidanadhanau(r)yugalanāvāne sabrahmāpate / vinatavibudhanṛpatimakuṭamāṇikkakiraṇapaṭalapāṭanāyudha vadana nayanayugalanāvāne / sabrahmamāvate//

340

Pratiṣṭhā

RE.19.995. PL.; 83 fols.; 400 x 29-35 mms.; 5-6 lines; slightly injured; Grantha.

General contents

Fol.1. 1a-24b : Saṅkīrṇaviṣaya; 2. 25a-29a : Cidambarayantra; 3. 47a-53b : Kāmikāgama (Uttara): Bāṇaliṅgapratiṣṭhā vidhi; 4. 58a-60a : Suprabheda : Vīmānasthāpana; 5. 63b-66a : Śivarātrinīrṇaya; 6. 66 : Pratiṣṭhānukramaṇī; 7. 66b-70b : Sūkṣmāgama : Kalyāṇakarmavidhi; 8. 71-81b : Gaṇeśapratiṣṭhāvidhi.

Fol.29b-38b: treat Nālikeralakṣaṇa, Namaskāralakṣaṇa, Namaskāravidhi, Ekāśītipada, Utsava, Subhāṣita, Maṇḍapalakṣaṇa, and Kṣaṇika liṅga; Fol.39a-46b: Śivapūjāphala, Tīrtha, Nālikeralakṣaṇa, Tīrthanakṣatra and Rudrayantra; 54a-57b : Ratnavinyāsa, Ardhanārīśvara and Praṇavadevatā; 60b-63b: Vināyakacaturthī, Dhūpa, Prāṇāyāma; Fol.82a: astrological matter; 82b: prayer to Śiva; 83a: Śivadvija.

340.1. SAṄKĪRṆAVIṢAYA

This text contains very brief treatment of several minor topics such as Śrīcakra, Mudrā, Āśauca, Maṇṭapalakṣaṇa, Kṛttikādīpa, Pratiṣṭhāvidhi, Mantraśuddhi, Pañcaśayana, Śivāgamasaṃkhyā, Gaurītilaka and others.

Beginning

Fol. 1a, 1.1. bindutrikoṇavasukoṇadaśārayugmaṃ manvaśranābhasamaṣoḍaśānām / vṛttatrayañca dharaṇīsadanatrayañca śrīcakrametad uditaṃ paradevatāyāḥ / piṇḍikāsthānanirmālyamapi deve visarjayet / bhakṣayed yo naro bhaktyā pavitram iti buddhyataḥ /

End

Fol. 24b, 1.4. suprabhede / prathamaṃ bhūtamāruhya dvitīyaṃ kalpatarum bhavet / kailāsakantu tṛtīyaṃ syāt caturtham aśvameva ca / pañcamaṃ gajamāruhya ṣaṣṭhamaṃ vṛṣabhamucyate / saptamantu indravimānañca aṣṭamaṃ śeṣamucyate / navamantu rathārohaṃ tīrthe vṛṣabhamucyate //

340.2. CIDAMBARAYANTRA

This text lays down the procedure for making the Cidambarayantra.

Beginning

Fol. 25a, 1.2. bhūkoṇamadhye dvicaturtharekhāmastraṃ samālikhyatu badhyanāmaṃ bījena yuktamatha ūrdhvakoṣṭhe + saṃhāramāvartakapañcakoṇaṃ tatkoṇamadhyasthitacandrabījaṃ khaṇḍadvaye tatra makārakañca koṇeṣu lakṣmaṃ (ma) mantrasaṃyutaḥ /

End

Fol. 29a, 1.4. liṅgaromapavitrañca nāhandhāraye kṣaṇam / divākapitthaścakāryā rātri aśvatthameva ca / khaḍgadīpa narañcātha pūrvapuṇyaṃ vinaśyati / dīkṣāhīne śivadrohī śivaśāstraṃ śivālayaṃ / śivamantrañca rudrākṣaṃ pratyakṣanarakaṃ vrajet / āyurvittagrahaścandraḥ mantramauṣadhasamaṃ dānaṃ mānāvamānañca navagopyānna kārayet //

340.3. KĀMIKĀGAMA(Uttara)
Bāṇaliṅgapratiṣṭhāvidhi

Same as n° **178.4.**

The colophon mentions this chapter as 114th. It is 111th according to the printed edition (SIAA). This numbering is in continuation of the number of chapters in the Pūrva Kāmika.

Beginning

Fol. 47a, 1.1. bāṇaliṅgapratiṣṭhāntu vakṣye saṃkṣepataḥ kramāt / bāṇo nāmāsuraḥ proktaḥ sa ca addhyarthamādarāt // prārthayāmāsa pūjārthaṃ liṅgāni vividhāni ca / dattavān liṅgakoṭīnāṃ caturdaśamaheśvaraḥ // tāni saṃpūjya kālānte sthāneṣveteṣu nikṣipet / liṅgādrau kāḷikāgarte śrīnāge kanyakāśrame //

End

Fol. 53b, 1.5. balañca dvividhaṃ proktam aṅgaprādhānikantviti / citrādipratimādīnāṃ pūjārthaṃ tattadāgraje (ke) // pūjitantvaṅgamityuktamanyat prādhānikaṃ matam / aṅginañca yathā pūjā yatkāle śāstracoditaḥ // nityotsavādisaṃyuktaṃ(ā) atha tasya kriyā bhavet / anyatra śuddhanṛttañca tadvannityotsavādiṣu / tyaktvā prāgvad

uddiṣṭamātmārthe tadviśisyate / iti kāmikākhye mahātantre bāṇaliṅgapratiṣṭhāpaṭalaḥ caturdaśādhikaśatatamaḥ / śrī sahāyadāmnīsahāyam / hariḥ oṃ //

340.4. SUPRABHEDA
Vimānasthāpana

This text forms part of ch. 32 of the Kriyāpāda of the Suprabhedāgama. The printed edn. of this ch. 32 (CP) calls this as Mūrdheṣṭakāvidhi. Śloka 62 of the chapter states that it is Vimānasthāpanopeta - mūrdheṣṭakāvidhi. This text begins with the śloka corresponding to 19a, omitting the words madhyame nava which begins this śloka and goes up to the end of this chapter.

Beginning

Fol. 58a, 1.3. navaratnāni vinyastvā pūrvoktenaiva mārgataḥ / īśānena tu mantreṇa sthūpiṃ tatraiva vinyaset // sthapatiśśeṣakarmāṇi kārayet tu yathā dṛḍham / sthāpako mantrayogyastu sthapatimantra yogyakaḥ // śikharordhve tu saṃsthāpya pañcabhāgatribhāgakam / ardhabhā(ga)ntu cā dṛśyaṃ sthūpyā(ś)śeṣantu bandhayet // vimānāṅgāni sarvāṇi kuryācchāstroktamārgataḥ / śailena nirmite dhāmni varṇite vāpyavarṇite // iṣṭakābhissunirvṛtte sudhādyairvarṇite kramāt / vimānasthāpanaṃ dhīmān kuryādasya viśeṣataḥ / vyapohya sakalān bhāṇḍān kṛtvā śilpivisarjanam / tato'kṣimocanaṃ kuryāt madhvājyabhyān (?) viśeṣataḥ /

End

Fol. 60a, 1.6. śivasyaivaṃ samākhyātaṃ vimānasthāpanaṃ mayā / anyeṣāṃ sarvadevānāṃ kuryādevaṃ vidhānataḥ / mantrabhedo bhavet tatra kriyāpa(bhe)da(o) na vidyate / prāsādāgrīvamadhyasthadevānāṃ svasvamantrakaiḥ / kuryāt sarvaṃ yathoddiṣṭaṃ vidhinā deśikottamā(a)ḥ / vimānasthāpanopetaṃ mūrdheṣṭakāvidhiṃ tataḥ / ata ūrdhvaṃ pravakṣyāmi śṛṇu liṅgasya lakṣaṇam // iti suprabhede pratiṣṭhātantre kriyāpāde mūrdhneṣṭikāvidhipaṭalaḥ ekatriṃśat / śri sahāyadāmne namaḥ / hariḥ oṃ / śubhamastu //

340.5. ŚIVARĀTRINIRṆAYA

Similar to n° 75.9.
This text discusses about fixing of the day of Śivarātri.

Beginning

Fol. 63b, 1.2. rātryantake kṛtā pūjā dhanurmāse viśeṣataḥ / ādityasyodayātpūrvoḍhakā ... pañcanāḍikāḥ // rātryāntakamiti jñeyaṃ tatkāle yajanaṃ śubham /

End

Fol. 66a, 1.2. adhamaṃ vṛṣabhaskandaṃ trividha ... ucyate / vedaṣaṭvasu ... bhānuviṃśatbhireva vā / dvātriṃśa śaivapañcāśat / sūtrai(s) snapanamācaret //

atithibālakaśca vastrajano nṛpatistathā vittāvittā vijānādijāmādedica pañcamā / ardharātrāndayastāccet madhyāhnāparatakriyaḥ / ardharātrāt parastāccet snānaṃ dānaṃ pare'hani //

340.6. PRATIṢṬHĀNUKRAMAṆĪ

This text gives the order in which the items of the rituals of installation are to be followed.

Beginning

Fol. 66a, 1.5. anujñāsthānaśuddhivāstuhomapraveśabalirakṣoghnahomadiśāhomaṃrtsaṃgrahaṇāṅkurārpaṇa ācāryakautukabandhana ratnanyāsaberasthāpana aṣṭabandhanaśilpinayanonmīlanavanītalepanaśilpivisarjanannayanomīlana...

End

Fol. 66b, 1.4. prāṇapratiṣṭhānaivedyaṣaḍadhvanyāsa punarnaivedya vivāhasnapanotsavācārya mūrtipādh(d)yetr(gr)apūjanadvi(ja)bhojanānāṃ pañcapañcādaśāṅgāni bhavanti //

340.7. SŪKṢMĀGAMA

Kalyāṇakaramavidhi

Similar to n° 92-33.

This text has agreement with the Sūkṣmāgama IFI.T. 191. ch. 50. However, there is slight difference in some śloka-s at the beginning.

Beginning

Fol. 66b, l.7. vakṣye kalyāṇakarmantu(tu) vidhinā kārayet budhaḥ / taddinasya pūrve tu aṅkurāṇyarpayet budhaḥ // taddinasya tu pūrvāhṇe jalakrīḍāṃ samācaret / tato madhyāhnasamaye pūrakarma samācaret //

End

Fol. 70b. 1.4. anuktamanyato grāhyaṃ sarvakarmāṇi kārayet / yacchāstreṇa yathā beraḥ tacchāstreṇa ca tataḥ kuru // kṛtañcet anyathā śāstraṃ rājarāṣṭraṃ vinaśyati / evaṃ yaḥ kurute martya(s) sa puṇyāṃ gatimavāpnuyāt // iti sūkṣme śāstre pratiṣṭhātantre kriyāpāde kalyāṇavidhipaṭalaḥ //

340.8. GAṆEŚAPRATIṢṬHĀVIDHI

by Akhilāṇḍapaṇḍita

This text contains the method of installing Gaṇeśa. However the text begins with the reference to Samprokṣaṇavidhi. Akhilāṇḍapaṇḍita is the author also of the Gauryādipratiṣṭhāvidhi. Vide : - Ncc. I. P. 18. This is a rare text.

Beginning

Fol. 71a, 1.1. ataḥ paraṃ pravakṣyāmi samprokṣaṇavidhikramam / sarvapāpaharaṃ puṇyaṃ sarvakarmārthasādhanam / āyurārogyavijayam aiśvaryābhivivardhanam / bhogamaokṣapradañcaiva pañcakṛtyaprasād(dh)akam // rājarāṣṭraṃ vivardhante sarvaprāṇisukhāvaham / atalādi(?) kramaṇaśāntyarthaṃ sarvakarma samārabhet // ekasandhivihīne ca dviguṇamarcayet kramāt // prāta(r)madhyāhnasāyāhne ardhayāme tu nṛttakam(?) / pūjāhīne tu vaikalyaṃ prāyaścittaṃ vidhikramāt //

End

Fol. 81b, 1.1. nāḷikerakadalīphalāpūpamodakāni ca mahāhavirnivedya tāmbūlādikaṃ dattvā nīrājanarājopacārāṇi samarpya vedādi vijñāpya gaṇeśaṃ namaskṛtya tanmantraṃ tadardhaṃ śataṃ vā tatpurato japaṃ vidhāya devāya samarpya gṛhaṃ praviśya brāhmaṇān dīkṣitān thāśaca (anyāṃśca) santoṣayet / iti akhilāṇḍapaṇḍitaviracita gaṇeśaprathitā (pratiṣṭhā)vidhissamāptaḥ //

341

Sthāpanavidhi

RE. 19.996. PL.; 99 fols.; 442 x 36 mms.; 6-9 lines; slightly injured and worm-eaten; Grantha; legible writing. The date for the completion of n° 341.6 is given on fol.83a as Jaya, Māśi, 27 - Somavāra 27 nādikā Punarvasū nakṣatra. Blank fols.: 1b, 2a, 4b, 6b, 36b, 83b, 88b, 96b, 97b, 98b, 99b.

General contents

1. Fol. 7b-8a : Dīpārohaṇaviśeṣavacana; 2. 11a-14b : Kāraṇa - Bālasthāpanavidhi; 3.17 : Kāmikāgama - Vimānasthāpanavidhi; 4. 18a-19a : Stūpikāpratiṣṭhāvidhi; 5. 24a- 84a : Bhairavapratiṣṭhājīrṇoddhāravidhi; 6.85a-86a : Prāsādaṣaṭślokī;

Fol. 1a contains a list of contents in the Ms., 1b. items in the pratiṣṭhā, 3a detailed table of contents, 4a some account about the King of Cola maṇḍala, 5a-6a : 32 sentences in Tamil on mudrā, 8b-10b : miscellaneous matters; 15-16b aṣṭapuṣpa, dravyapramāṇa, āgamavacana, liṅgapūjā and others; 19b-23a : kuṇḍamāna, kuṇḍasthāna; 87-88a : Vedic mantra-s; 89a-95b Smṛtivacana; 96 materials for rituals; 97a verses for use in worship; 97a : bera and pīṭha; 98a : Dārubera; 99a : cūrṇa.

341.1. DĪPĀROHAṆAVIŚEṢAVACANA

This text deals with the procedure of lighting the lamps which are various according to their numbers. Ten kinds of dīpa are mentioned at the outset. Source is not known.

Beginning

Fol. 7b, 1.1. dhūpadīpa ... samanvitam / prathamaṃ puṣpadīpañca dvitīyaṃ nāgadīpakam / tṛtīyannavannāḷañca ghaṭadīpañca pañcamam // ṣaṣṭhamārātrikañcaiva saptamaṃ darpaṇantathā / aṣṭamaṃ chatramityuktam nandasaṃkhyā tu cāmaram // daśamaṃ vyajanañcaiva paścāt pūrvoktavat kṛtam / prathamastu rathākāraṃ vimānañca dvitīyakam //

End

Fol. 8 (2)a, 1.6. navajvālāgnidīpākhyaṃ triṃśāśca parikīrtitām / ekatriṃśadi(?)-dakṣākhyaṃ dvātriṃśat syādajomukhī / eteṣāṃ garvabhaṅgārthaṃ dīpamāropayet kramāt //

341.2. KĀRAṆA (Pūrva)
Bālasthāpanavidhi

Same as n° 221.2.

Beginning

Fol. 11a, 1.5. bālasthāpanapratiṣṭhāṃ pravakṣyāmi viśeṣataḥ / atha bālasthāpanaṃ proktaṃ prathamañca dvitīyakam / grāme vā nagare vāpi pattane rājadhānike / eteṣvanyeṣu deśe tu mūlasthānasya yat purā / vāstunirdeśanādante kalpitaṃ prathamaṃ bhavet / viśiṣṭe ca tathāvīre (?) liṅge ca calite tathā // śilpakarmāntare samyagabhinne calite tathā / harmyantaṃ vikārārthantat kartavyaṃ bālaharmyakam // dvitīyamiti vikhyātaṃ bālālayaṃ prajāpate / māsa-pakṣarkṣavārādinādya bālagṛhasya tu //

End

Fol. 14 (8)b, 1.1. mūlenaiva tu mantreṇa hunedaṣṭottaraṃ śatam / ghṛtaṃ ṣṭreti mantreṇa ghṛtvamāmantu varmaṇā / pratyekaṃ śatamardhaṃ vā tadardhaṃ vāpi homayet / dravyante vyāhṛd(t)iṃ hutvā kṣaṇaṃ hutvā hunediti / sarvamaṅgāt kanādyaiśca(ā)tra nakṣatrairāgādibhirmā ... kaśca vatithibhiḥ / prayabhādibhiḥ //

341.3. KĀMIKĀGAMA (Pūrva)
Vimānasthāpanavidhi

This text treats the way of consecrating the vimāna. This treatment is identical with that of this topic in the Kāmikāgama (Pūrva) ch. 69 (SIAA).

Beginning

Fol. 17 (11)a, 1.4. vimānasthāpanaṃ vakṣye vāñchitārthaphalapradam / dhiṣṇyā-vasāne pūrvokte kāle tvaṅkurārpaṇam // prād(s)ādasyāgrataḥ kuryānmaṇṭapaṃ vedikānvitam / navakuṇḍasamāyuktaṃ pañcakuṇḍayutantu vā // maṇḍapaṃ ma(ku)ṇḍayitvā tu kuryācchilpivisarjanam / brāhmaṇān bhojayettatra taddināt prākdinatraye // tadā prāsādadehasthe berāṇāndṛṣṭimocanam // madhvājyadhānyagoviprakanyānāṃ darśanaṃ dvijāḥ //

End

Fol. 17 (11)b, 1.8. prāsādaṃ pūjayitvā tu vasvā (stvā)dhāre śivāsanam / mūrtividyātanuṃ dehe'ṣṭatriṃśatkalānvitam // vinyasya sāvadhānassan kumbhādādāya śambaram / nyaset prāsādade'hepi vasvādhare manonmanīm // tattajjalena samprokṣya (tato) diṅmūrtiṣu nyaset // arcayet (d)atha gandhādyairnaivedyāntaṃ pṛthak pṛthak / evaṃ yaḥ kurute martyo bhuktvā bhogān śivaṃ vrajet / iti kāmikākhye mahātantre vimānasthāpanavidhipaṭalaḥ //

341.4. STŪPIKĀPRATIṢṬHĀVIDHI

This manual deals with the installation of the pinnacle (stūpi) in the dome of the vimāna. IFI. T. 137 which treats this topic in verse form states that this forms part of the Śivālayanirmāṇasthāpanadīpikā. The printed text of the Kāmikāgama (Pūrva) SIAA. ch. 58 contains a metrical treatment of this topic.

Beginning

Fol. 18 (12)a, 1.3. iṣṭikācatuṣṭaye stūpikāyāñca kautukabandhanaṃ kṛtvā pūrvādi iṣṭikāsu nandābhadrājayāriktā ... stūpikāyāṃ śivapadāsanādivibhāgena sāṅgaṃ sāvaraṇamabhyarcya tattvatattveśvaramūrtimūrtīśvaram abhyarcya navavastreṇāchādya kuṇḍasamīpaṃ gatvā kuṇḍasaṃskārāgnernāma nāmakaraṇāṅgaṃ karmamunnivṛttapitarau sṛjya śivaṃ pūrvavadabhyrcya tarpaṇadīpanaṃ daśāṃśaṃ brahmāṅgahomaṃ vidhāya deśakālādiprāyaścittādi samid(h)ādidravyahomaṃ vidhāya śāntikumbhāmbhasā prokṣya vahnāvādhāraśaktimabhyarcya tanmantreṇa...

End

Fol. 19 (13)a, 1.7. taddinamārabhya ekatrayapañcāhasaptāhanavāha pakṣamāsamaṇḍalāvadhi devasya viśeṣapūjāṃ sahasrādisnapanaṃ vidhāya devaṃ samprārthya dine dine brāhmaṇādīn anāthān bhojayitvā bhūridānaṃ kṛtvā abhimatadivase ekāhotsavaṃ vidadhyāt / iti stūpipratiṣṭhāvidhiḥ //

341.5. BHAIRAVAPRATIṢṬHĀJĪRṆODDHĀRAVIDHI

This is a manual dealing with the installation of Bhairava and the method of renovation for the temple or idol. This a rare text.

Contents

1. Fol. 24a-25b : Sthānaśuddhi, 2. 25b-26b : Viprocchiṣṭam; 3. 27 : Pañca gavyam; 4. 27b-28b : Jīrṇoddhāra; 5. 28b-31b : Vāstuśānti; 6. 32a-34a : Praveśabali; 7. 34a-

36a : Rakṣoghnahoma; 8. 37a-39b : Diśāhoma, 8. 39b-40b : Śāntihoma; 9. 40b-41b : Mūrtihoma; 10. 41b : Saṃhitāhoma; 11. 42a-43a : Mṛtsaṅgrahaṇa; 12. 43a-44a : Aṅkurārpaṇa; 13. 44 : Pratisarabandhavidhi; 14. 44b-47b : Bālasthāpana; 15. 48a-49a : Bimbajīrṇoddhāra; Ratnanyāsa, Prāsādaśuddhi; Gandhalepa; 16. 49b-50a : Bimbaśuddhi, 17. 50a-65b : Maṇḍapapūjā; 18. 66a-70b : Agnikārya; 19. 71a-74b : Trikhaṇḍaśōdhana; Prāṇapratiṣṭhā; 20. 75a : Nayanonmīlana; 21. 75b : Jalādhivāsa; 22. 76a-80a : Devīmaṇṭapapūjā; 23. 80b-84a : Bhairavajīrṇoddharaṇa /

Beginning

Fol. 24a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // iti subrahmaṇyaprabhukaṭākṣaprāptāgādhopalabdhinilayahṛdayānāṃyugmakumbhātpādasāmarthyametāvadalaṃpratiṣṭhāvidhikramo yathāanujñāsthānaśuddhivāstuhomapraveśabalirakṣoghnahomdiśāhomamṛtsaṅgrahaṇā ṅkurārpaṇaācaryakaukabandhanaratnanyāsaberasthāpanāṣṭabandhanaśilpanayanonmīla nanavanītalepanaśilpa(i)visarjananayanonmīlanagokanyābrāhmaṇadarśanajalādhivāsan aprāsādaśuddhicatuśśuddhilepanabimbaśuddhimūrtihomasaṃhitāhomabimbakautuka bandhanaśayanamūrdhni lambakūrcadhāraṇāchādanamaṇṭapārādhanapratiṣṭhākumbhasthāpanadevaśirobhāganavakalaśasahitanidrākumbhasthāpanabimbajīvannyāsaśānt ikumbhasthāpanāgnikāryanāḍīsandhānapratiṣṭhāpana homatrikhaṇḍaśodhanāstrahomajayāhutiprāṇāhutidaśadānakumbhābhiṣekaprāṇapratiṣṭhānaivedyaṣaḍadhvanyāsa punarnaivedyavivāhasnapanotsavācāryamūrtipādhyetṛpūjana dvijabhojanāṃ(ni) kramāducyante /

End

Fol. 83 (61)a, 1.4. prāyaścittaśāntihomāṃśca pāśupatena śataṃ hutvā dravyānte vyāhṛtīṃ hutvā jayādipūrṇāhutiṃ hutvā antarbalibahirbalinnikṣipya agniṃ kumbhe saṃyojya agniṃ visṛjya brahmādibhyo baliṃ dattvā iti bhairavāgnikāryavidhissamāptaḥ / iti bhairavapratiṣṭhājīrṇoddhārasakalāgamasaṅgrahaḥ paṭalaḥ / subrahmaṇyagurubhyo namaḥ / indabhairavajirṇoddhāraṃ eḻiti mukintatu / jaya va Māśim. 27d. somavāradinānāḻike 217 punarasunakṣetreittil eḻutinatu / śubhamastu / gurubhyo namaḥ / bhairavāya namaḥ //

341.6. PRĀSĀDAṢAṬŚLOKĪ

Same as n° 146.2.
This text contains the Prāsādaṣaṭślokī (text only)

Beginning

Fol. 85a, 1.1. mūlāt kuṇḍalinīvāsabhavanāt padmānmarāḻasvano halmātra(ḥ)–kṣaṇarocirańkurani ... ste śivaḥ //

End

Fol. 86a, 1.2. sā śaktiścaturaṅgule vijayate kāpyunmānākhyā prabho riṣṭe śakticatuṣṭaye hataśivaḥ kalpārdhakoṭidyutiḥ //

342

Stotra

RE. 19.997. PL.; 13 fols.; 408 x 42 mms.; 4-7 lines; new leaves; Grantha; slightly moth-eaten.
Blank fols.: 2b, 2Aa, 3b, 3A, 4b, 4A, 7b, 7A, 8b, 13b.

General contents

1. Fol. 9A-10b : Mūṣikavināyakastotra; 2. 11a-13a : Sarasvatīstotra.

Fols. 1a-8a contain the names of yuga, years, months, nakṣatra, rāśi etc. which are meant for the beginners who seek to acquire the rudiments of astrology.

342.1. MŪṢIKAVINĀYAKASTOTRA

This text contains the stotra of Vināyaka. It is called by the name Mūṣikavāhanastotra, the mouse (mūṣika) being the vehicle of Vināyaka. It cannot be traced to the Brahmāṇḍapurāṇa which is its source according to the colophon. Some śloka-s are given in this text in the form of nāmāvali.

Beginning

Fol. 9a, 1.1. oṃ śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // mūṣikavāhana modakahasta cāmarakarṇa vilambitasūtra / vāmanarūpa maheśvaraputra / vighnavināyakapāda namaste // 1 // devadevasutaṃ devaṃ jagadvighnavināyakam / hastirūpaṃ mahākāyaṃ koṭisūryasamaprabham //

End

Fol. 10b, (col.3), 1.5. idaṃ japyañca homañca sandhyopāsanameva ca / iṣṭasiddhimavāpnoti punātvāsaptamaṃ kulam // sarvamaṅgala māṅgalyaṃ sarvapāpapraṇāśanam / iti brahmāṇḍapurāṇe skandaprokte vināyakastotraṃ sampūrṇam //

342.2. SARASVATĪSTOTRA

This text contains the Sarasvatīstotra which, according to the colophon, forms part of the Brahmāṇḍapurāṇa, the printed text of which does not contain this. Nāmāvali-s are found in the place of śloka-s in some leaves.

Beginning

Fol. 11a, (col.1), 1.1. yā kundendutuṣārahāradhavalā yā śubhravastrāvṛtā yā vīṇāvaradaṇḍamaṇḍitakarā yā śvetapadmāsanā / yā brahmācyutaśaṅkaraprabhṛtibhirdevaissadā pūjitā sā māṃ pātu sarasvatī bhagavatī niśśeṣajāḍyāpahā //

End

Fol. 13a, (col.3), 1.1. ardhacandrajaṭāyai / candrabimbyai namo namaḥ / sarvasiddhikaraṃ śāntaṃ sarvakāmaphalapradam / iti brahmāṇḍe purāṇe skandaprokte sarasvatīstotraṃ sampūrṇam //

343

Nāmāvalī-s

RE. 19.998. PL.; 34 fols.; 364 x 30 mms.; 5-7 lines; old and injured; Grantha and Tamil; legible writing but there are scribal errors.
Origin: Tiruccuḻi, Ramanathapuram Dt. T. Nadu.
Missing fols.: 9-17; 5-9 (26-27); 12 (28-30)
Blank fols.: 10b, 25b, 26b, 33b.

General contents

1. Fol.1a-6a : Sammelanāṣṭottaraśatanāmāvali; 2. 6a-7b : Pañcākṣarāṣṭottaraśatanāmāvali; 3. 9a-10a : Kuṇḍalakṣaṇa; 4. 12a-15a : Brahmacāryadhikāra; 5.16a-18b : Āśīrvāda; 6. 19. Ācāryaparamparā; 7. 21a-22b : Subrahamaṇyāṣṭottaraśatanāmāvali; 8. 23a-24b : Devyaṣṭottaraśataṇāmāvali; 9. 27a-29b : Śivanāmāṣṭṭottaraśatanāmāvali; 10. 30a-31b : Devyaṣṭottaraśatanāmāvali; 11. 32 : Bālātripurasundaryaṣṭottaraśatanāmāvali; 12. 34a-34b : Śivaśaṃkarāṣṭaka.

Fols. 8a & 8b deal with Somāskandārcana; 11 gives the name of Śaiva-Ācārya-s; 20 contains Śaivalakṣaṇa according to the Vātulāgama; 25a gives the line of Ācāryā-s; 26a contains only 13 names (which are found in the end) of the Vināyakāṣṭottaraśatanāmāvali; 33a has 4 names (which are found at the end) of the Lalitāṣṭottaraśatanāmāvali.

343.1. SAMMELANĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 33.2.
Writing is in 4 cols.

Beginning

Fol. 1a, (col.1), 1.1. oṃ cidambareśvaryai namaḥ / oṃ cidambareśvarāya namaḥ / hemasabheśvaryai namaḥ / hemasabheśvarāya namaḥ / citsabheśvaryai namaḥ /

End

Fol. 6a, (col.2), 1.1. rudrasya devasya patnayi namaḥ / ugrasya devasya patnyai namaḥ / bhīmasya devasya patnyai namaḥ / mahato devasya patnyai namaḥ / sammelanāṣṭottaraśataṃ sampūrṇam /

343.2. PAÑCĀKṢARĀṢṬOTTARAŚATANĀMĀVALI

Similar to n° 162.31. This is different from GOML. D. 9227.
Writing is in five cols.

Beginning

Fol. 6a, (col.4), 1.1. oṃkāramūrtaye namaḥ / oṃkārapīṭhāya namaḥ / oṃkāravācakāya namaḥ / oṃkāradīpāya namaḥ / oṃkāranilayāya namaḥ / oṃkārarūpāya namaḥ /

End

Fol. 7b, (col.3), 1.1. yamabādhānivṛttaye namaḥ / yamavedyāya namaḥ / yajñamayāya namaḥ / yajñāṅgāya namaḥ / yajñarūpāya namaḥ / yajñatantrapradhānāya namaḥ / yajurvedaprapūjāya namaḥ / śrīcidambareśvarāya namaḥ / sabhāpatipañcākṣarāṣṭottaraśataṃ sampūrṇam //

343.3. KUṆḌALAKṢAṆA

Similar to n° 140.7.

Beginning

Fol. 9 (17)a, 1.1. tiryakkhātasamūrdhvamekhala(ā)yugmāghātena cekākaraṃ kaṇṭhontarviyadaṅgulai(r)bahiritai(r) vedāgniyu ... lāṃgulaṃ nemināṭratayaḥ (nemināṭritayam) sumādayantaṃ kuṇḍaṃ tadart(d)hāyatā nābhi (ḥ) pippalapatravat vasu tathā caiko ... tā ka(u)ṇḍaikā ...

End

Fol. 10a, 1.4. ūrdhvamekhāl(ā)yugāṅgulaṃ kramājj(?) tadvimekhalā-guṇām(ṅ)gulaṃ yadā sa trimekhalādvayaṅgulaṃ bhavet kuṇḍamekhalāvidhisya tatkramāt //

343.4. BRAHMACĀRYADHIKĀRA

This text shows that a Brahmācārī is qualified for dīkṣā and pūjā.

Beginning

Fol. 12a, 1.1. śuddhyarthaṃ brahmacāri ca ādiśaivaśi ... jet / kūrcakarmānanuṣṭhānaṃ na doṣāya kadācana / ādau ca śivamastīti ādiśaivena cocyate /

śivahastagatā śuddhā brahmacārī viśiṣṭavat / śuddhairbilvaiśca tulasī sadā arcayate śivaḥ / amantraṃ vā samantraṃ vā yajanaṃ brahmacāriṇaṃ nitya-naimittikaṃ kāmyaṃ brahmacāri tu saṃyajet /

End

Fol. 15a, 1.5. ādiśaivena cocryate / śivahastagatā śuddhā brahmacārī viśiṣṭavat / śuddhairbilvaistulasyā ca satāmarcayate śivaḥ / amantraṃ vā samantraṃ vā yajanaṃ brahmacāriṇaḥ / nityanaimittikaṃ kāmyaṃ brahmacāritu samyajet / navāhaṃ vātha saptāhaṃ pañcāhaṃ vā s(?)tryāhakam ekāhaṃ vā saṅkalpya aṅkurārpaṇapūrvakam / tīrthaṛkṣaṃ viniścitya dhvajārohaṇamārabhet //

343.5. ĀŚIRVĀDA

This text contains the benedictory passages to be uttered for the well-being of the king.

Beginning

Fol. 16a, 1.1. mūlānakṣatre dhanūrāśau jātasya rājādhirājarājarāja pratāparājamārtāṇḍarāja gambhīrākhaṇḍabhūmaṇḍalādhipatyasakalasāmrājyādhipatyāṣṭalakṣmīnivāsāneka durgādhipatyarathagajaturagapadātisamastasammardīkṛtatoraṇadvārālaṅkṛtāntaḥpurasthitasya....

End

Fol. 18b, 1.3. raṅgabalapradāyinau sakalaiśvaryapradāyinau sakalavidyāviśāradasakalasāmrājyalakṣmīvilāsāsvādamandirau ca bhūyāstāmiti bhavanto'nugṛhṇantu //

343.6. ĀCĀRYAPARAMPARĀ

This text gives the lineage of teachers and pupils professing Śaiva faith.

Beginning

Fol. 19 (18)a, 1.1. prasiddhamāṉa saivācāryaravarkaḷuṭaiya patiṉeṭṭu ppērkaḷuṭai ... yanāmadheya ... ṃ ... ṭāniṉṟa ugrottarajyotyātiratota sadyodvārāmakarṇo'pi ca vaidya karṇaḥ (?)/

End

Fol. 19 (18)b, (col.4), 1.1. śaivam 1. gauṇaṃ 2. bhaumapratikam 3. yauvanaṃ 4. daivikam 5. vaidikam 6. kaumāram 7. sāvitram 8. antamebhavā 9.

343.7. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.4.
This text contains only 68 names.

Writing is in 3 cols.

Beginning

Fol. 21 (5)a, (col.1), 1.1. oṃ skandāya namaḥ / oṃ guhāya namaḥ / oṃ ṣaṇmukhāya namaḥ / oṃ phālanetrasutāya namaḥ / oṃ prabhave namaḥ / oṃ piṅgalāya namaḥ / oṃ kṛttikāsūnave namaḥ / oṃ śikhivāhanāya namaḥ / oṃ dviṣaḍbhujāya namaḥ / oṃ dviṣaṇṇetrāya namaḥ /

End

Fol. 22 (6)b, (col.3), 1.1. oṃ pūṣṇe namaḥ / oṃ gabhastaye namaḥ / oṃ gahanāya namaḥ / oṃ candravarṇāya namaḥ / oṃ kalādharāya namaḥ / oṃ māyādharāya namaḥ //

343.8. DEVYAṢṬOTTARAŚATANĀMĀVALI

Same as n° 108.3.
Writing is in 3 cols.

Beginning

Fol. 23a, (col.1), 1.1. oṃ mahāsammohinyai namaḥ / oṃ devyai namaḥ / oṃ sundaryai namaḥ / oṃ bhuvaneśvaryai namaḥ / oṃ ekākṣaryai namaḥ / oṃ marhannatrai namaḥ (oṃ mahāmāyāyai namaḥ) / oṃ ekāmagau (oṃ ekāyyai namaḥ) /

End

Fol. 24 (2)b, (col.3), 1.1. guṇatrayī namaḥ / oṃ parāśaktīnamaḥ / oṃ rai(rā)trī namaḥ / oṃ tripurā namaḥ / oṃ bhairavāyi namaḥ / oṃ siṃhāsanyaī namaḥ //

343.9. ŚIVANĀMĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.7.
Writing is in 3 cols.

Beginning

Fol. 27 (9)a, (col.1), 1.1. oṃ śivāya namaḥ / oṃ maheśvarāya namaḥ / oṃ śambhave namaḥ / oṃ pinākine namaḥ / oṃ śaśiśekharāya namaḥ / oṃ vāmadevāya namaḥ /

End

Fol. 29 (11)b, (col.2), 1.1. oṃ bhaganetrabhide namaḥ / oṃ avyaktāya namaḥ / oṃ sahasrākṣāya namaḥ / oṃ apavargapradāya namaḥ / oṃ anantāya namaḥ / oṃ tārakāya namaḥ / oṃ parameśvarāya namaḥ / oṃ śri tanunātheśvarāya namaḥ / śivanamāṣṭottaraśataṃ sampūrṇām / hariḥ oṃ / śubhamastu /

343.10. DEVYAṢṬOTTARAŚATANĀMĀVALI

Writing is in 3 cols.

This text has an abrupt beginning and has no end. The title is not given in the text but the contents show that this is concerned with Devyaṣṭottaraśata.

Beginning

Fol. 30 (13)a, (col.1), l.1. oṃ bālāyai namaḥ / oṃ sarvasaṃkṣobhaṇāyai(?) namaḥ / oṃ sarvamudreśvaryai namaḥ / oṃ śivāyai namaḥ / oṃ anaṅgakusumāyai namaḥ /

End

Fol. 31 (14)b, (col.3), 1.1. oṃ koṇatrayasudīpa(i)kāyai namaḥ / oṃ śrī brāhmyai namaḥ / oṃ aṣṭakoṇacarāyai namaḥ / oṃ haṃsāyai namaḥ / oṃ śri mahātripurasundaryai namaḥ / oṃ lalitāmbikāyai namaḥ //

343.11. BĀLĀTRIPURASUNDARYAṢṬOTTARAŚATANĀMĀVALI

Writing is in 3 cols.

This is also called Lalitāṣṭottaraśatanāmastotra. Vide : - GOML. D. 9179.

Beginning

Fol. 32 (12)a, (col.1), 1.1. kalyāṇyai namaḥ / oṃ tripurāyai namaḥ / oṃ bālāyai namaḥ / oṃ māyāyai namaḥ / oṃ tripurasundaryai namaḥ / oṃ saubhāgyavatyai namaḥ /

End

Fol. 32 (12)b, (col.3), 1.1. oṃ puṣpabāṇāyai namaḥ / oṃ ikṣudhanvinyai namaḥ / oṃ pāśāṇkuśakarojjvalāyai namah / oṃ saccidānandalaharyai namaḥ / oṃ śrīvidyāyai namaḥ / oṃ tripureśvaryai namaḥ //

343.12. ŚIVAŚAṄKARĀṢṬAKA

Same as n° 65.7.

This has an abrupt beginning and is wanting in the last śloka which gives the phalaśruti.

Beginning

Fol. 33 (2)a, 1.1. śaṅkara hara me hara duritam // 4 // dayitā mama rduryitā (?) mama janakopama jananī mama kalpayimati taṃ śrutimarabhūmiṣu niratam giri(j)āsukhacaricosukha vasute girisukhinaṃ śiva śaṃkara śiva śaṃkara hara me hara duritam // 5 //

End

Fol. 34 (2)b, 1. 3. kalināśana karaḷāsana kamalāsanavinuta kamalāpatinayanārcita karuṇākṛtasukṛtaṃ / karuṇākara munisevita bhavakānanaśaraṇaṃ śiva śaṅkara śivaśaṅkara hara me hara duritam // 8 //

344

Pratiṣṭhā

RE. 19.999. PL.; 99 fols.; 237 x 31 mms.; 3-8 lines; old and injured ; Grantha; writing is in more than one hand.
Blank fols.: 52b, 72b, 99b. origin : Tiurucchuḻi.

General contents

1. Fol.1a-43b : Nirvacana; 2. 44 : Kuṇḍalakṣaṇa; 3. 50a-52a : Brahmacāripūjā; 4. 53a-58b : Dīkṣākāla; 5. 58b-67a : Kāmikāgama : Bāṇaliṅgapratiṣṭhāvidhi; 6. 67b-70a : Pratiṣṭhākālanirṇaya; 7. 74a-77a : Suprabhedāgama : Mūrdheṣṭakāvidhi; 8. 77b-82a : Sūkṣmāgama : Kalyāṇakarma; 9. 93a-96a : Dhyānaśloka-s.

Fol. 45a-49b : utsava and astrological matters; Kedāragaurīvratanirṇaya; Kṛttikādīpa; 70b-72b : forms of Ardhanārīśvara and prāsādamāna; 73 : ratnanyāsa Praṇavadevatā, naivedya, 82b, : guṇatraya, bālaliṅgapūjā, kṛttikādīpa, Sivarātri, karalakṣaṇa, Saṅkramaniścaya, śilpivacana; 96b-99a : astrological matters.

344.1. NIRVACANA

This text contains the definitions and explanations of some names of the utensils and others and some other topics that are in general use while performing the rituals. Some among those items are : - Pañcagavya, Nirmālya, Mudrā, Maṇḍapa, Sruk, Sruva, Vīnāyakacaturthī, Kṛttikādīpa, Mantraśuddhi, Āśauca, Māraṇa, Yāgamaṇṭapa, Ekāśītipada, Śivarātrī, Dīpāvalī, Cidambarayantra, etc.

Beginning

Fol. 1a, 1.1. piṇḍikāsthānanirmālyamapi deve visarjayet / bhakṣayed ye narā bhaktyā pavitramiti buddhyataḥ // śuddhātmā brāhmaṇastasya pāpaṃ kṣipraṃ vinaśyati /

End

Fol. 43b, 1.5. karṇāsyadānagurutva ... kārtavīryasya sā(śā)sitā balerdānaprabhāvatvam / śivaprakāśavidheḥ phalam / brahmasṛṣṭi tatkartṛtvaṃ viṣṇordānavamardanam / kumbherasanasaṃktiśivapūjāvidheḥ phalam //

344.2. KUṆḌA LAKṢAṆA

Similar to n° 140.7.
This text gives the marks of the fire-pit (Kuṇḍa).

Beginning

Fol. 44a, 1.1. astras(a)r'odhipapāvakayonim / dharmaśarāsana vṛttajādhipavāyuṣaḍaśram // patyakuberaśivāṣṭakakuṇḍam // indraīśānayormadhye vṛtta kuṇḍaṃ pradhānakam // tiryakkhātasamūrdhvamekhalākarajāghāte caikakaṃ (cai... kākā)raṃ ram (?) / karṇontarviyadaṅguḷairbahirito vedāgniyugmāmaṅgulaiḥ / nemīnāṃ tridayaṃ samodayatatam // karṇāntadarth(dh ?)aṃ yathā / nābhībilvapatravat sasutatācai konnatā karṇikā //

End

Fol. 44b, 1.6. catuṣkṛte vrttakamekhalāṃśe syāt karṇikā sārdhavibhāgamānāt / patrāṣṭakaṃ sārdhayugena padmaṃ bahirdaśāmśai(ś)caturaśrakḷptiḥ / karṇaśeṣeṇa ca maṅgalāśraṃ munitrayerghā vidhinā vidadyāt yenādi kuṇḍāni caya kāmaṃ pakṣe dikṣādike vṛttamathāgrame vā //

344.3. BRAHMACĀRIPŪJĀ

Similar to n° 343.4.

Beginning

Fol. 50a, 1.5. śivayogi yatīnāñca brahmacāristu pūjakāḥ / tatphalaṃ sarvasiddhiñca śivaṃ syānnityameva ca / nityaṃ pūjāsamākhyātaṃ naimittikantu visarjayet //

End

Fol. 52a, 1.1. vastropavītagandhañca makuṭaṃ kuṇḍalaṃ tathā / ... keyūramālāñca hṛdayena pradāpayet / dhūpadīpā (?) hṛdā dattvā ... pañcāsanādi pūjayet / iti kāraṇe //

344.4. DĪKṢĀKĀLĀDI

This text deals with the fixing of a day suitable for dīkṣā and describes briefly the method of drawing the maṇḍala-s like Sarvatobhadra, Gaurītilaka, Pārvatīkānta and Rudrayantra.

Beginning

Fol. 53a, 1.1. sadguro(s)sannidhāne tu śivadīkṣāṃ karoti yaḥ / tat koṭikulamuddhṛtya sa śaivapadamāpnuyāt // snāne dāne jape home tithau tirtha kintebo(?)dh vare / śivadīkṣāmahatpuṇyakoṭyaṃśenāpi no samā //

End

Fol. 58b, 1.1. nama(ś)śivāya vilikhedadho maśivāya naśivāya nama pañcārṇaṃ vāyañca muśina likhet (?) / ye nama śivāpañcārṇaṃ pañcapañcamuśalīkhet / hraṃ śrīṃ gubūlaṃ (?) klim oṃ // huṃ phaṭ //

344.5. KĀMIKĀGAMA

Bāṇaliṅgapratiṣṭhāvidhi

Same as n° 178.4.

The colophon on fol. 67b, of this text mentions this chapter as 114th. chapter. When taken with the Pūrva section of this āgama which contains 75 chapters, this chapter in this text must be 111th. There is difference here and there in the passages between this text and the printed edition.

Beginning

Fol. 58b, 1.3. bāṇaliṅgapratiṣṭhāṃ vakṣye saṃkṣepakramāt / bāṇanāmāsuraḥ proktaḥ sa ca siddhyarthamādarāt // prārthayāmāsa pūjārthaṃ liṅgāni vividhāni ca /

End

Fol. 67a, 1.7. aṅgināñca yathā pūjā ... kāle śāstracoditāṃ / nityotsavādisaṃyuktamatha tasya kriyā bhavet // anyatra śuddhanṛttañca tadvannityot-savādiṣu / tyaktvā prākśvidyu (prāyaścidu(?) ddiṣṭam ātmārthe tadviśiṣyate / iti kāmikākhye mahātantre bāṇaliṅgapratiṣṭhāpaṭala(ś)caturdaśādhikaśatatamaḥ//

344.6. PRATIṢṬHĀKĀLANIRṆAYA

This text discusses and fixes the period and date for undertaking installations. In a way, this is similar to n° 92.22.

Beginning

Fol. 67b, 1.4. ekamāse dviniakṣatre antyarthe(?)prathamācaret / pramādāt pūrvaṛkṣantu kartā bhartā vinaśyati // aindre śire (?) bhādrapadatrimāse yāmye sīromārgaśi trayañca phālgunyamāse trayapaścimeṣṭhajyeṣṭhāni sammūtrimanāśarthāya praveśabalirucyate /

End

Fol. 70a, 1.5. baladuṣṭagrahaśikṣitavilakṣyarakṣaśivarakṣa śivarakṣa śivarakṣa //

344.7. SUPRABHEDĀGAMA

Mūrdheṣṭakāvidhi

This text deals with Mūrdheṣṭakāvidhi, a ritual consisting of placing the last brick on the top and it is performed towards the conclusion of temple building. The treatment contined here agrees with that in the Suprabhedāgama (CP), Kriyāpāda, ch. 32. The beginning portion in the text corresponds to śloka 19a; thus it has an abrupt beginning. The colophon in the next mentions the ch. as 31.

Beginning

Fol. 74a, 1.3. navaratnāni vinyapi (si) tvā pūrvoktenaiva mārgataḥ / īśānena tu mantreṇa sthūpiṃ tatraiva vinyaset // sthapatiścaṣeṣakarmāṇi kārayettu yathā dhṛḍham / sthāpako mantrayogyastu sthapatiḥ karmayogyakaḥ // śikharordhve tu saṃsthāpya pañcabhāgatribhāgatribhāgikam / ardhabhāgantu cādṛśyaṃ sthūpyā(a)-śeṣantu bandhayet //

End

Fol. 77a, 1. mantrabhedoktvettatra (bhavedatra)kriyābhedo na vidyate / prāsāda-grīvamadhyasthandevānāṃ svasvamantrakaiḥ // kuryāt sarvaṃ yatroddiṣṭaṃ vidhinā deśikottamaḥ / vimānasthāpanopetaṃ mūrdhneṣṭakāvidhiṃ stavā (tataḥ) // ata ūrdhvaṃ pravakṣyāi śṛṇu liṅgasya lakṣaṇam // iti suprabhede pratiṣṭhātantre kriyāpāde mūrdhneṣṭakāpaṭalaḥ ekatriṃśat //

344.8. SŪKṢMĀGAMA

Kalyāṇakarma

Similar to n° 92.33.

Beginning

Fol. 77b, 1.1. vakṣye kalyāṇakarmantu vidhinā kārayet budhaḥ / taddinasya tu pūrve tu aṅkurāṇyarpayet budhaḥ // taddinasya tu pūrvāhṇe jalakrīḍā(ṃ)samācaret / evaṃ kṛtvā dine pūjyā vidhivat deśikottamaḥ // pūrvoktavidhimārgeṇa kautukaṃ bandhayet tataḥ / navakumbhāt samādāya kālad (kṣālayed) astramantrataḥ //

End

Fol. 82a, 1.5. umāskandādidevanāṃ kumbhahīnaṃ samācaret / anuktamanyato grāhyaṃ sarvakarmāṇi kārayet / yacchāstreṇa yathā beraṃ tacchāstre ca tataḥ kuru // kṛtañcedanyathā śāstraṃ rājarāṣṭraṃ vinaśyati / evaṃ yaḥ kurute martya(s)sa puṇyāṃ gatimāpnuyāt // iti sūkṣmaśāstre pratiṣṭhātantre kriyāpāde kalyāṇakarmavidhi-paṭalaḥ //

344.9. DHYĀNAŚLOKA-S

This text contains the dhyānaśloka-s relating to the eight kinds of kālī and nine kinds of Durgā.

Beginning

Fol. 93a, 1.1. śyāmāṅgāmekavaktrāṃ jvalanaśikhiyutāmaṣṭabhirvā karābhyāṃ śūlaṃ vetāḷakhaḍgaṃ ḍamarukam sahitaṃ vāmahaste kapālaṃ (/) anyat-ghaṇṭordhvake khataṃ analakarayutaṃ raudrabhāvantriṇetraṃ cāmuṇḍārūpametat bhuvanavaśikarī(ṃ) bhadrakālīnnamaste (//)

End

Fol. 96a, 1.7. pūjāṃśodayatārānābha sadṛśam aṣṭadvayaṃ śambhave tatbhāgena guṇene dhātunavadhā rudrādhikāṃśena vā hīnā vāpi samānamevamuditaṃ saṃkhyātrayastriṃśatiberāṇāṃ hi śivāṃśamā navaśatā svāyambhuve mānave / śrīsubrahmaṇyagurave namaḥ / hariḥ oṃ //

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Śaivasiddhānta

RE. 20.000. PL.; 51 fols.; 310 x 38 mms.; 8-9 lines; Grantha & Tamil; old but well-preserved; scribe: Deyvaśikhāmaṇibhaṭṭar; origin: Tiruccuḷi, Ramanathapuram Dt. T. Nadu.
Blank folios.: 11b, 20b, 35b, 43b, 51b.

General contents

1. Fol.1A : Śivajñānabodha; 2. 1a-9b : Śivajnānabodha with Tamil meaning; 3. 10a-11a : Prāsādaṣaṭślokī; 4. 12a-13a : Navaratnamālikā; 5. 14a-20a : Prāsādaṣaṭślokī with Tamil meaning; 6. 21a-35a : Vidyāpāda; 7. 36a-43a : Vātulāgama: Tattvabhedapaṭala; 8. 44a-51a : Ṣaḍādhāra.

Four unnumbered folios in the end contain miscellaneous writings such as list of jewels and medicinal items for all types of diseases.

345.1. ŚIVAJÑĀNABODHA

Same as n° 100.2.
This text contains all the 12 sutra-s of the Śivajñānabodha.

Beginning

Fol. 1Aa, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // strīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sa hṛtvaitat sṛjatyasmāt prabhu(r)haraḥ //

End

Fol. 1Ab, 1.5. muktyai prāpya satasteṣāṃ bhajedveṣaṃ śivālayam / evaṃ vidyācchivajñānabodhe śaivārthanirṇayam / 12 / iti śivajñānabodham(ḥ) samāptaḥ // śrītanunāthagurave namaḥ //

345.2. ŚIVAJÑĀNABODHA

with Tamil meaning

Similar to n° **173.18**.

This text has the original Śivajñānabodha in Sanskrit for which there is a word by word meaning in Tamil. The author's name is not given.

Beginning

Fol. 1a, 1.1. vande gajānanaṃ devaṃ vande śaṃkaraputrakam / vande guruvaraṃ śāntaṃ vande siddhivināyakam / strīpunnapuṃsakāditvājjagataḥ kārya ... t ... sti hṛtvaitat sṛjatyasmāt prabhurharaḥ / eṉṟatu / strīpunnapuṃsakāditvāt jagataḥ kāryadarśanāt asti kartā saḥ hṛtvā etat sṛjati asmāt prabhuḥ haraḥ itu padam / strīpunnapuṃsakāditvāt strīpunnapuṃsakādi ākaiyālē...

End

Fol. 9b, 1.2. tirukkōvilaiyum civaṉeṉakkaṇṭu vaḷi(ḻi)paṭakkaṭavaṉeṉṟu koṇṭu śivajñānabodhamāṉa śāstrattiṉālē śaivasiddhāntattiṉuṭaiya nilaimai yippaṭi kūṟiṟṟeṉa vaṟivāṉeṉṟavāru / itu anvayapadapporuḷ / 12 / śivajñānabodhaṃ samāptam //

345.3. PRĀSĀDAṢAṬŚLOKĪ

Same as n° **146.2**.

A verse is added at the end which probably states about the number of verses found in the Siddhāntasārāvali.

Beginning

Fol. 10a, 1.1. gajānanaṃ bhūtagaṇādhi(di)sevitaṃ kapitthajambūphalasārabhakṣitam / umāsutaṃ śokavināśakāraṇaṃ namāmi vighneśvarapādapaṅkajam / mūlāt kuṇḍalinīnivāsabhavanāt padmānmarāḷasvano halmātrakṣaṇarociraṅkura-nibho nābhyantamāste śivaḥ //

End

Fol.11a, 1.3. vijayate kāpyunmanākhyā prabhoriṣṭaśakticatuṣṭaye hataśivaḥ kalpārkakoṭidyutiḥ / 12 / jñānasya pratipādine viracite dvātriṃśatasyordhvataḥ / ekāśītiyutā ḥrdā gaṇanayā karmaṇyadārermuniyogo rāvaṇabāhuyugmagaṇanāyuktā prayuktāssadā āyuṣṣaṣṭimurudragaptagaṇanā siddhāntasārāvali // hariḥ om / śubhamastu //

345.4. NAVARATNAMĀLIKĀ

This text contains eleven verses in praise of the Goddess. Most of the verses are found in the Ambāṣṭaka, BR.I. 1952, pp. 378-79. The text under notice has some more verses.

Beginning

Fol. 12a, 1.1. śyāmāṃ dvinetrāṃ dvibhujāṃ tribhaṅgīṃ savyāpasavyasthitau kuñcitāṅghriṃ / savyotpalāñcārughanastanāḍhyāṃ hastāvalambāṃ parameśvarīṃ tām / paradevatāyai namaḥ / ceṭībhavannikhilaghāṭīkadambavanavāṭiṣu nādapaṭali koṭīracārutarakoṭīmaṇikiraṇakoṭīkarambitapadā pāṭīragandhikucaśāṭīkavitvaparipāṭīmagādhipasutā ghoṭīkulādadhikadhāṭīṃ udāramukhavīṭīrasenutanutām //

End

Fol. 13a, 1.9. cintāmaṇicitaraṇe hantātamaulibirucigantāvilagnabisatantāpsarojabhavato vantāmataṅgamunisantānabhāvabhṛśamantā punātu mahimā // 11 // navaratnamālikai saṃpūrṇam / hariḥ om / śubhamastu / paradevatāyai namaḥ /

345.5. PRĀSĀDAṢAṬŚLOKĪ

with Tamil meaning

Same as n° 329.1.

Beginning

Fol. 14a, 1.1. mūlāt kuṇḍalinīnivāsabhavanāt padmānmarābhu(la)svano-halmātrakṣaṇarociraṅkuranibho nābhyantamāste śivaḥ / ūrdhvantasya vitastilambini pade vedāṅgulaṃ hṛtpadaṃ phulladvahniśikhāprabhā tadupari vyāpnoti medhāplutāḥ // 1 //

End

Fol. 19b, 1.8. adhvākkaḷāṟilum antaraṅga svarūpamāyirukkiṟa āgamarahasyasaṃpradāyapporuḷai piṇḍamākiya dēhaṅkaḻilum aṇḍamākiya brahmāṇḍaṅkaḻilum sañcarikkappaṭāniṉṟa sthāvarajaṅgamādikaḷukkellām sākṣibhūtamāyirukkiṟa inta paramaśivaṉai nityaṃ namāmi / brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ / paro bindu paro nādā parā śakti paraśivaḥ / etāni navatattvāni līyante yatra vastuni //

niṣkalanitta(nṛtta ?) mūrti sahāyam / śrītanunātheśvarāya namaḥ / daiyvaśikhāmaṇisvahastalikhitam //

345.6. VIDYĀPĀDA

This text contains the general details of the Vidyāpāda of the Āgama-s. The number of tattva-s, adhvan-s and related matters that are common to the Vidyāpāda of the Āgama-s are enlisted and explained briefly in Tamil. There is also a brief explanation about the Prāsāda (temple) at the end. On the margin of fol. 21a it is written as "Jñānapādam".

Beginning

Fol. 21a, 1.1. tripadārthajñānanirūpadarśanam / rūpārūpaṃ śivaṃ jñānaṃ pratyakṣamāgamoditam / jñānodaya … sana saṃkṣepeṇa vadāmyaham / jñāna-sāraṃ mahātantraṃ sārātsāraṃ mahodayam / śivajñānāt paraṃ jñānaṃ nāsti vedāntaniścayam / andhakāravad ajñānaṃ jñānaṃ bhānūdaye yathā / ravisannidhimātreṇa sūryakāntaṃ prakāśayet / gurusannidhimātreṇa śiṣyajñānaṃ prakāśayet //

End

Fol. 35a, 1.1. śaraṃ varṣakālantu candrāditya prakāśayet / devaṃ paramaśivañcaiva sūkṣmāt sūkṣmantu tattvam / pañcāṣṭadvādaśaṃ proktaṃ ṣoḍaśā-kalameva ca / dhyānam / caturaśraprāsādam ūrdhvantu gurubodhakam / iti prāsādalakṣaṇaṃ samāptaḥ(m) // hariḥ om / śrīgurubhyo namaḥ //

345.7. VĀTULĀGAMA

Tattvabhedapaṭala

This text contains the very first chapter called Tattvabhedapaṭala of the Vātulāgama. It is the same as the printed edn. CP. 1912. On the margin of fol. 36a, it is written as "Vatule tattvabhedasāram".

Beginning

Fol. 36 (1)a, 1.1. kailāsaśikhare ramye nānāratnopaśobhite / nānādrumalatākīrṇe nānāpuṣpopaśobhite / tatra siṃhāsanāsīnaṃ śrīkaṇṭhaṃ tridaśeśvaram / praṇamya caraṇau tasya skando vacanamabravīt / deva deva jagannātha sarvajña tripurāntaka / sthityutpattilayesāna praṇatārtihara prabho //

End

Fol. 43 (8)a, 1.4. śaktibhedaviśeṣeṇa samāsāt parikīrtitaḥ / śivādi ca maheśāntaṃ ekatriṃśat prakīrtitam / yo vetti tattvabhedaṃ hi sa pūjāsthāpanārhakaḥ / evaṃ trimūrtibhedantu samāsāt parikīrtitaḥ / tattvabhedaṃ saṃgrahassamāptaḥ // śrītanunāthagurave namaḥ / daiyvaśikhāmaṇisvahastalikhitām //

345.8. ṢAḌĀDHĀRA

This text deals with the topics relevant to Śaivayoga like the six cakra-s, nāḍī-s, meditation, etc. It does not seem to be a original work but only a brief manual for reference. The text is full of Tamil explanations and seems to be incomplete.

Beginning

Fol. 44a, 1.1. ādhārastu caturdalo'ruṇarucirvāsāntavarṇāśrayam / svādhiṣṭhānamanekavidyutanibhaṃ bālāntaṣaṭvakrakam / ratnābhaṃ maṇipūrakaṃ daśadalaṃ ḍādyaṃ phakārāntakaṃ vakraidvādaśabhisvanāhatapurihemākaṭhāntānvitā / mātrābhirdalaṣoḍaśai(r) viśadarujyotirviśuddhyāmbujam //

End

Fol. 51 (8)a, 1.1. cakre yathā bhramati lūticaḥ / cakreṇānena deho'yaṃ vṛddhitassamavartate / kuṇḍalīparitastasmādaṣṭadhaḥ kuṇḍalīkṛtā / aṣṭaprakṛtirampāsā suptā sarvaṃ samākṛtiḥ / kandanābheradhorandhre nidhāya sāvaphalā dṛḍham / sannimūrdhvamarunyārgān (?) / pucchena svamukhaṃ tathā / brahmarandhrañca saṃveṣṭyā(a) pṛṣṭhasthāsanahe sthitā //

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Nāmāvalis-s

RE. 20.002. PL.; 13 fols.; 338 x 30 mms.; 4-5 lines; worm-eaten and injured;. Grantha and Tamil; origin: Tiruccuḻi.
Blank fols.: 8b and 13b.

General contents

1. Fol. 1-6 : Phaṇimālā; 2. 7a-8a : Subrahmaṇyāṣṭottaraśatanāmāvali; 3. 10 : Subrahmaṇyāṣṭottaraśatanāmastotra; 4. 12a-13a : Devyaṣṭottaraśatanāmāvalī.

346.1. PHAṆIMĀLĀ

Similar to n° 338.1.

See note for n° 46.2. for the nature of Phaṇimālā. A few Tamil words are used in this text and are written in the Grantha script.

Beginning

Fol. 1a, 1.1. avanatasuragaṇavigalitacaraṇaṃ ghaṭatatavigalitamadajalamuditam / vikasitakararuhakaratalakamalaṃ praṇamata śivasutagaṇapatirabhayam //

End

Fol. 6b, 1.1. antarmaṇṭapaantarhāramadhyahāramahāmadhyādipañcaprākāraṅ-gaḷaiyum uḍaittāya dvāraśāladvāraśobhadvāraharmyadvāraprāsādadvāragopura bhedayuktaṅgaḷayuṃ uḍaiyattāyavarute sabrahmamāvate / ivuḍayār kalyā(ṇa)sundarassvāmikovil vṛsāśrīmātra ...

346.2. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 27.5.
This contains the names of Subrahmaṇya from 67th to 99th name. Eight more names are found in this text at the end which are not traceable to any other text.It is written in 2-3 columns.

Beginning

Fol. 7a, (col.1), 1.1. oṃ mahāmāyine namaḥ / oṃ kaivalyāya namaḥ / ka(ā)lātmajāya namaḥ / oṃ viśvayonaye namaḥ / oṃ ameyātmane namaḥ / oṃ tejonidhaye namaḥ //

End

Fol. 8a, (col.1), 1.1. oṃ dakṣātītarasāya namaḥ / oṃ parasmai namaḥ / oṃ sarveśvarāya namaḥ / oṃ lokagurave namaḥ / oṃ surāsuramardanāya namaḥ / oṃ subrahmaṇyarūpāya namaḥ / subrahmaṇya aṣṭottaraśataṃ sampūrṇam // hariḥ oṃ / śubhamastu //

346.3. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMASTOTRA

Same as n° 162.8.
This text contains 12 śloka-s only and is incomplete.

Beginning

Fol. 10a, 1.1. skando gughaḥ ṣaṇmukhaśca phālanetrasutaḥ prabhuḥ / piṅgalaḥ (kṛttikāsūnuḥ śikhidviṣaḍbhujaḥ) / dviṣaṇṇetraḥ śaktidharaḥ piśitāśanabhañjanaḥ / tārakāsurasaṃhārīrakṣobalavimardanaḥ//

End

Fol. 10b, 1.5. (pul)lindakanyābharta(ā) mahāsārasvato'vyayaḥ / āśritākhiladātā ca coraghno (roganāśanaḥ) / (anantamūrtiḥ) ānandaḥ śikhaṇḍīkṛtaketanaḥ / ḍambhaḥ paramaḍambhaśca maha(ā)ḍambho (vṛṣākapiḥ)//

346.4. DEVYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Devī. The beginning portion is lost. The ending portion is in a way similar to n° 108.3. There are many scribal errors in this text. Writing is in 2-3 columns.

Beginning

Fol. 12a, (col.1), 1.1. oṃ yoginda(ya)i namaḥ / oṃ catmāruḷadine(?) namaḥ / oṃ sukhāsinī (nyai) namaḥ / oṃ kaḷanyai(kālyai) namah / oṃ durgāyī(yai) namah //

End

Fol. 13a, (col.1), 1.1. īśvaryai namah / kāmapañcariyai namaḥ / caturbhujāyai namaḥ / ...lokāyī (ai) (hṛllekhāyai) namaḥ / parameśvariyai namaḥ / trailokya-janani(n)yai namaḥ / śrīdevyai namaḥ / śivanāyaki(k)yai namaḥ // hariḥ oṃ / śubhamastu / devī aṣṭottaraśataṃ sampūrṇam //

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Manuals

RE. 20.004. PL.; 63 fols.; 213 x 40 mms.; 9-10 lines; Grantha; very old and higly damaged; some leaves have lost the portions; scribe : Aḷakiya-sundaram, son of Dakṣiṇāmūrtiguru, resident of Bilvavana.
Origin: Tirucculi.
Blank Folios: 22b, 23.

General contents

1. Fols.1a-22a : Dīkṣānukramaṇī; 2. 24a-27b : Nityānuṣṭhānavidhi; 3. 28a-63b : Skandotsavavidhi.

The fly-leaf 'a' contains a prayer addressed to Śiva.

347.1. DĪKṢĀNUKRAMAṆĪ

This text cotains the list of rituals to be performed in the order during the various types of dīkṣā. It seems to be a manual for ready reference meant for the priests, with occasional Tamil explanations.

Contents

1. Fols. 1a-3b : Samayadīkṣā; 2. 3b-5a : Viśeṣadīkṣā; 3. 5a-21a : Nirvāṇadīkṣā; 4. 21a-22a : Ācāryābhiṣekavidhi.

Beginning

Fol. 1a, 1.1. saurapūjai / astraprokṣaṇam / toraṇadvārapālārcanam / vighnatrayanirasanam / yāgamaṇḍapapraveśam / astradvārapālavāstunāthārcanam / yāgamaṇḍapapradakṣiṇam / vedikādakṣiṇataḥ yāgamaṇḍapakampyā(kampā)diṣu pṛthivyāditattvārcanam / vitānadarbhamālā aṣṭamaṅgalārcanam //

End

Fol. 22a, 1.4. gururaviśreya ... tapā ... tyāśīrvādam / śiṣyaisaktaṃ sarvavādya ... mā ... tam / dhūpadīpasamāyuktaṃ balikāleṣu ghoṣayet / ācāryamaunamāsthāya upadeśasya mārgataḥ / iti ācāryābhiṣekavidhi(s) samāptā(aḥ) // śrībilvavanavāsine dakṣiṇāmūrtiguruputran aḷakiyasundaram svahastalikhitam //

347.2. NITYĀNUṢṬHĀNAVIDHI

Similar to n° 118.39.

This text deals with the Sandhyāvandana ritual which is part of the daily routine. The text is similar to the same found in the Kriyākramadyotikā, SIAA edn. pp. 16-32. The beginning of the text is abrupt.

Beginning

Fol. 24a, 1.1. paścādastrasandhyāvandanārtham aghoreṇa śirassaṃprokṣya ... maṇḍale śivāstra(ṃ) saṃcintya śivāstrāya vidmahe kalānalāya (kālānalāya ?)) dhīmahi tannaśsa ... yāt / ityañjalitryaṃ dattvā astragāyatrī(ṃ) daśavāramāvartya svāhāntenāstreṇāstreṇa japannivedya tathaiva sandhyāvandanaṃ kuryāt //

End

Fol. 27b, 1.7. iti, hṛ ... prāsādena tīrtham upasa ... tya saṃhitayā sūryamaṇḍalamadhyasthitayā sadāśivādayopasthānaṃ kṛtvā prāsāda ... yathāśakti śatamardhaṃ tadardhaṃ vā daśavāraṃ japtvā nivedayet / uktasandhyākālabhraṃśe ... ndhyāmekavāraṃ japet / ityanuṣṭhānavidhiḥ //

347.3. SKANDOTSAVAVIDHI

Similar to n° 7.6.

This text contains the procedure for the conduct of the festival for Skanda. From the maṅgalaśloka, it appears that the procedure of the festival is the one followed in the temple at Madurai. The text is incomplete ending in the middle of the Skandārcana.

Beginning

Fol. 28a, 1.1. vighnadhvāndha(ta)divānāthaṃ viśvavyāpinamavyayam / vighnarājamahaṃ vande śrīmaddhālāsyavāsinam / vande śaktidharaskandaṃ madhurā-

purivāsinam / mahāvallīṃ devasenāṃ vande skandagaṇānapi / vande padmāsanāsīnaṃ vande padmāsanapriyām / vande bhakteṣṭadāṃ bālāṃ vande devīṃ sarasvatīm / sakalamantraśivāgamapārakaṃ (gaṃ) nikhilakal ... ṣakāṣṭhadavānalam / vidhurakalādharapādasamarcakaṃ madhurānāyakaśaivagurū ... je / atha skandotsavavidhirucyate //

End

Fol. 63 (36), 1.4. oṃ bhuvaṅgāya namaḥ / oṃ pataṅgāya namaḥ / oṃ śaṅkhanidhaye namaḥ / nantaraṃ oṃ padmanidhaye namaḥ / sannidhau mayūrāya namaḥ / dvāra astraṃ vāstubrahmaṇe namaḥ / gaṇapatilakṣmīñcābhyarcya madhye ṣaṇmukhaṃ sadyenāvāhya dakṣiṇavāme oṃ gajāya namaḥ //

348

Bhairavapratiṣṭhā

RE. 20.005. PL.; 7 fols.; 450 x 30 mms.; 5-6 lines; few leaves are moth-eaten and injured; Grantha.
Origin: Tirucculi. Rāmanathapuram Dt. Tamil Nadu.
Scribe: Devaśikhāmaṇibhaṭṭa.

General contents

1. Fol. 1a-6a : Bhairavāgnikāryavidhi; 2. 6 : Bhairavanyāsa; 3. 7 : Bhairavadhyāna.

The outer fly-leaf contains the words bhairavajīrṇoddhāram "The inner fly leaf has the writing: - 'jñānamudrāvinidhū", "bhairavajīrṇoddhāram, sarvasandehajālakaṃ, vedajñānamunīndreṇa dakṣiṇāmūrtimāśraye".

348.1. BHAIRAVĀGNIKĀRYAVIDHI
(Sakalāgamasaṃgraha)

Similar to n° 341.5.

Beginning

Fol. 1a, 1.1. atha bhairavabālasthāpanavidhikramo yathā vimānabālasthāpanamūlaberautsavaberādijīrṇe sati bālasthāpanaṃ kuryāt / prāsādavimānajīrṇe sati tadeva bhairavabimbamūrtikumbhe samyojya mūlabimbe abhiṣecayet / mūla-bimbasthabhairavakumbhe āvāhya dārubimbe citre khaḍge paṭe vā yojayet / prāsādanimnavimānanirmāṇe sati dārusthapaṭasthakhaḍgasthacitrasthabhairavaṃ punaḥ kumbhe samyojya mūlabimbe saṃyojayet //

End

Fol. 6a, 1.1. padena śataṃ hutvā dravyānte vyāhṛtiṃ hutvā jaya śrī (jayādi ?) pūrṇāhutiṃ hutvā antarbalibahirbalinnikṣipya agnikumbhe agniṃ visṛjya brahmādibhyo baliṃ dattvā iti bhairavāgnikāryavidhi(s)samāptaḥ / iti bhairavapratiṣṭhājīrṇoddhārasakalāgamasaṃgrahapaṭalaḥ // śrītanunāthasvāmisahāyam / harī oṃ / śubhamastu / devaśikhāmaṇibhaṭṭar svahastalikhitam //

348.2. BHAIRAVANYĀSA

This text deals with Nyāsa of Bhairava. The treatment is similar to that on pp.11 & 12 of Bhairavapratiṣṭhāvidhi, printed at Kumbakonam 1931.

Beginning

Fol. 6a, 1.5. oṃ bhairavāya namaḥ / mūrdhni oṃ bhīma ... ṃanāya namaḥ / lalāṭe oṃ bhūtaharaṇāya namaḥ / netradvaye oṃ pretavāhanāya namaḥ / kapolau (e) oṃ bhasmāṅgāya namaḥ / nāsāpuṭadvaye oṃ sarvabhūṣaṇāya namaḥ / oṣṭhayoḥ / oṃ anādibhūtāya namaḥ //

End

Fol. 6b, 1.4. oṃ digambarāya namaḥ / nairṛtye / oṃ sarvabhūtasthāya namaḥ / vāyavye / oṃ aṣṭasiddhidāya namah / aiśānye / oṃ khecariṇe namaḥ / ūrdhve / oṃ raudrarūpiṇe namaḥ / pātāle / iti bhairavanyāsaḥ // śubhamastu //

348.3. BHAIRAVADHYĀNA

This text contains four dhyānaśloka-s in honour of Bhairava. This is different from n° 32.9.

Beginning

Fol. 7a, 1.1. vande bālaṃ sphaṭikasadṛśaṃ kuṇḍalollāsivaktraṃ divyākalpairnavamaṇimayaiḥ kiṅkiṇīnūpurādyaiḥ / dīptākāraṃ viśadavadanaṃ suprasannantriṇetraṃ vande devaṃ pardakamaniśaṃ śūlahastandadhānam // 1 //

End

Fol. 7b, 1.1. bhujaṅgamekhalandevamagnivarṇaśiroruham / digambara-kumāreśaṃ pardākhyaṃ mahābalaṃ / khaḍgāṅgamauḷipāśañca śūlañcaiva tathā punaḥ // 3 // yamarūpañca kapālañca varadaṃ bhujagaṃ tathā / ātmavarṇasamopetaṃ sārameyasamanvītam / dhyātvā japet sambhraṣṭam sarvān kāmānavāpnuyāt // 4 //

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Bhadrakāḷīpratiṣṭhā

RE. 20.006. PL.; 27 fols.; 469 x 28 mms.; 5 lines; slightly injured; Grantha.
Owner: Deyvaśikhāmaṇi; origin : Tiruccuḷi.
Blank fols.: 2b, 4b, 25a.

General contents

1. Fol. 5b-9a : Saurapūjā; 2. 9b-20 : Rudrayāmala : 1. Mātṛpuṇyāha; 2. Bhadrakāḷīnityapūjā; 3. Aṅgārabali; 4. Kālīpratiṣṭhāvidhi; 3. 21a-25a : Bhadr-kālīpratiṣṭhāvidhi (Kāraṇa) (uttara); 4. 26a-27b : Maṇṭapapūjā.

Fols. 1a, 3a, & 5a mention the texts in this Ms., 1b, 2a, 3b & 4a contain some Nāmāvali-s, and fol.19 contains some directions for offering bali.

349.1. SAURAPŪJĀ

This text contains a very brief treatment of Saurapūjā according to the Vedic rules, Sūryārcana, Sauradhyāna and the fixing of the day and time for doing this.

Beginning

Fol. 5 (1)b, (col.1), 1.1. saurapūjai, toraṇapūjai, oṃ śāntite namaḥ / oṃ bhūti namaḥ / oṃ bala namaḥ / oṃ hāṃ āro namaḥ / oṃ śāntikalā namaḥ / oṃ vidyā namaḥ / oṃ pratiṣṭhā namaḥ / oṃ hāṃ nivṛtti namaḥ //

End

Fol. 9 (5)a, 1.2. pañcamyāṃ vā tṛtīyāyāṃ pakṣayo(ḥ) kumbhayostathā / ekādaśyāṃ paraṃ tīrthaṃ triyamo (triyāme) vātra triyogyakam / bhaumavāre dhvajārohaṇamuttamam / kālīkarmaṇi // śrīgurubhyo namaḥ /

349.2. RUDRAYĀMALA

Rudrayāmala belongs to the Yāmala kind of the Śaiva Āgama texts. See Introduction p.XXIV. Des.Cat.I. (IFI. n° 1). This text contains four chapters with the names, 1. Mātṛpuṇyāha, 2. Bhadrakālīnityapuṇyāha, 3. Aṅgārapūjā & 4. Kālīpratiṣṭhāvidhi. Among these, the first mentioned chapter lays down the method of doing Puṇyāha in connection with the festival held in honour of the seven Mothers. The colophon refers to the source for this as Rudrayāmala. The second mentioned chapter deals with the daily worship of Bhadrakālī. This is found briefly treated in IF.I.T. 489. However, this does not have a colophon mentioning the source. The third text deals with the offering of bali made of the flesh of an animal after baking it. This is to be offered to Kāli. The Rudrayāmala is mentioned at the end as the source. The fourth chapter deals with the installation of Kālī. This is, according to the colophon, part of the Rudrayāmala. The printed edn. of the Rudrayāmala, Yogaratnamālā 7 Varanasi 1980, does not have any of these chapters.

349.2.1. Beginning

Fol. 9 (5)b, 1.1. oṃ asyāṃ puṇyatithau mātṛśāntividhau dhvajārohaṇakarmāṅgaṃ mātṛpuṇyāhaṃ vācayiṣye / oṃ vācyatāṃ / omāpaḥ / oṃ śivāpassantu / oṃ gandhasugandhā pāntu / oṃ sumanassaumanaśyamastu / oṃ kṣatam oṃ akṣatañcā … ṣṭa … ñcāstu //

End

Fol. 10 (b), 1.4. puṇyāhadevatāproktaṃ gaṇānāṃ saptamātaramālikhyadyastha-thaikope pañcāśat śaktayastratā / mātṛpunyāhaśuddyarthamaposūktaṃ praśasyate / aparo sūktañcāṣṭavākyamatharvegham bhaveditam(?) / rudrayāmḷe //

349.2.2. Beginning

Fol. 11 (6)a, 1.1. atha bhadrakālīnityapūjārthaṃ deśiko nityānuṣṭhānakramam ni pratyā bhadrakālī - yāmalā … pādau hastau prakṣālyācamya bhasmaṃ dhṛtvā kūrmāsanādiṣu pūrvābhimukhopaviśya astreṇa karatalakarapṛṣṭhau samśodhya talayorumadhye om hāṃ cāmuṇḍyāsanāya namaḥ / oṃ hrīṃ cāmuṇḍīmūrtaye namaḥ / aṅguṣṭhādiṣu oṃ hroṃ īśānamūrdhne namaḥ / oṃ hreṃ tatpuruṣavaktrāya namaḥ //

End

Fol. 17 (12)b, 1.2. caturdikṣu ca madhye ca / bhūkarṇinyai / jala karṇinyai / vahnikarṇinyai / vāyukarṇinyai / vyomakarṇinyai iti balindattvā / pādau prakṣālya tṛtīyapradakṣiṇamupacāreṇa kuryāt / iti balivini (?) balyante dhūpa-dīpam kuryāt //

349.2.3. Beginning

Fol. 18 (13)a, 1.1. aṅgārabalyarthaṃ somavāre sāyāhne bhadrakālīmabhyarcya vijñāpya mṛtsaṃgrahaṇapūrvamaṅkurārpaṇam kṛtvā cottare īśvarīmabhyarcya kautukaṃ bandhayitvā mūladevīmutsaveśvarīñca naivedyādīn sampūjya prabhāte bhaumavāsare nityānantaraṃ mūladevīmutsaveśvarīñca viśeṣapūjā(a)yā santoṣya yāgaśālāyaṃ maṇḍapārādhanaṃ kṛtvā vedikāṃ kumbhān sampūjya //

End

Fol. 18 (13)b, 1.3. gītavādyādinā rātriśeṣaṃ vyapohya budhavāre nityapūjānte mūladevīmutsaveśvarīñca viśeṣatassampūjya yāgaśālyāṃ yāgakarma pūrvavat kṛtvā yāgaṃ visṛjya cūrṇotsavaṃ kṛtvā nadyādiṣu tīrthavidhānena tīrtham kṛtvālayaṃ praviśet / ityaṅgārabalividhiḥ / rudrayāmaḷe // śubhamastu //

349.2.4.

Beginning

Fol. 20 (15)a, 1.1. kālīpratiṣṭhāṃ vakṣyāmi śubhe kāle śubhe dine / sthaṇḍile śodhayeddevīṃ saṃkalpagaṇapaṃ yajet / mātṛpuṇyāhaṃ kṛtvā devīṃ samprokṣya śāstrataḥ / nayanonmīlanaṃ krtvā sūryasomāgnimantrakaiḥ / paścāt mṛtyuñjayenaiva vaktrādīnānurmucot (?) kramāt //

End

Fol. 20 (15)b, 1.4. prātarmaṇḍapapūjāditarpaṇāntaṃ samācaret / prāyaścittāhutiṃ pūrṇāṃ dattvā yāgaṃ visarjayet / tato devīṃ pratiṣṭhāpya mantranyāsādi kārayet / kumbhābhiṣecanaṃ krtvā yathā devīṃ prapūjayet / iti rudrayāmale pañcasahasratantre kālīpratiṣṭhāvidhāno nāma ekādaśādhyāyaḥ // śrīgurubhyo namah //

349.3. BHADRAKĀLĪPRATIṢṬHĀVIDHI
(Kāraṇa-uttara)

This text lays down the procedure for installing Bhadrakālī. The Kāraṇāgama (uttara) which, according to the colophon, contains this, does not have it in the printed edn. (CP).

Beginning

Fol. 21 (16)a, 1.1. atha vakṣye viśeṣeṇa kāḷīsthāpanam uttamam / sarvaśāntikaraṃ puṇyaṃ rājavijayavardhanam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / … māseṣu kartavyaṃ supakṣe sumuhūrtakam / some tu bhṛguvāre maṅgaḷe tu bṛhaspatī / ṣaṣṭhīñcasaptamī caiva navamī dvādaśī tathā //

End

Fol. 25 (20)a, 1.1. balyāndadyāt viśeṣeṇa dhūpadīpasamanvitam / sumukhaśūlaviścaiva gāndhavīkarāḷakakhaṇḍakīyamadūtikā sarparāmbījvālakeśīmahāpīthaṃ rākṣasā ca praṇāpabham (?) / madyamāṃsabalindadyāt sarvasiddhikaraṃ śubham / iti kāraṇe bhadrakālīpratiṣṭhāvidhi paṭalaḥ // śrīgurubhyo namaḥ / śubhamastu //

349.4. MAṆṬAPAPŪJĀ

This text describes the method of worshipping the maṇṭapa. The Kāraṇa is mentioned in the margin of fol.26a, but this āgama does not contain this treatment. On fol.1, this text is mentioned as Dhvajārohaṇamaṇṭapapūjai.

Beginning

Fol. 26 (21)a, 1.1. sūryakumbhe raviṃ yaṣṭvā pūrvebhyo śāntitoraṇaṃ śūlapakṣeṣu ghoriñca (gauriñca) aghorī sumukhī tathā / gaṅgāñca stambhayośca samarcayet / bhūtiñca toraṇaṃ yāmye śūlapakṣeṣu caṇḍinī / khaṇḍidaṇḍi yajet stambhe … ni(na)rmadā ca sarasvatī //

End

Fol. 27 (22)b, 1.4. rāminyai / kāminyai / bhaumakāminyai / jayāyai / vijayāyai / jayantyai / vijṛmbhin(ṇ)yai / vīrabhadryai / vighneśvaryai / agnikoṇādi / yoginyai / ḍākinyai / kālinyai / nīlakaṇṭhyai / vedikādakṣiṇe / ya ... ryebhyo namaḥ // śubhamastu / gurubhyo namaḥ //

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ŚAIVAPADDDHATI

RE. 20.008, PL.; 11 fols.; 430 x 32 mms.; 7-10 lines.; slightly injured; Grantha.
Origin: Tiruccuḷi.
Blank fols.: 3b, 8b.

General contents

1. 1a-3a : Āṣāḍhapūravidhi; 2. 4a-7b : Vivāhavidhi; 3. 9a-10b : Patañjalistotra; 4. 11 : Aṣṭavidyeśvaradhyāna.

Fol. 8a contains a few lines on Snapana for the idol.

350.1. ĀṢĀḌHAPŪRAVIDHI

This text deals with the observance of a festival called Āṣāḍhapūra, performed in the Āṣāḍha month on the day having Pūrvaphalgunī constellation. The colophon mentions the Svāyambhuvāgama as containing the treatment of the festival. IFI.T. Mss. do not contain this. This is also called Gauryutsava in this text at the beginning.

Beginning

Fol. 1 (35)a, 1.1. atha vakṣye viśeṣeṇa gaurīyāgavidhiṃ śṛṇu / āṣāḍhamāsike caiva pūrakarma samācaret / rāṣṭragrāmanṛpāṇāñca āyuśśrīkīrtivṛddhidam / parvayuktamathotkṛṣṭamaparaṃ madhyamaṃ bhavet / pakṣadvayena samprāpte hyadhikaṃ gṛhya deśikaḥ / evaṃ ṛkṣaṃ gṛhītvā tu taddināt pūrvameva ca / maṅgaḷāṅkurasaṃyuktaṃ pūrvoktena vidhānataḥ / sāyāhne samaye vāpi sānānte ca (?) nivedyake //

End

Fol. 3 (38)a, 1.3. dūrvākṣatam mūrdhni deśe mūlamantramanusmaran / evaṃ nyastvā krameṇaiva tato bhasmāni dāpayet / naivedyādīni sarvāṇi pūrvameva krameṇa tu / sarveṣāṃ bhaktajātīnāṃ mut(d)gam evaṃ pradāpayet / pūrvasthāne niveśyātha stutvā devīṃ praṇamya ca / ācāryaṃ pūjayet tatra vastra-hemāṅgulīyakaih / iti svāyambhuve āṣāḍhapūravidhipaṭalaḥ //

350.2. VIVĀHAVIDHI

This text deals with the procedure for attending to the marriage of Śiva and Pārvatī. The colophon mentions Cintyaviśvasādākhya as containing this treatment but none among the Mss. IFI.T. 7, 8, 100 & 152 contains this treatement. At the end of the Ms. the installation of the idols of the devotees of Śiva is briefly described.

Beginning

Fol. 4 (39)a, 1.1. atha vakṣye viśeṣeṇa vaivāhyavidhirucyate / kevalaṃ sahajaṃ pauṇyaṃ(puṇyaṃ) śaktibhedantridhā bhavet / paunyaṃ manonmanītyuktaṃ gaurī ca sahajaṃ bhavet / śaktibhedaṃ samākhyātaṃ kevalaṃ śambhunā vinā / vaivāhyañca prakartavyaṃ śambhunā kevalaṃ vinā / gaurī manonmanī caiva kalyāṇañca pravakṣyate //

End

Fol. 7 (42)b, l.4. dhvaje'pi vṛṣabhaṃ kuryāt saccotsavaṃ bhavet / nityotsavādisamyuktaṃ pūrṇaṃ kṛtvā tu deśikaḥ / pūrvotsavañca kartavyaṃ darśitannandikeśvara / śivabhaktapratiṣṭhāñca yaḥ kuryāt narapuṅgavaḥ / tasya śrīvijayoktāścirante sāyujyamāpnuyāt / cintyaviśvasādākhye ṣaṭ(sa ?)ṣṭī paṭalaḥ // puṣpāṃbikā yasya mātā pitā śrī tanunāyakaḥ / tasya daiyvaśikhāmaṇye svādhīnaṃ granthameva tat //

350.3. PATAÑJALISTOTRA

Same as n° 32.10. but contains the complete text.

Beginning

Fol. 9 (34)a, 1.1. sadañcitamūdañcitanikuñcitapadam jalajhalañjhalitamañjukaṭakam / patañjalidṛgañjanamanañjanamacañcalapadaṃ jananabhañjanakaram / kadambarucimambaravasaṃ paramambudakambakaviḍambakagalaṃ cidambudhimaṇiṃ budhi(a)hṛdambujaraviṃ varacidambaranaṭaṃ hṛdi bhaja //

End

Fol. 10 (35)b, l.3. akhaṇḍavidhumaṇḍalamukhaṃ ḍamarumaṇḍitakaraṃ kanakamaṇṭapagraham / sugaṇḍatalakuṇḍalitakuṇḍalipamaṇḍalitamaṇḍalapicaṇḍamatulam // mṛkaṇḍusutacaṇḍataradaṇḍadharaluṇṭ(h)anaparaṃ vidhṛtakhaṇḍaparaṣuṃ śikhaṇḍaśaśikhaṇḍamaṇimaṇḍanavaraṃ varacidambaranaṭaṃ hṛdi bhaja // 10 // iti patañjalivyāghrakṛtastotraṃ sampūrṇām //

350.4. AṢṬAVIDYEŚVARADHYĀNA

This text gives the dhyāna śloka-s of eight Vidyeśvara-s who are Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍin. The text is incomplete. This breaks off in the treatment of Śrīkaṇṭha's dhyāna. The names of the eight Vidyeśvara-s are contained in P. 408 of IF.I.T. 46.

Beginning

Fol. 11 (43)a, 1.1. ekavaktraṃ prasannāsyaṃ vedahastaṃ kirīṭinam / abhayaṃ varadopetaṃ śūlaṃ pāśadharānvitam / hemayajñopavītāḍhyaṃ kesaroparisaṃsthitam / anantākhyasvarūpantu sūkṣmarūpamihocyate //

End

Fol. 11 (43)b, 1.6. nīlajīmutasaṅkāśanīlakaṅṭhantriṇetrakam / vyākhyānamudrāsahitaṃ vīṇāpustakatomaram / vau ...

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ŚAIVAṢOḌAŚAKRIYĀ

RE. 20.009. PL.; 22 fols.; 400 x 25 - 375 x 33 mms.; 5-6 lines; Grantha & Tamil; Very old and moth-eaten; Origin : Tirucculi.
Folio 1 contains fragments of a nāmāvali, fol. 2: fragments of a ritual, fol. 3: broken on both sides, fols. 4a-5a: have some writing in Tamil, fol. 5a-7b: fragments of Tiru-ūṭal in Tamil, fol. 6b is blank.

The text of the Śaivaṣoḍaśakriyā is almost similar to n° 229.1. It is incomplete ending abruptly with Vivāhavidhi.

Beginning

Fol. 8a, 1.1. suprabhede / vīrāgamādyanusāreṇa cāturvarṇaśaivānāṃ ṣoḍaśa-kriyā(ṃ) vakṣye / suprabhede / athātassaṃpravakṣyāmi śaivānāṃ ṣoḍaśa-kriyā(m) / śivādhvare ca ye martyā dīkṣāyogyatayā sthitāḥ / teṣāntu ṣoḍaśaṃ proktaṃ śivena paramātmanā //

End

Fol. 22b, 1.4. tatra caturdikṣu paridhīn vinyasya teṣu indrādidikpālakānabhyarcya sruksruvau saṃskṛtya ājyanirīkṣaṇādibhissaṃśodhya tadi (?) hṛtpadme śivamā(vā)hanādibhissaṃpūjya śivāṅgabrahmamantraiḥ pratyekaṃ daśadaśahu ... hutvā agneḥ paścimabhāge khaṭvādyāsanaṃ saṃprakalpya tatra dampatī sam-āhūya sarvālā ... mantre ...

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Pratiṣṭhāvidhi

RE. 20.011. PL.; 40 fols.; 330 x 30 mms.; 7-8 lines; Grantha; old and damaged at the edges; many leaves are broken; two different hand-writing; origin: Tiruccuḻi Blank fols.: 18b, 40b.

General contents

1. Fol.1 - 23 : Pratiṣṭhāvidhi; 2. 24a-40a : (Kāraṇāgama) : - 1. Vāstuśāntividhi; 2. Rakṣoghnavidhi; 3. Praveśabali; 4. Mṛtsaṅgrahaṇavidhi; 5. Aṅkurārpaṇavidhi; 6. Pratisaravidhi; 7. Jalādhivāsavidhi; 8. Nayanonmīlanavidhi.

Fol.1 Aa has some verses from a strotra, 1Ab the list of Kalaśa-s to be kept in various āvaraṇa-s (enclosures) for Sahasrakalaśābhiṣeka. The characteristics of lambakūrca, darbhamālā and others are treated in fol.17a, fol. 17b describes briefly Viṣṭara and Jñānakhaḍga, fol. 24 contains some statements about dāna, the important features of Śivadvija, etc.

352.1. PRATIṢṬHĀVIDHI

Important rituals connected with the installation of an idol are treated here. The topics dealt with are not well arranged. Maṇḍapapūjā, Vedikārcana, Āvāhanamantra, Vardhanī-Āvāhana, Agnikārya and Antarbali are dealt with in this text.

Beginning

Fol. 1a, l.1. yāgamaṇḍapadarbhamālāpatākādhvajavitānata ... toraṇakadalī ... gururvastrādyai(ḥ)svadehamalaṃkṛtya paścāt gomayālepanapuṇyāhasāmānya ... indrāgnoyrmadhye nityavat saurapūjāṃ kṛtvā sūryamūlamantraṃ śataṃ japtvā pādya ... kṛtasaurabhāvanivṛttyarthaṃ pādau hastau prakṣālya. ...

End

Fol. 23b, l.3. oṃ hāṃ nāgo(e)bhya(s)svāhā / oṃ hāṃ nakṣatrebhya(s)svāhā / īśānavahnau nāsibhya (s)svāhā / oṃ hāṃ kṣetrapālāyasvāhā / hariḥ oṃ //

352.2. KĀRAṆĀGAMA

This text contains 8 paṭala-s of the Kāraṇāgama. They are : - 1. Vāstuśāntividhi; 2. Rakṣoghnavidhi. 3. Praveśabali; 4. Mṛtsaṅgrahaṇavidhi; 5. Aṅkurārpaṇavidhi; 6. Pratisaravidhi; 7. Jalādhivāsavidhi and 8. Nayanonmīlanavidhi. The colophons, except the last one mention the Kāraṇāgama as containing these paṭala-s. None of these paṭala-s could be traced to the printed edns. of the Kāraṇāgama (Pūrva and uttara). N° 86.3. treats Praveśabali, the colophon mentioning the Kāraṇāgama as the source but this is not found in the printed edns. of this Āgama. At most, it can be said that these are the summarised versions of these topics based on the Kāraṇāgama.

352.2.1. Beginning

Fol. 25.(1)a, 1.1. bālasthāne sabhāsvaviśvapitre yāgakārye ca śilāsaṅgrahaṇ'pi ca rathārohaṇakāle ca anyeṣu śubhakarmasu vāstuśāntiṃ prakurvīta / śuddhyarthaṃ sarvakarmaṇāṃ tathā vāstuhomārthaṃ devasyāgre maṇṭapam /

End

Fol. 28(4)b, l.1. tat sarvaṃ gomayāliptaṃ puṇyāhaṃ prokṣaṇaṃ kuru vāstupūjāvihīnañca vāstu naśyati ta(t)kṣaṇāt vāstupūjāṃ prakartavyā vāstu vṛddhikarī bhavet / evaṃ yaḥ kurute martyā(as)sa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātanre vāstuśāntividhipaṭalaḥ // śubhamastu //

352.2.2. Beginning

Fol. 28 (4)b, l.3. atha rākṣoghnahomaḥ / athātassampravakṣyāmi rākṣoghnahutamuttamam / grāmādijīrṇakāle ca grāmaśāntyāśca kālake / sthāpane prokṣaṇe caiva pratiṣṭhāsūtsaveṣu ca / bhūparigrahakāle tu karmārambhasya kālake //

End

Fol. 30 (6)a, l.4. pūrṇāhutiṃ tato hutvā rākṣoghnaṃ hutameva ca / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti kāraṇe pratiṣṭhātantre rākṣoghna-vidhipaṭalaḥ //

352.2.3. Beginning

Fol. 30 (6)a, l.6. ataḥ paraṃ pravakṣyāmi praveśabalimuttamam / grāme vā nagare vāpi devayāge … va ca / balidānaṃ prakartavyaṃ tacchṛṇuṣva mahāmune / vāmadakṣiṇakaṃ bhedaṃ vedamārgeṇa sammatam //

End

Fol. 32 (8)b, l.2. śivamantraṃ samuccārya ālayantu praveśayet / puṇyāhaprokṣaṇaṃ kuryāt pañcagavyantu secayet / paścāt karmāvasane ca yathakarma yathākramam / iti kāraṇe pratiṣṭhātantre praveśabalividhipaṭalaḥ //

352.2.4. Beginning

Fol. 33 (9)b, l.4. mṛdamīśvarakāryeṇa gṛhṇīyattvadanujñayā / etat sthānāmṛdo deva gaccha tvaṃ hi yathākramam / balinnivārya taddeśaṃ gomayālepinaṃ kuru / bhūmidevīṃ likhitvā tu kuṅkumena samanvitam / vastreṇa veṣṭayedvidvān sarvābharaṇabhūsitam //

End

Fol. 34 (10)a, l.6. athavā pādagamane sarvālaṅkārasaṃyutam / kuryānmaṅgalavādyaiśca svastisūkṣma(sūkta ?)samanvitam / śanaiḥ pradakṣiṇaṃ kṛtvā praveśaṃ kuru maṇṭape / iti kāraṇe pratiṣṭhātantre mṛtsva(sa)(ṅ)grahaṇavidhipaṭalaḥ // śubhamastu //

352.2.5.

Beginning

Fol. 34 (10)b, l.2. ataḥ paraṃ pravakṣyāmi aṅkurārpaṇamuttamam / utsave snapane caiva sthāpane proksaṇe tathā / aṣṭabandhanakārye ca vimānasthāpane pi vā / sarveṣāmeva kāryāṇām /

End

Fol. 37 (13)a, l.6. bījābhyāñjātā iti saptate / brahmasūktaṃ viṣṇusūktaṃ rudrasūkta(n)tathaiva ca / śrīsūktañcaiva bhūsūktaṃ pañcadurgāmanusmaran sūktañca vāsukīndhyātvā dhūpadīpañca yojayet / paramānt(n?)amapū ... tāmbūlañca pradāpayet / iti kāraṇe pratiṣṭhātantre aṅkurārpaṇavidhipaṭalaḥ //

352.2.6.

Beginning

Fol. 37 (13)b, l.2. athātassampravakṣyāmi vidhiṃ pratisarasya tu / pratiṣṭhā-sūtsave caiva aṣṭabandhana karmaṇi / dīkṣāyāñca viśeṣeṇa kautukaṃ kāraye(d)budhaḥ / śivāgre maṇḍalaṃ kṛtvā caturdroṇaiśca śālibhiḥ / tadardhantaṇḍulairbhūṣya tadardhantu tilairapi / v(l?)ājaiḥ puṣpaiśca darbhaiśca navavastrairalaṃkṛtam //

End

Fol. 38 (14)a, l.5. triyambakaṃ bṛhatsāmamantraiścaiva yathākramam / paramānt-(n?)amapūpañca tāmbūlañca prakalpayet / iti kāraṇe pratiṣṭhātantre pratisaravidhipaṭalaḥ //

352.2.7.

Beginning

Fol. 38 (14)a, l.6. dvādaśajapāsanaṃ lakṣaṇoddhāramaṇṭape nidhāya pūrvaṃ vakṣyamāṇaprakāreṇā lakṣaṇoddhāraṇaṃ vidhāya pararavi (?) saṃsnāpya alaṃkṛtya rathādāvāropya grāmādipradakśiṇaṃ vidhāya jalatīre nidhaye vasthaṇḍilañcitayam //

End

Fol. 38 (15)b, l.2. eṣa te rudrassahasrasvarasikayāta juṣasva ityādikautukaṃ bandhayedṛtrau (?) sa(my)akkāle divāpi vā iti jalādhivāsavidhipaṭalaḥ //

352.2.8. Beginning

Fol. 38 (15)b, l.3. atha nayanonmīlanakarma ucyate / netrayugmayutake tu nayanonmīlanaṃ kuru / sugupte maṇṭape tu ramye gomayenānulepite / pracchannapaṭasaṃyukte sarvālaṅkārasaṃyute //

End

Fol. 40 (16)a, l.2. uccāryamantramācāryaḥ sthapatiṃ karma kārayet / upāṅgadevatānāñca kuryānnayanamokṣaṇam / ālikhya parimāṇantu tattadvarṇaistu tatra vai tadakṣimocanaṃ kuru //

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Vedic texts, rituals and stotra-s

RE. 20.012. PL.; 53 fols.; 388 x 25 mms.; 2-7 lines; much injred and broken;
Grantha. Origin: Tiruccuḻi
Missing fol.: 16.
Blank fols.: 13b, 19b, 41b, 43b, 52b, 53b.

General contents

1. Fol.1a-6a : Puṇyāhavācanādi; 2. 6a-19a : Vaidikasūktāni; 3.20a-31a : Rudram; 4. 32a-43a : Śaiva rituals; 5. 44a-46a : Rauravāgama : Kṛttikādīpāropaṇavidhi; 6. 47a-48a : Aṣṭabhairavakalpa; 7. 48 : Śaṃkarāṣṭaka; 8. 49 : Guhastotra.

Fol. 50 contains some prokṣaṇamantra-s; fol. 51 contains some Vedic mantra-s; 52a contains the śloka beginning with "śuklāmbaradharam"; 53a contains the names of some persons.

353.1. PUṆYĀHAVĀCANĀDI

This text contains the mantra-s for Gaṇapatipūjā, Puṇyāhavācana, Śrīsūkta and others.

Beginning

Fol. 1a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam ... mamau-(o)pāttasamastadurita ... kṣadhāra(kṣayadvārā?) parame ... ātmas (ś)uddhyarthaṃ sarvopakaraṇas(ś)uddhy ... rapūjāṃ kariṣye / gaṇānāṃ tvā gaṇapa ... brahma ... brahmaṇaspate ...

End

Fol. 6a, 1.4. amīvahā vāstoṣpate viśvārūpāṇyāviśan sakhā suśeva edhi naḥ //

353.2. VAIDIKASŪKTĀNI

This text contains Annasūkta, Puruṣasūkta, Rudrasūkta, Viṣṇusūkta, Varuṇasūkta, Durgāsūkta and Pāñcagavya.

Beginning

Fol. 6a, 1.5. ahamasmi prathamajā ṛtasya pūrvaṃ devebhyo aṃrtasya nābhiḥ / vy(y)o māda ... mamāvaha //

End

Fol. 19 (3)a, 1.1. tacchaṃyo rāvṛṇīmahe gātuṃ yajñāya gātuṃ yajñapataye daivīssvastirastu naḥ / svastirmānuṣebhyaḥ ūrdhvañjigātu bheṣajam / śanno astu dvipade śaṃcatuṣpade / oṃ śāntiḥ śāntiḥ śāntiḥ // 5 //

353.3. RUDRAM

Same as n° 48.12.

Beginning

Fol. 20a, 1.1. namaste rudra manyava da(u)to ta iṣave namaḥ / namaste astu dhanvane bāhubhyāmuta te namaḥ / yā ta iṣuśśivatamā śivaṃ babhūva te dhanuḥ / śiva(ā) śaravyā yā tava tayā no rudra mṛḍayā //

End

Fol. 31 (12)a, 1.2. teno mṛḍayantu teyandviṣmo yaśca no dveṣṭi taṃ vo jambhe dadhāmi / 27 / tīrthāni yaśca ṣaṭṃs(ca) / 11 / namaste rudra namo hiraṇyabāhave namassahamānāya nama āvyādhinībhyo namo bhavāya namo jyeṣṭhāya namo dundubhyāya nama iraṇyāya drāpe sahasrāṇyekādaśa / namaste rudra namo bhavāya drāpe sva(sapta) viṃśatiḥ //

353.4. ŚAIVA RITUALS

This text contains brief treatment of Śaiva matters like Bhasma, Rudrākṣa, Mantrotpatti, Bindunādotpatti, Snapanavidhi-s, Śivāṅga, Abhiṣekapramāṇa, Abhiṣekadravyaphala, Abhiṣekalakṣaṇa, Ācāryapratiṣṭhāphala, Śivadvādaśanāmapaṭhanaphala, Ardhodaya, etc.

Beginning

Fol. 32 (1)a, 1.1. māṇikyaṃ ra ... saṅkhyānāṃ vṛkṣāṇāṃ gandhacandanam / puṣpaṃ nīlotpalaṃ śreṣṭhaṃ vastraṃ daivikīstathā / parvatāstu mahāmeru(s)-tīrthaṃgaṅgādiśreṣṭhadam //

End

Fol. 43 (12)a, 1.2. ma ... ṣināsābhyāṃ kaṇṭhe vakṣasi pādayoḥ / pratyekaṃ praṇavākāra mityete ... lakṣaṇam / dhūpannāsāpuṭaṃ caiva dīpannetreṣu vinyaset / mūrdhnādi pādaparyantaṃ nīrājanavidhikramam //

353.5. RAURAVĀGAMA

Kṛttikādīpāropaṇavidhi

This text deals with the fixing of the day for the Kṛttikādīpa and describes how the dīpāropaṇa is to be done. This is printed in IFI. 18.Vol.I where this chapter is stated to be 25th while this text mentions the chapter as 27th. The readings in the text vary slightly from those in the printed edn.

Beginning

Fol. 44 (13)a, 1.1. atha saṃkṣepato vakṣye kṛttikādīpalakṣaṇam / vṛtatarāsupakṣasya kramāttantre prakāśite / sauramāne prakurvīta dīpārohaṇa(ṃ) taṃ vratam / yadi cāndre kurvīta rāṣṭrakṣobhaṃ bhavettataḥ / vṛścike arkagate candre cāgnirkṣagate sati / sampūrṇamāsi vā rātrau kṛttikādīpamācaret / kṛttikārkṣapūrṇañca mandībhūte divākare / parvayukte viyukte vā ukṣalagne sudīpayet //

End

Fol. 46 (15)a, 1.6. āsthānamaṇḍapaṃ gatvā pariveṣaṃ samācaret / prabhūtahaviṣañcaiva pṛthukāṃśca nivedayet / pratisaṃvatsaraṃ hyeya (vaṃ)kāryaṃ vṛddhimicchataḥ / evaṃ kartumaśaktaścet stūpyagre dīpa(ā?)ropaṇam / stūpyabhāve ṣve(tu)vṛkṣeṣu skandhāgre muṣṭidīpakam / bandhayitvā arcayeddevaṃ nānādīpairalankaret (laṅkuryāt) / iti śrīmadrauravatantre dīpāropaṇavidhipaṭalassaptaviṃśatiḥ //

353.6. AṢṬABHAIRAVAKALPA

This text contains eight śloka-s in praise of eight Bhairava-s who are called also by the name Kṣetrapāla. Vide : - GOML. D.10951 which calls this as Kālabhairavāṣṭaka in the colophon.

Beginning

Fol. 47 (1)a, 1.1. śrīnāthaṃ brahmarudraṃ dinakarakiraṇaṃ candrabimbaṃ lalāṭam dhyānāntaṃ divyapīṭhaṃ bahuvidhacaritaṃ sarvamantrādhikāram dhyānaṃ pratyakṣayogaṃ grahagaṇasahitaṃ pāvakaṃ krūradaṃṣṭraṃ nānāraudrā-vatāraṃ mama bhyaku()haraṃ kṣetrapālaṃ namāmi //

End

Fol. 48 (2)a, 1.1. śatrughnaṃ bhītināśaṃ sa … viṣaharaṃ pāvakaṃ roganāśaṃ puṣṭiśrīvardhanīyaṃ bhuvanavaśikharaṃ bhūtavetālanāśaṃ satyaṃ saṃpūrṇa-kāmyagrahagaṇasahitaṃ kṣetrapālāṣṭakāryaṃ bhakti(rya)sya trisandhyākāle japati ta (ca) paṭhet sarvalokābhiyuktam // hariḥ oṃ / sraghdharā vṛttaślokānām / 84 akṣaram / śārdūlavṛttam 176(76 ?) akṣaram //

353.7. ŚAṄKARĀṢṬAKA

Same as n° 98.4.
This is also called Śivaśaṅkarāṣṭaka in n° 65.7.

Beginning

Fol. 48 (2)a, 1.3. atibhīṣaṇa kaṭubhāṣaṇa yamakiṃkara paṭalīkṛtatāḍaṇa paripīḍana maraṇāgamasamaye / umayā saha mama cetasi yamaśāsana nivasan śiva śaṃkara śiva śaṃkara hara me hara duritam //

End

Fol. 48 (2)b, 1.4. … rāvati sukhadāviti yuvayo(ḥ) kṛtahṛdayaṃ śivayormuhu(r)-yuvayo(r)vyūharajanikṛtasukṛtam / iti me hṛdayaṃ bhavabhaya … tava padayośśiva + … d(t ?)am // kalināśana garaḷāśana kamalāsanavinutā(a) kamalāpatinayanārcita kamalākṛticaranā (a) karuṇākara surasevita bhavasāgara haraṇa … + d(t ?)am // hariḥ om //

353.8. GUHASTOTRA

This text contains a stotra in honour of Guha, that is, Subrahmaṇya. This contains six śloka-s each ending in the refrain, "dīne vitanu mayi kāruṇyamaniśam". A copy of this text is available in the Adyar Library, Des.Cat.Vol.II. PM. 2622.

Beginning

Fol. 49 (a), 1.6. tava śrīman mūrte darśanavihīno'hamadhunā tavat (tvat) pādāmbhojaṃ bhavabhayaharaṃ yāmi śaraṇam / atassatyā … javibho guhasvāmin dīne vitanu mayi kāruṇyamaniśam // 1 //

End

Fol. 49b, 1.3. bhavāyānandābdhe śruti … nigṛhya vyāhantaṃ kamalajamaśaktaṃ svayamapi brapāṇatvaṃ (?) śvāmikṣitidharapate deśikaguro guhasvāmin dīne vitanu mayi kāruṇyamaniśam / … trakavimala ṣaḍsvavaktravilasadvā ṣaṭ v(b)āho śaktyāpi daḷitamahākrauñcaśikharin hṛdabjasthāśrīhaḷlagiripate sarvaviduṣāṃ guhasvāmin dī … niśam // 5 // mahāntaṃ kakīdruṃ (?) varada nijamārūḍha diviṣa(ṭ)gaṇānāṃ sarveṣāmabhayadaññīnaca (?) bhajatāṃ valā ... te kanyāramaṇa-bahupuṇyācalapate guhasvāmin dīne vitanu mayi kāruṇyamaniśam // hariḥ om //

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BHAIRAVASAHASRAṄĀMĀVALI

RE. 20.013. PL.; 18 fols.; 347 x 33 mms.; 7-8 lines; Grantha; old but well-preserved; Origin: Tirucculi.
Blank fol.: 18b.

This text contains the 1000 names of Bhairava, a form of Śiva. This is different from the printed Bhairavasahasranāma (Vide Śri Bhairva Upāsanā, New Delhi, pp. 102-120). The Stotra on which this text is based is available in the Adyar Library, Madras. Vide - Stotras II - Des.Cat.No. PH 2752 where the colophon mentions the Bhairavatantra as the source. Writing is on 4 columns.

Beginning

Fol. 1, (col.1), 1.1. bhairavāya namaḥ / bhūtanāthāya namaḥ / bhūtātmane namaḥ / bhūtabhāvanāya namaḥ / bhūtavāsāya namaḥ / bhūtapataye namaḥ / bhūridāya namaḥ / bhūridakṣaṇāya namaḥ / bhūtādhyakṣāya namaḥ //

End

Fol. 18a, (col.2), 1.1. triyambakāya namaḥ / tripurāntakāya namaḥ / sarvābhicāraṇāntakāya namaḥ / parakṛtyaniṣādanāya (niṣūdanāya ?) namaḥ / sarpamāline namaḥ / svarṇākarṣaṇabhairavāya namaḥ / āpadoddhāraṇasvāmine namaḥ / mantrapuṣpāṇi samarpayāmi //

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Stotra-s

RE. 20.014. PL.; 20 fols.; 282 x 30 mms.; 4-7 lines; the edges are damaged and lost; slightly moth-eaten. Grantha; Scribe: Śrī Tanunāthan. Origin: Tiruccuḷi, Ramanāthapuram Dt. T. Nādu.
Blank fols.: 4b, 18b, 20b.

General contents

1. Fol. 1a-4a : Kṛṣṇāṣṭottaraśatanāmāvali; 25a-7a : Śanaiścarāṣṭottaraśatanāmāvali; 3. 8a-10b : Aṇḍābharaṇāṣṭottaraśatanāmāvali; 4. 11 : Śanīśvara(Śanaiścara ?)ṣoḍaśanāmāvali; 5. 12a-18a : Bhūtaśuddhi; 6. 19a-20a : Śivajñāna-bodha.

Fol. 7b contains a stotra in praise of Saturn.

355.1. KṚṢṆĀṢṬOTTARAŚATANĀMĀVALI

Same as n°9.1.
Written in 3 columns.

Beginning

Fol. 1a, (col.1), 1.1. śrīkṛṣṇāya namaḥ / kamalānāthāya namaḥ / vāsudevāya namaḥ / sanātanāya namaḥ / vasudevātmajāya namaḥ / puṇyāya namaḥ / līlāmānuṣavigrahāya namaḥ / śrīvatsakaustubhadharāya namaḥ / yaśodāvatsalāya namaḥ / haraye namaḥ //

End

Fol. 4a, (col.2), 1.1. pannagāśanavāhanāya namaḥ / jalakrīḍāsamāsaktagopīvastrāpahārakāya namaḥ / puṇyaślokāya namaḥ / tīrthapādāya namaḥ / vedavedyāya namaḥ / dayānidhaye namaḥ / sarvatīrthātmakāya namaḥ / parātparāya namaḥ / rukmaṇīsatyabhāmāsametagopālakṛṣṇasvāmine namaḥ //

355.2. ŚANAIŚCARĀṢṬOTTARAŚATANĀMĀVALI

Written in 3-4 columns.
This is complete and differs from the Grantha edn. of the Śāstrasañjīvinī Press, Madras. 1922, Col.1. on fol. 5a contains the names which occur at the end, see fol. 7a, col.2.

Beginning

Fol. 5a, (col.1), 1.1. yamānujāya namaḥ / ūruhastāya namaḥ / utkāraṇāya namaḥ / dhanur(ū)pāya namaḥ / paścimābhimukhapriyāya namaḥ / śanīśvarāya namaḥ / hariḥ oṃ / śubhamastu / śanīśvarāya (śanaiścarāya ?) namaḥ / śāntāya namaḥ / sarvābhiṣṭapradāya namaḥ / sarvadukhavimocanāya namaḥ / sarvajvaranivāraṇāya namaḥ / sarvapīḍānivāraṇāya namaḥ / sarvagrahādhipataye namaḥ /

End

Fol. 7a, (col.1), 1.1. madanāntakāya namaḥ / manmad(th)apriyāya namaḥ / māntriṇe namaḥ / dvādaśābdāya namaḥ / kṣamāya namaḥ / kṣetravarjitāya namaḥ / yamānujāya namaḥ ... śubhamastu / gurubhyo namaḥ / sahāyavallī-sametaśrītanūnāthasvāmi sakāyam //

355.3. AṆḌĀBHARAṆĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Aṇḍeśa, Śiva. This is a rare text. Written in 3 columns.

Beginning

Fol. 8a, (col.1), 1.1. aṇḍābharaṇāya namaḥ / aṇḍajāya namaḥ / aṇḍamāyine namaḥ / aṣṭottarasahasrāṇḍāya namaḥ / aṭāya namaḥ / aṭātkārāya namaḥ / aṃ haṃ kṛtaye namaḥ / aṃ pūjākṣāya namaḥ / uttuṇḍāya namaḥ / utsavāya namaḥ / uttuṇḍadda(?)ṇḍakolāhalāya namaḥ / ugrāya namaḥ / ugralocanāya namaḥ //

End

Fol. 10b, (col.3), 1.1. mahodarāya namaḥ / mahākāyāya namaḥ / mahāmodakapriyāya namaḥ / asurāntakāya namaḥ / astyugrāya namaḥ / gaṇanāthāya namaḥ / kumārapādasevitāya namaḥ / bhūtāgrajāya namaḥ / bhūtakesarāya namaḥ / bhūtapiśācasiṃharūpiṇe namaḥ // śubhamastu //

355.4. ŚANĪŚVARA(ŚANAIŚCARA)ṢOḌAŚANĀMĀVALI

Written in 2 columns.
This text contains 16 names of Saturn.

Beginning

Fol. 11a, (col.2), 1.1. śanīśvara(ṣanaiścara)ṣoḍaśanāma / śanīśvarāya(śanaiścarāya) namaḥ / śāntāya namaḥ / sarvābhīṣṭapradāya namaḥ / sarvāriṣṭanivāraṇāya namaḥ / nīlāmbaradharāya namaḥ //

End

Fol. 11b, (col.2), (?) paścimābhimukhapriyāya namaḥ / śanīśvarāya(śanaiścarāya) namaḥ / hariḥ oṃ // śubhamastu / śrī tanunāthan svahastalikhitam //

355.5. BHŪTAŚUDDHI

Similar to n°165.1.
While the text n° 165.1. is very brief and is written in Maṇipravāla, this text is written in Sanskrit and is exhaustive.

Beginning

Fol. 12a, 1.1. athācamya kūrmāsanādyupaviśya śivakaraṇaṃ kuryāt / tatra pu(rva)vat karanyāsaṃ vidhāya pādāṅguṣṭhadva … dā … pāvā dvast (th)rūpāmūrdhvaṃ brahmavilāntamekarūpāṃ hṛtkarṇādiṣviḍāpiṅgalāsyāṃ … saṃyuktāmadhomukhapakva (padma)ma(u)kulayuktāṃ stutirūpā(ṃ) suṣumnāṃ sadvintu tasyā evāntarbahi … sravatā(a)mṛtadhārāṃ paramavyomarūpiṇīṃ śaktiṃ vibhāvya madhye huṃkārajvalantaṃ sañcintya pū … kumbhakan catuḥ kṛtvā huṃkāre cittaṃ niveśya vāymūrdhva(ṃ) virecayan …

End

Fol. 17b, 1.4. praṇavenāvatīrṇaṃ bhāvayitvā tasmindvādaśāntasthaṃ bījarūpaṃ śivamayamānanaṃ pañcakālena praṇavena mantreṇa pūrakeṇa sṛṣṭyā samānīya jyotirūpaṃ saṃsthāpya vauṣaḍantaśaktimantroccāraṇena kṣubdhaśaktiparisrutabahuḷāmṛtapravāheṇābhiṣiñcet / iti bhūtaśuddhividhissamāptaḥ //

355.6. ŚIVAJÑĀNABODHA

Same as n° 100.2.

Beginning

Fol. 19a, 1.1. gaṇḍasthalapragalitaṃ madavāridhārāgaṇḍabhramaravibhramavilolakarṇaṃ gandharvasiddhasurakinnarasevyamānaṃ gaṅgādharasya tanayaṃ śaraṇa(ṃ)bhajāmi / mātāmarakataśyāmaṃ() mātaṅgīmadaśalinī kaṭākṣe tu kalyāṇi kadambavanavāsini / śrī devyai namaḥ / strīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sa hṛtvaitat sṛjatyasmāt prabhur haraḥ //

End

Fol.20a, 1.4. muktyai prāpya satasteṣāṃ bhajedveṣa(ṃ)śivālayam / evaṃ vidyāt śivā(a)jñānā(a)bodhe śaivārthanirṇayaḥ // 12 // śivajñānabodhassamāptaḥ / śrīgurubhyo namaḥ //

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Stotra-s & Kalpapūjā

RE. 20.015. PL.; 28 fols.; 220 x 30 - 230 x 27 mms.; 6-7 lines; Grantha; old and damaged at many places; Scribe: Deivaśikhāmaṇibhaṭṭar; Origin: Tiruccuḻi.
Missing fols.: 6,7.
Blank folios: 8b, 13b, 28b.

General contents

1. Fol. 2a-7a : Āśīrvāda; 2. 9a-12a : Navarātrikalpa; 3. 14b-19b : Lakṣmīpūjā; 4. 20a-22b : Mīnākṣīstotra; 5. 23a-24b : Bhāskareśāṣṭaka; 6. 25a-26b : Vedāntastotra.

Fol.1 has some miscellaneous verses and it is written 'vacanam' on the margin of 1a. Fol.8a has verses relating to balidāna. Fols.12a-13a have nāmāvali-s. Fol.27 has miscellaneous verses. It is written 'Śrītanunāthasvāmi sahāyam', 'śrimahāgaṇapataye namaḥ' in 28a.

356.1. ĀŚĪRVĀDA

Similar to n° 332.8.
The text contains 13 statements.

Beginning

Fol. 2a, 1.1. svastimantrārthā(ḥ) satyāssaphalāssantuti(tviti) bhavanto mahānto 'nugṛhṇantu / asya devālayasya mahotsavakarmaṇi mantratantranyūnādividhivikrama … ttā … yā … miti bhavanto mahānto'nugṛhṇantu //

End

Fol. 7a, 1.5. koṅkaṇa … rāṣṭrāṅgavaṅgakaliṅga kāṃbodhavividharājyadhānyāsamūhasevyamānasāmrājyalakṣmīvilāso bhūyāstāmiti bhavanto mahānto'nugṛhṇantu / 13 / sarve janā(ḥ) sukhino bhavantu / samastamaṅgalāni bhavantu / śubhamastu //

356.2. NAVARĀTRIKALPA

This text very briefly deals with the procedure of Navarātri worship. The method adopted is not similar to that of Aghoraśivācārya's paddhati as found in the Mahānavamīpūjāvidhi. The text under notice stops with the aṅgapūjā.

Beginning

Fol. 9a, 1.1. atha bhādrapadamāse śuklapakṣe prathamadivase sāyāhne ācāryaḥ snātvā bhasmadhāraṇaṃ kṛtvā devyālayaṃ praviśya kūrmāsanādau uttarābhimukhaṃ praviśya (upaviśya) sakalīkaraṇaṃ sāmānyārghyaṃ saṃkalpya vighneśvaraṃ saṃpūjya puṇyāhaṃ vācayitvā …

End

Fol. 12 (4)a, 1.1. candanarūpiṇyai namaḥ śiraḥ pūjayāmi / śrīmate (śrīmat) mahātripurasundaryai namaḥ sarvāṅgaṃ pūjayāmi / tato lokapālān arcayet // deyvaśikhāmaṇi bhaṭṭar svahastalikhitam //

356.3. LAKṢMĪPŪJĀ

This text contains the Lakṣmīpūjā according to a Kalpa like the previous text. It stops with the arcana of 21 names of Lakṣmī.

Beginning

Fol. 14 (8)b, 1.1. asyāṃ śubhatithau mahālakṣmīdevatāmuddiśya mahālakṣmīdevatāprītyarthaṃ kalpoktara (kalpokta) prakāreṇa mahālakṣmīpūjāṃ kariṣye / iti saṃkalpya vināyakaṃ saṃpūjya puṇyāhaṃ kṛtvā / kalpapūjā //

End

Fol. 19 (13)b, (col.1), 1.1. virājitāyai namaḥ / prāṇanāyakāyai namaḥ / śrīmate mahālakṣmyai namaḥ / iti ekaviṃśati kṛtvā ...

356.4. MĪNĀKṢĪSTOTRA

This text contains 9 verses in praise of Goddess Mīnākṣī, the presiding deity of Madurai. It is not found elsewhere and hence seems to be rare. But the last verse contains the line "śaṃkareṇapraṇītāṃ" by which we may say that the author of the text is Śaṃkara.

Beginning

Fol. 20 (11a), 1.1. vande śaṃkaravāmabhāganilayāṃ vande śukaśyāmalāṃ vande viṣṇuvihendra(Vidhīndra)sevitapadāṃ vande nagendrātmajām / vande hārakirīṭakuṇḍaladharāṃ vande jaganmātṛkāṃ vande sundaramandahāsavadanāṃ vande sumīnākṣinīm // 1 //

End

Fol. 22 (3)b, 1.5. śrīmaddhālāsyasaṃjñe pra(th)itapurapate(ḥ) sundareśasya devyāḥ mīnākṣyākhyā(?) pataisstutimiha mahatā śaṃkareṇa praṇītām / dharmān kāmān labhante sadṛśāṃ sarvasaṃpatsamṛddhiṃ dīrghāyuṣyaṃ suputrān punaravikṛiyāṃ mokṣalakṣmī(ṃ) labhante / mīnākṣīstotraṃ saṃpūrṇam / śubhamastu //

356.5. BHĀSKAREŚĀṢṬAKA

by Dharmantra (Dharmendra)

This stotra is in praise of Śiva with special name Bhāskareśa. Every stanza ends with the refrain "Bhāskareśāya namaśśivāya". The author's name as mentioned in the last verse is Dharmantra which is not clear. The name of the author could be taken as Dharmendra. The text seems to be a rare one as it is not found mentioned elsewhere.

Beginning

Fol. 23 (4)a, 1.2. namastriśūlāya gadādharāya namo'mbikāyāḥ pataye harāya namo mahānāgabhūṣaṇāya śrībhāskareśāya namaśśivāya / 1 / nāgājināmbaradharāya naṭaneśvarāya bhogīndrabaddhamakuṭāya bhayāpahantre / brahmendradevamunibṛndanutāya tubhyaṃ śrībhāskareśāya namaśśivāya //

End

Fol. 24 (5)a, 1.6. sāyujyaṃ pradadau tasya saśiṣyasya ca śaunaka tatkārya ... raṇaṣvā ... nāñcaiva ... māhitāḥ dharmantrena (dharmendreṇa) kṛtaṃ stotraṃ ye paṭhanti dvijottama teṣāmīśvarasānnidhyaṃ bhaviṣyati na saṃśayaḥ //

356.6. VEDĀNTASTOTRA

This text contains fourteen verses which are not found elsewhere. Like the verses of the Nirvāṇaṣaṭka, these verses also have the refrain "Cidānandarūpaḥ śivo'haṃ śivo'ham". On the margin of fol. 25a, it is written as "śaṃkarācāryastotram".

Beginning

Fol. 25 (6)a, 1.1. catuṣpāda ... ktaṃ sarojañca cittaṃ ṣaḍārandaśāraṃ sphuraddvādaśāraṃ daladvandvayuktaṃ sarojaṃ cidevaṃ cidānandarūpaṃ(ḥ) śivo'haṃ / 1 //

End

Fol. 26 (7)b, 1.3. kṛtaṃ sadguro pāda (pa)dmaṃ pramāṇam / cidānandarūpaṃ śivo'haṃ śivo'ham / 14 / na vyāpti na vyāptimidaṃ na kiñcit na cākṣayaṃ vā vinirālayaṃ vā / na śūnyañca kathaṃ vadāmi svarūpatattvaṃ gaganopamo'ham // 1 //

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Utsava & Pūjā

RE. 20.016. PL.; 36 fols.; 291 x 26 mms.; 5-7 lines; highly injured, some leaves are broken; Grantha; Writing is different in fols. 32a-36b.
Blank fol.: 12b.

General contents

1. Fol. 1a-12a : Saṃdhyāvāhana; 2. 13 : Phaṇimālā; 3. 14a-15b : Mṛtsaṃgrahaṇavidhi; 4. 16a-27b : Mahotsavavidhi; 5. 28a-31a : Subrahmaṇyo-paniṣat; 6. 32a-36a : Pārthivaliṅgapūjāvidhi.

Fol.36a & b contain a brief account of brahmatattva.

357.1. SANDHYĀVĀHANA

Similar to n° 92.43.

Beginning

Fol. 1a, 1.1.... brahmāṇaṃ viśatrūn namāmi vilasatsthūlākṣamālādharaṃ ramyais(ḥ)phullamukhā ... jairūpagatai(r)divyaiścaturbandhuraiḥ / pārśvasthaiḥ diviṣaṭga ... ṇa ṛṣivarairīḍyaṃ nandādibhiḥ haṃsārūḍhamanādivedanivahasthā ... rbhughaśaṃvaram //

End

Fol. 12a, 1.1. kramataṭavikaṭakramatavikaṭitaṭe nṛttaṃ gītaṃ bhramaraṃ vānṛttam paramaṃ varaṃ śivam / śuddhasphaṭikaṃ candra … taṃ haradevajaṭāmakuṭam / sadyojātam vāmamaghorantatpuruṣaiśānam tatsadyojātaṃ vāmamaghorantatpuruṣaisānaṃ (āsanam) (?) // hariḥ oṃ / śubhamastu //

357.2. PHAṆIMĀLĀ

Same as n° 338.4. for the beginning portion.

Beginning

Fol. 13a, 1.1. avanatasuragaṇavik(g)alitacaraṇaṃ ghaṭataṭavi(g)kalitamadajalamuditaṃ vikasitakararuhakaratalakamalaṃ praṇamata śivasutagaṇapatirabhayam / sabrahmamāvate saśīmāvate saraḷadrumāvate / sāgatyam āvate / sa naḥ kumāramāśritamāvate / sa nandīśa parvadeśavaraṃpatiśatamakuṭataṭa vipari-śramakarkaśa kandajalam //

End

Fol. 13b, 1.2. śivāya paripūrṇāya śīlāya citaḷāya cit(d)ātmane / cittanāthāya nāthāya tejase brahmaṇe namaḥ / śrīmatśaṃkarasenādhipataye mṛdaṅga-vīṇāveṇuph(p)aṇavā(a?)ta(ā?)ḷakāhaḷabherīmaddalamurajajhallarīśaṅkhapaṭahādyairvādyaiḥbherīnṛṭtagaṇikaiḥ(kābhiḥ) ahamiha saṃghoṣaṇaṃ karomi //

357.3. MṚTSAṄGRAHAṆAVIDHI

Similar to n° 12.2.

Beginning

Fol. 14a, 1.1. tadanu mūladevaṃ sampūjya tāvanikhilārthaprado mahotsavo'yamārabhyate / tatra sannihitena bhavatā bhavitavya(m) / svāmin mahotsavāt kramānugraheṇeti labdhānujño vighneśacaṇḍeśatrisūlān puraskṛtya kundālyāmādāya vādyaghoṣai(s)sahā(a) nadyāṃ vā taṭākamapāgatva (?) (upāgamya) …

End

Fol. 15b, 1.1. tāṃ gandhādibhissampūjya gajādiyāne samāropya vādyaghoṣais-saha grāmapradakṣiṇaṃ kṛtvā prāsādaṃ praviśya tasai (syai)śānyāmudīcyāṃ vā nidhāya / mṛtsaṅgrahaṇavidhiḥ // śubhamastu //

357.4. MAHOTSAVAVIDHI

This text contains the description of celebrating the Mahotsava beginning from Bherītāḍana.

Contents

1. Fol. 16a-22b : Bherītāḍana; 2. 23a-25b : Devatāvāhana; 3. 26a-27b : Padyamālai.

The Padyamālā is in Sanskrit addressed to the deity in the Pāṇḍya country, perhaps the deity at Madurai. Each of the five padya-s of this Padyamālā is in Sanskrit with the final word in Tamil addressed to the deity.

Beginning

Fol. 16a, 1.1. atha guruḥ gomayo(ā)nuliptabhūtale sthaṇḍiladvayaṃ nikṣipya saṅkalpapuṇyāhaṃ kṛtvā pañcagavyaṃ niṣpādya gaṇeśatriśūlamūrtimastreṇa samprokṣya vastragandhamālādibhiralaṅkṛtya dhavajadaṇḍāgre pūrvadakṣiṇapaścimottare bheraṃ ulūkhalamusalabherīṃ sthaṇḍilopari nikṣipya gavyena prokṣya haridrāgandhākṣatairalaṅkṛtyātra daṇḍamūle oṃ haṃ ādhāraśaktaye namaḥ oṃ hāṃ anantāsanāya namaḥ //

End

Fol. 27b, 1.1. sarvadevāvṛtai rājadhānikaiḥ kārttikeyakṛttikotsavavaibhavaiḥ śrīsundareśvaraprāṇanāthaiḥ pāṇḍyavaṃśakuloddhārakaiḥ sakalasāmrājya sarvopasthitasatputrasarvakalyāṇasakalarājādhirājavanditasakalāgamasarvaśāstramantratantraśāśvatabrahmānandarūpavāne // 5 //

357.5. SUBRAHMAṆYOPANIṢAT

This is an unpublished upaniṣad which is rare and is not available elsewhere. There are two other upanisads (1) Skandopaniṣad published in 108 upanisads, and (2) Kumāropaniṣad published at Tiruchendur (which is considered as belonging to Ṛkśākhā), but both are different from this text.

Beginning

Fol. 28 (1)a, 1.1. jagatkāraṇaṃ parabrahmasvarūpaṃ mūladaivaṃ śubham / namaskṛtvā bālabodhanāya prakāśyate / nanu / yato vā imāni bhūtāni jāyante / yena jātāni jīvanti / yat prayantyabhisaṃviśanti tadvijanti (ānāti) (?) vijijñāsasva tadbrahmeti / etādṛśavākyenāpi / aṇoraṇīyān mahato mahīyān ātmā guhāyānnihitāsya jantoḥ / etādṛśavākyenāpi sarveṣāṃ brahmādīnāṃ hṛdayāntarvartata iti śubhasaṃjñatvācca parāśaktyā sametasya sadāśivasya ṣaṭsukṛ sthite ... netrebhyaḥ ṣaḍvidhāni tejāṃsi //

End

Fol. 31 (4)a, 1.1. yogī janma saṃsāraśca bandhanāt oṃ subrahmaṇyāyeti mantropāsakaṃ guhalokaṃ gamiṣyati / brahmaṇyo śambhuputrasya brahmaṇyo / dantisodaraḥ / brahmaṇyo dvādaśākṣañca brahmaṇyo brahmatattvakaḥ / sarvabhūtasthamekatvaṃ etadatharvaṇaśiro yo'dhiyate(yo'dhīte ?) ityupaniṣat //

357.6. PĀRTHIVALIṄGAPŪJĀVIDHI

This text lays down the procedure for worshipping the earthern liṅga. Such liṅga is prepared by mud or sand (Saikataliṅga) just for the personal daily worship and this is discharged at the end of the worship. This is similar to n° 69.8. but distinct from it. This is also different from IFI.T. 4. pp. 585-592. Cures for certain diseases like consumption are stated to result from the worship of this liṅga.

Beginning

Fol. 32 (5)a, 1.1. ... kevalasamiśra ... janaṃ trividhaṃ tathā / śivāgamaistathā śuddhaṃ ye ... ktaṃ ... vat / nigamāgamasammiśraṃ pūjayet dvijasattamān / sāṅgopāṅgañca pratyaṅgaṃ pūjayet trividhāmata ... śaucādisnānajapyāntu sāṅgañceti prakīrtitam / pūjopakaraṇadravyaiḥ upāṅgañceti kīrtitam / mantratantrakriyādhyānaṃ so'haṃ(sāṅgaṃ ?) pratyaṅgamucyate //

End

Fol. 36 (9)a, 1.1. pravāḷaṃ paśuṃ vrścikañca mauktikañca mahīpālaḥ kīrtivā(mā)ṇ kṣīrapūjanam / vendhu (?)m(vaiḍuryaṃ?)vṛddhikarandadhnaḥ jalarogaharaṃ ghṛtam / kṣayaroga ma sarvārtham bāṇaliṅgakam / bāṇaliṅgasamo puṇyam anaupamyaṃ dvijottamaḥ / nāsti liṅga ... nādadanyatpuṇyamapyadhikaṃ kvacit / iti vijñāya yatnena pūjanīyaṃ(ḥ ?) sadāśivaḥ / iti pārthivaliṅgapūjāvidhiḥ //

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Śaiva & Śākta Manuals

RE. 20.017. PL.; 26 fol.; 220-282 x 29-33 mms.; the leaves are of different kinds, some old and some new; almost all the fols. are broken and moth-eaten; Grantha script; many leaves are lost.
Missing fols.: (according to the numbers written in the margin) 17, 18-21, 23, 24, 26-28, 91-98, 100-113, 114-154, 156-181.
Blank fol.: 22b.

General contents

1. Fol.1a-2b : Jyotiṣaviṣaya; 2. 3a-5b : Saptamātṛsthāpana; 3. 6a-11b : Umāyāmala : 1. Mātṛpūjādhikāra; 2. Mātṛdīkṣāvidhi; 3. Kramārcanavidhāna; 4. 12a-14b : Kāmika (uttara) : Śītakumbhavidhi; 5. 15a-17b : Lalitātriśatī; 6. 18 : Śrīkaṇṭhanyāsa; 7. 19 : Mūrtimūrtīśvaranyāsa; 8. 20 : Nakṣatranyāsa; 9. 23a-24b : Śivamahimnastava.

Fol. 21 contains a very brief treatment of Tattvanyāsa and 22 a has a brief statement of the annual festival.

358.1. JYOTIṢAVIṢAYA

Beginning

Fol. 1a, 1.1. yumpati … pako vṛṣabhe ka … stathā mithune toṇḍadeśañca karkaṭe cala … ca pāṇḍyadeśañca kanyāyāntu ḷikeraḷa tulāyāṃ kauladeśañca vṛścike malayastathā cāpo(e) pāñcālasinduśca makare uttarāpathaḥ / kumbhe tu kauśalaścāpi mīne ca yavanastathā //

End

Fol. 2b, 1.5. praḷayastu jagatastu saptamasya / daśamyāmatha saptamyāmamāvāsyāṃ viśeṣataḥ / naro nāmalakasnātolakṣ(?)myagrahatetyathadā akṣau ropi ca nakṣatre kurvītaubudhasomayoḥ / pāraṃ praśaṃsyapi prāṇaṃ krūrakarmaṇi ariṣṭajātakam //

358.2. SAPTAMĀTṚSTHĀPANA

This text deals with the installation of the seven divine mothers Brāhmī and others. As a prelude, the Paiśācadevatā is installed, forming part of Saptamātṛsthāpana. Many leaves are lost in between the fols. thus affecting the continuity of the text.

Beginning

Fol. 3 (90)a, 1.1. … ṇasamplavatplavanantataḥ / darbho - (ja ?) kena sandīpya paryagnikaraṇam / punaḥ / ghṛtaṃ sampūjya dī … na cottarādiṣṭhampūjayet / paiśācāṣṭakāgnau tu dīpenāhutipañcakam //

End

Fol. 5 (114)b, 1.5. lakṣmīñca pūjayedaṣṭādaśasaṃkhyān gaṇān kramāt / astraṃ sāṅgaṃ samāvāhya naivedyādīni dāpayet / samprokṣaya bherīṃ vastreṇa madhye paścimapūrvayoḥ / pārvatīṃ bhāratīṃ lakṣmīṃ vṛttayo śaśi …

358.3. UMĀYĀMALA

This text contains three chapters of the Umāyāmala dealing with Mātṛpūjādhikāra (fols.6a-7a), Mātṛdīkṣāvidhi (fols. 7a-8b), and Kramārcana-vidhāna (fols. 8b-11b) respectively. Umāyāmala belongs to the group of the Śākta texts like Rudrayāmala, Skandayāmala and others. Fols. 6, 7, 8, 9, 10 & 11 bear on their margins, the numbers 155, 156, 182, 183, 184 & 185 written, showing that much of contents of this text are lost. Ch. 3 which begins on fol. 7a (156) commences with the treatment of Pañcācāryalakṣaṇa. Fol.8b,(182) ends with ch. 4. The topic Kramārcana, which begins on fol. 8b, in ch. 5. following ch. 4. as mentioned in the colophon on fol. 8b ends on fol. 11b (185) in which it is stated as ch. 18. in the colophon. The fols. numbered 182 to 185 follow in the regular order disallowing the suggestion that there could be break in between them, so as to explain how ch.18. is mentioned on fol. 11b, while ch.4. is mentioned on fol. 8b. Since the topic Kramārcana continues in these fols. 8b-11b, the mention of ch. 18. on fol. 11b must be incorrect. Agnikārya marks the beginning of the next chapter whatever be its number on fol. 11b. This chapter breaks off at the beginning. This text Umāyāmala, is stated in the colophons, as having more than one lakh of quarters (pāda) having Vidyāpāda and eighty seven procedures enjoined. Fols. 3 to 11 are numbered as 90, 99, 104, 155, 182, 183, 184, & 185. Twenty fols. are found lost in this text Umāyāmala.

358.3.1.

Beginning

Fol. 6 (155)a, 1.1. ste mohān(l) lobhāt pramādataḥ / patanaṃ vṛktabhūta mātrā teṣāṃ mantranna saṃśayaḥ / ātmārthaṃ vā parārthaṃ vā yajeyuḥ pūjāka(o) yaḥ pūjā pratyupajījevena(?) pūjakā pāvakā(o) bhavet / śaivādisamayābhinnaṃ śāntaṃ sarvaprakārataḥ / bhadrakālīparāśakti(ḥ) śākto samayanāthaḥ / vedādisarvasiddhāntapratiṣṭhitārthā doṣaṇī //

Colophons

1. Fol.7a : ityumāyāmaḷe lakṣapādādhike vidyāpīṭhāvatānvite pratiṣṭhātantre saptāśītividhānāṅge mātṛpūjādhikāra(o) dvitiyo'dhyāyaḥ /
2. Fol.8b : ityumāyāmale lakṣapādādhike vidyāpīṭhāvatānvite pratiṣṭhātantre saptāśītividhānāṅge mātṛdīkṣāvidhirnāma caturtho'dhyāyaḥ /
3. Fol.11b : ityumāyāmale lakṣapādāhike vidyāpīthāvatānvite pratiṣṭhātantre saptāśitividhānaṅge kramārcanavidhānannāma aṣṭādaśo' dhyāyaḥ /

End

Fol. 7 (156)a, 1.1. vāstave kāmake kṣetre pīṭhonnohate'pi vā / pratiṣṭhāta (pratiṣṭhitā)ni kāryāṇi nānyotsavapurassaraḥ / pūjakaireva kartavyaṃ nānyamātṛkayañcanā / ityumāyāmale lakṣapādādhike vidyāpīṭhāvatānvite pratiṣṭhātantre saptāśitividhānāṅge mātṛpūjādhikāra (o) dvitiyo'dhyāyaḥ //

358.3.2.

Beginning

Fol. 7 (156)a, 1.6. atha(ta)ḥ paraṃ pravakṣyāmi pañcācāryādi lakṣaṇam / deśikaṃ putrakāmaiśca vassādhakassamayīśvaraḥ / citrante kaga ityetaih(ḥ) pañcācārya(ā)prakīrtitāḥ(?) / deśiko deśakālajño dīkṣākṣāḷitavigrahaḥ //

End

Fol. 8 (182)b, 1.3. sādhakaḥ putrako vāpi samayīkedakestu vā / ye cānye dīkṣitāssarve didh(vidhi)vatpraṇamet sadā / tannirīkṣaṇamātreṇa sarvarakṣā bhaviṣyati / dīkṣaṅgapañcakañcaivamākhyātaṃ tava pārvati / ityumāyāmale lakṣapādādhike vidyāpīṭhā(a)vatānvite pratiṣṭhātantre saptāśīvidhānāṅgeti mātṛdīkṣāvidhi(r)-nāma caturtho'dhyāyaḥ //

358.3.3. Beginning

Fol. 8 (182)b, 1.7. ātmārcanamatho vakṣye śṛṇu tvaṃ acirācca te / sarvadoṣaharaṃ śreṣṭhaṃ sarvābhīṣṭaphalapradam / akālamṛtyumathanam anivāritasiddhidam / bhuktimukti …

End

Fol. 11 (185)b, 1.3. āgnīnāntena kāryantē vakṣye'haṃ śṛṇu suvrata / sarvasiddhikaraṃ śreṣṭhaṃ sarvābhīṣṭaphalodayam / mātṛśaktimaye vahniṃ varcitervamavarcitam / mahormukhena (agnermukhena?) grāṇaganti havirbhāganta mātaraḥ / anagnipūrvakaḥ bhadre na kuryāt manmātṛkārcanam / tasmāt sarveṣṭakāryeṣu mukhyamagnimukhārcinaḥ / kuṇḍaṃ vā sthaṇḍilaṃ vāpi tadvanneharālayaṃ-(tadvahnerālayaṃ?) / bhavet kulaṃ yāmyadikārye …

358.4. KĀMIKA(Uttara)
Śītakumbhavidhi

This text contains the treatment of Śītakumbhavidhi, which is to be performed when there is drought and famine affecting animals also. This is to be done in Vaiśākha month. This is called Vaiśākhamāsaśītakumbhavidhi in the printed text (SIAA) of the Kāmikāgama (Uttara) ch. 15. The deities in the temples are to be given special bath as described in this text which would result in heavy down-pour of rain. The text under description breaks off in Śloka 29a and thus is incomplete.

Beginning

Fol. 12 (1)a, 1.1. atha vakṣye viśeṣeṇa śītakumbhamanukramāt / viśākhaścettu vaiśākhe'vagrahe vā vidhīyate / sarvāriṣṭavināśārthaṃ sarvāśubhanivṛttaye / prāyaścittādikākhye grāmadāhādike nayet / catuṣpādrogasamaye jvaramāryādisambhave //

End

Fol. 14 (3)b, 1.4. dhyātvāmṛtamayam mūlaṃ mañcadvanyauṣadhantataḥ / kuryācchaṅkasvanopetaṃ pratyahañcaivamācaret / nityapūjāvasāne tu naimi …

358.5. LALITĀTRIŚATĪ

Same as n° 47.5.

This text contains the Introduction and the Phalaśruti of the Lalitātriśatī. It does not contain the text of the Lalitātriśatī except for the mention of the opening line of the Triśatī. This text begins with śloka 22b in the introduction and ends with śloka 40b in the Phalaśruti..

Beginning

Fol. 15 (16)a, 1.1. ptiste bhaveddhṛdi / rahasyanāmasāhasrādapi guhyam-idamidum (?) mune / āvaśyakantatopyetallalitāṃ samupāsatām / tadahante pravakṣyāmi lalitāṃ sanuśāsanāt / śrīmatpañcadaśākṣaryāḥ kādivarṇākamā(rṇakrama)mmune / pratha-(ma)viṃśatināmāni kathitāni ghaṭodbhava / āhatya nāmanāntriśatī(?) sarvasampūrtikāriṇī //

End

Fol. 17 (18)b, 1.5. divase divase viprā bhojyā viṃśatisaṅkhyakāḥ / daśabhiḥ pañcabhirvāpi tribhirekena vā dinaih / triṃśacchaṣṭiśataṃ viprāssambhojyā strīśataṃ kramāt / evaṃ yaḥ kurute bhaktyā janma ...

358.6. ŚRĪKAṆṬHANYĀSA

Similar to n° 243.3.

This text deals with Śrīkaṇṭhanyāsa, which forms part of Śivaliṅgapratiṣṭhā-vidhi. Treatment is similar to that found in Aghoraśivācarya's Śivaliṅgapratiṣṭhā-vidhi, printed edn. CP.pp. 342-344. This is incomplete.

Beginning

Fol. 18 (22)a, 1.1. āṃ ananteśavirajābhyānnamaḥ / oṃ iṃ sūkṣmeśaśālmalībhyānnamaḥ / oṃ īṃ mantreśalolākṣibhyānnamaḥ / oṃ uṃ amareśavartulākṣibhyānnamaḥ / oṃ ūṃ dīrgheśadīrghaghoṇābhyānnamaḥ / oṃ ṛṃ bhūbhārabhūteśandīrghābhyānnamaḥ / oṃ ṝṃ atithīśasumukhībhyānnamaḥ //

End

Fol. 18 (22)b, 1.3. ṭaṃ someśakhecarībhyānnamaḥ / oṃ ṭhaṃ lāṅgalīśamañjarībhyānnamaḥ / oṃ ḍaṃ dārukeśarūpiṇībhyānnamaḥ / oṃ ḍhaṃ ardhanārīśvarīvīriṇībhyānnamaḥ / oṃ ṇaṃ umākāntakākodarībhyānnamaḥ / ... ṣāḍhīśapūtanā ...

358.7. MŪRTIMŪRTĪŚVARANYĀSA

This text deals with the nyāsa of the form (mūrti) of God and presiding deity of God.

Beginning

Fol. 19 (25)a, 1.1. kṣmāmūrtyadhipataye śarvāya namaḥ / oṃ hāṃ rūṃ agnimūrtaye namaḥ / oṃ hāṃ rum agnimūrtyā(a)dhipataye paśupataye namaḥ / oṃ hāṃ śūṃ yajamānamūrtaye namaḥ / oṃ hāṃ śūṃ yajamānamūrtydhipataye ugrāya namaḥ / oṃ hāṃ ṣūm arkamūrtaye namaḥ / oṃ hāṃ śūṃ arkamūrtyadhipataye rudrāya namaḥ //

End

Fol. 19 (25)b, 1.5. oṃ hāṃ pūṃ jalamūrtaye namaḥ / oṃ hāṃ pūṃ jalamūrtyadhipāyai cetanāyai namaḥ / oṃ hāṃ yūṃ vāyumūrtaye namaḥ / oṃ hāṃ yūṃ vāyumūrtyadhipāyai balotkaṭāyai namaḥ //

358.8. NAKṢATRARĀŚINYĀSA

This text deals with the nyāsa of Nakṣatra and rāśi.

Beginning

Fol. 20 (29)a, 1.1. phaṃ mūlā + ḥ vāmakaṭyāṃ 4 - baṃ pūrvāṣaḍhā + ḥ / dakṣoru 4 - bhaṃ - uttarāṣāḍhā + maḥ / vāmoru 4 - maṃ śravaṇa + ḥ / dakṣa jānuni 4 //

End

Fol. 20 (29)b, 1.4. kaḍruvarṇāya devadattātmane dhanūrāṣaye namaḥ / vāmakukṣau taṃ 4. karpūravarṇāya dhanañjayātmane makararāśaye namaḥ / + vāmavṛṣane / paṃ 4 aruṇavarṇāya jīvātmane kumbharāśaye namaḥ / vāmajānuni / yaṃ raṃ laṃ ...

358.9. ŚIVAMAHIMNASTAVA

by Puṣpadanta

Same as n° **106.2.**

This text contains śloka-s 8 to 19 of Puṣpadanta's Śivamahimnastava. It begins with the latter half of Śloka-7.

Beginning

Fol. 23 (2)a, 1.1. vaicitryādṛjukuṭilanānāpathajuṣā(m)nṛṇāmeko gamyastvamasi payasāmarṇava iva / 7 / mahokṣaḥ khaṃ khaṭvāṅgaṃ paraśurajinaṃ phaṇinaḥ / kapālañcetiyattava bhasmatantropakaraṇam / surāstāntāmṛddhindadhati hi bhavatbhrūpraṇihitānna hi svātmārāmaṃ viṣayamṛgatṛṣṇā bhramayati // 8 //

End

Fol. 24 (3)b, 1.5. hariste sāhasraṃ kamalabalimādhāya padayo(r)yadekone tasminnijamudaharannetrakamalam / gato bhaktyudrekaḥ pariṇatimasau cakravapuṣā trayāṇāṃ rakṣāyai tripurahara jāgarti jagatām // 19 // kratau supte ...

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Brahmottarakhaṇḍa

RE. 20.018. PL.; 44 fols.; 444 x 31 mms.; 7-11 lines; Slightly damaged; Grantha; Good writing.
Blank fol.: 44b.

This text forms part of the Brahmakhaṇḍa, one of the divisions of the Skandapurāṇa. There are 13 chapters (23 to 35) and the text breaks off in ch. 36.

Contents

1. Fol.1a-4b : Pañcākṣaramahimā (ch. 23); 2. 4b-15a : Śivarātrimahimā (ch. 24 & 25); 3. 15a-16b : Pradakṣiṇamahimā (ch. 26); 4. 16b-21b : Pradoṣamahimā (ch. 27 & 28); 5. 21b-24a : Pradoṣapūjāvidhi (ch. 29); 6. 24a-26b : Śivapūjāmahimā (ch. 30); 7. 26b-34b : Somavāravrata (ch. 31 & 32); 8. 34b-37a : Bhaktabhasmamahimā (ch. 33); 9. 37a-39a : Dharmopadeśa (ch. 34); 10. 39a-41b : Śivakavaca (ch. 35).

Beginning

Fol. 1a, 1.1. ṛṣayaḥ / ākhyātaṃ bhavatā sūta viṣṇormāhātmyam uttamam / sarvapāpaharaṃ puṇyaṃ samāsena śrutañca naḥ / idānīṃ śrotum icchāmo māhātmyaṃ tripuradviṣaḥ / tat bhaktānāñca māhātmyaṃ niśśeṣaṃ pā(pa) haraṃ param / tanmantrāṇāṃ tadvratanāṃ tatprajāyāśca sattama / tatkathāyāśca tat-bhakteḥ prabhāvamanuvarṇaya//

Colophons

1. Fol. 4b : iti śrībrahmottarakhaṇḍe pañcākṣaramahimānuvarṇanaṃ nāma trayoviṃśādhyāyaḥ /
2. Fol. 41b : iti brahmottarakhaṇḍe śivakavacannāma pañcatriṃśo'dhyāyaḥ /

End

Fol. 44a, 1.6. tatrāpaśyat kṛtodvāhaṃ bhadrāyuṣamarindamam / pādayoḥ pattitaṃ premṇā harṣāttaṃ pariṣasvaje / eṣa me prāṇado vīra eṣa śatrunibarhaṇaḥ / ajñāpya jñṣātavaṃśo(a)mmamānandaparākramaḥ / eṣame nṛpa jāmātā candrāṅgadamahābalaḥ / asya vaṃśamathotpattiṃ śrotumicchāmi tattvataḥ //

360

Sakalāgamasaṅgraha

RE. 20.019. PL.; 32 fols.; 315-476 x 33 mms.; 6-7 lines; slightly damaged; Grantha and Tamil; leaves are old and new and different in size; Writing is in more than one hand.
Blank fol.: 32b.

General contents

1. Fol. 3a-21b : Āgamavacanasaṃgraha; 2. 23a-24b : Ṣoḍaśaganapatilakṣaṇa, 3. 25a-27b : Lakṣmīvināyakamantra.

Fols. 1-3 are on Jyotiṣa, 22 recounts in Tamil some event, 28-29, names of the 25 forms of Śiva with a brief description of some among them, 30 an incomplete nāmāvali of nine śakti-s, 31 fixation of time for some ritual, 32a names of some persons.

360.1. ĀGAMAVACANASAṂGRAHA

This text contains the definitions, descriptions and explanations of certain topics that form part of the Śaivāgama. For instance, Śivarātri, Śaṅkhapūjā, Abhiṣeka, Naivedya, Vibhūti, Pradoṣa and others.

Beginning

Fol. 3a, 1.1. pitarastasya tuṣyanti sarve tatkulasambhavāḥ / uparāge vyatīpātacaturdaśyāṣṭamīṣu ca / paurṇamāyāmamāyāñca saṅkrāntau dvādaśīdine / ye'tra snānaṃ prakurvanti mucyante te'ṃhaso' khilāt //

End

Fol. 21b, 1.5. cāturvarṇānāṃ tripuṇḍradhāraṇapramāṇam / dīkṣitastu tripuṇḍre sulakṣaṇañca maheśvara / brāhmaṇānāṃ ṣaḍaṅgulyaṃ nṛpāṇāñcaturaṅgulam / vaiśyānāṃ dvyaṅgulañcaiva śūdrāṇāmekāṅgulam / śūdrāṇāmapi sarveṣāmekāṅgulatripuṇḍrakam / strīṇāntatraiva kurvīta …

360.2. ṢOḌAŚAGAṆAPATILAKṢAṆA

Similar to n° 140.5.

This text gives the list of 16 Gaṇapati-s but the description of them contains Vighneśvara and Nṛtya kinds which are not enumerated and Vijaya, and Maha(ā ?) kinds are left off. Herambagaṇapati is dealt with twice, the śloka-s being different. After the 16th śloka which is supposed to have completed the description, mention is made of Āśugaṇapati with whose description the text breaks off. An almost similar description of the 16 Gaṇapati-s with slight variations in name, order and in enumeration is contained in IFI.T. 503 - pp. 8-12, IFI.T. 288 pp.294-298 has close agreement with the text. Similarly is the case with IFI.T. 112. pp.91-95.

Beginning

Fol. 23a, 1.1. bālaśca bhaktavīraśca śaktiśca dvijapiṅgalā ucciṣṭaraktau kṣipraśca herambo lakṣmīreva ca / vijayo nṛtta ūrdhvaśca mahāharidrānāmakau / ṣoḍaśānāṃ gaṇeśānāṃ nāmaivaṃ parikīrtitaṃ / karasthakadalīcūtapanasekṣupramodakaḥ / bālasūryaprabhaṃ vande devaṃ bālagaṇādhipam // 1 //

End

Fol. 24b, 1.4. herambadaśabāhuñca vadanaṃ hemābhinetratrayam / siṃhārūḍhasra(?)pāśaṭaṇ(ṅ?)kanaka … mapūpaṃ varavāmakaiḥ / āścādābhayadantarūjapavaṭaṃ daṇḍāṅkuśaṃ dakṣiṇe / pañcāsyobhayalakṣaṇyakṣayakaraṃ … herambamīśaṃ bhaje / 16 / āśugaṇapati / gajānanaṃ bhutarūpaṃ pralayāgnisamaprabhaṃ / triṇetraṃ vakradantañca daśa …

360.3. LAKṢMĪVINĀYAKAMANTRA

This text contains the mantra of Lakṣmīgaṇapati and also Ṣaḍakṣara gaṇapatimantra.

Beginning

Fol. 25a, 1.1. asya lakṣmīvināyakamantram(ḥ?) sa ca bījādi caturthyantaṃ saumyamahāgaṇapatiśabdadvayaparapadaṃ sarvajanaṃ me vaśamānaya svāhāntam / asya mantrasyāntaryāmī ṛṣiḥ nicṛt(d) gāyatrīchandaḥ lakṣmīnārāyaṇātmako lakṣmīvināyako devatā / śrīṃ bījam / gaṃ śaktiḥ svāhā / śrāṅgān(m?)ityādikarāngaṇahemābhogehemavaktraḥ karatalakamalaissandayan cakraśaṅkhau dantābhīti ca nāsādhṛtakanakasaṭaṃ padmasaṃsthaṃ triṇetraḥ / vāmāṅgāviṣṭalakṣmyā vidhṛtakamaladoryuktayā dakṣahastāliṅginyā svarṇakāntyāyuta-mahāgaṇapati(ḥ) śrīyuto na(ḥ) śriyai syāt /

End

Fol. 27b, 1.4. kanyābhikāṅksī manasā vicintya yāṃ kanyakāṃ mantravareṇa lājaiḥ / sahasramagnau juhuyāt tadagre tāmeva kanyāṃ labhate cireṇa / ājyāhutinā juhuyāt sahasrakṣīrā iti nāmavirogaśāntyai / dūrvāhutinā juhuyāt trila(tila ?) …

361

Pratiṣṭhā

RE. 20.020. PL.; 7 fols.; 410 x 36 mms.; 5-9 lines; slightly injured; Grantha; some leaves are old and some are new; writing is more than in one hand. The Ms. belongs to Tirucculi in the Ramanathapuram Dt. of Tamil Nadu. The date of the Ms. is given on fol.4b as Siddhārthi Caitra, 32nd day.

General contents

1. Fol.2a-3a : Kāraṇāgama : Īśvaravimānasthāpanavidhi; 2. 3a-4b : Devīpratiṣṭhā; 3.5a-8b : Vāstupūjā.

361.1. KĀRAṆĀGAMA (PŪRVA)

Īśvaravimānasthāpanavidhi

This text deals with the installation of the vimāna in the Śiva temple. It agrees well with the Vimānasthāpanavidhi dealt with in ch.70 of the printed edn.(CP) of the Kāraṇāgama (Pūrva). The printed edn. calls this paṭala as simply Vimānasthāpanavidhi. The text under notice begins with śloka 16b of the printed edn. and is identical with the printed text for the ending portion. It is interesting to note that in the colophon it is mentioned Vināyaka maheśvarasamvāda. Normally it is considered as Prajāpati-Śivasamvāda.

Beginning

Fol. 2a, 1.1. naṃ harmyaṃ kuryāt tenaiva vahninā / prāsādantantunāvekṣya(-veṣṭya?) darbhamālābhirāvṛtam // sthūpādyupānaparyantaṃ navavastraiḥ praveṣṭayet / dukūlapaṭṭavastraiśca kārpāsaiśca vibhūṣayet // vedyūrdhve sthaṇḍilaṃ kṛtvā aṣṭadroṇaiśca śālibhiḥ / pūrve tu raktamālyaiśca dakṣiṇe śvetamālyakaiḥ // apare kṛṣṇamālyiśca saumyāyāṃ pītamālyakaiḥ / tadardhaisthaṇḍilairbhūṣya tadardhaiśca tilairapi //

End

Fol. 3a, 1.5. vardhanyāṃ bījamādāya tat ghaṭe madhyame nyaset / gandhapuṣpādibhiścaivamaśanenaiva pūjayet // tattaddiśi ghaṭān sarvāntattaddīśābhiṣecayet / naivedyaṃ dāpayitvā tu tāmbūlandāpayettataḥ // utsavaṃ kārayet paścāt pūrvoktavidhina saha / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt // iti kāraṇe pratiṣṭhātantre vināyakamaheśvarasaṃvāde īśavimānasthāpanavidhipaṭalaḥ // hariḥ om / śubhamastu //

361.2. DEVĪPRATIṢṬHĀ

This text is called in the colophon as Devīpratiṣṭhā, forming part of the Kāraṇāgama; but the printed text Kāraṇa (uttara) CP. ch. 84. does not contain this text. Besides, the text begins with a glorified description of the Kailāsa mountain with Śiva there attended by Gods and sages. At the request of the latter, Śiva gives a descripiton of the stūpikā (pinnacle) in the shrine of Devī. This is different from n° 241.4. This text does not thus seem to deal with the topic given in the title.

Beginning

Fol. 3a, 1.8. kailāsācalanāmake girivare bṛndārakāṇāṃ gaṇaissaṃsevye munisiddhasaṃsavilasatdhyānālayaiśśobhite / śrīmannāradagītaśabdanibiḍe śrīkaṇṭhaliṅgālaye divyaṃ harmyavaraṃ prabhāditaraviṃprodyatsahasrāṃśukam // tasmin devavinirmite maṇimaye śrīcandrakāntopalastambhaiṣṣoḍaśakairvirājitamahatsiṃhāsanaṃ bhāsvaraṃ / digdantyaṣṭakasaddhṛtaṃ kalimalapradhvaṃsisandarśanāt tasmin parvatakanyayā saha śivastiṣṭhatyakhaṇḍātmakaḥ /

End

Fol. 4b, 1.1. oṃ śrīṃ prasannātmanyai namaḥ / oṃ śrīṃ kopātmanyai namaḥ / oṃ śrīṃ guṇātmanyai namaḥ / oṃ srīṃ komalātmanyai namaḥ / oṃ śrīṃ viṣṭātmyanyai namaḥ / oṃ śrīṃ vikṛtātmanyai namaḥ / oṃ śrīṃ māhātmyanyai namaḥ / ete vai śaktayaḥ proktā āyudhānāṃ daśa kramāt // iti kāraṇe pratiṣṭhātantre devīpratiṣṭhāvidhipaṭalaḥ // hariḥ oṃ / subhamastu / śrī gurubhyo namaḥ / sahāyadāmnīsameta śrī tanunātheśvarasvāmine namaḥ / siddhārthi va caitramāsaṃ 32d /

361.3. VĀSTUPŪJĀ

This text contains a brief treatment of Vāstupūjā. It begins with Puṇyāha. It is incomplete. It seems to be a manual.

Beginning

Fol. 5a, 1.1. puṇyāha eva kurute / oṃ puṇyāhaṃ bhavanto bruvantu / oṃ puṇyāham / svasti na indro vṛddhaśravāḥ / svasti naḥ pūṣā viśvavedāḥ / svasti nastārkṣyo ariṣṭanemiḥ / svasti no bṛhaspatirdadhātu /

End

Fol. 8b, 1.5. pūtanāyai namaḥ / pāparākṣasyai namaḥ / tanmaṇḍalāt bahiḥ pūrvādicaturdikṣu skandāya namaḥ / aryamṇe namaḥ / jambhāya namaḥ / balipiñcakāya namaḥ / ityaṣṭau bāhyadevān sampūjya kṛsarānnaṃ baliṃ nivedya...

362

Pūjā & Dhyāna

RE. 20.021. PL.; 47 fols.; 468 x 40 mms.; 4-6 lines; much damaged and injured; Grantha; origin: Tirucculi, Ramanathapuram Dt. T. Nadu. Owner: Tirumenināthabhattar, son of Devaśikhāmaṇibhaṭṭar.
Blank fols.: 45b & 47b.

General contents

1. Fol. 1a-38a : Kāraṇāgama (Pūrva) : Nityārcanavidhi; 2. 38a-44b : Devatādhyāna; 3. 46-47a : Ṣoḍaśagaṇapatidhyāna.

The first fly leaf contains the name of the owner of the Ms. The next two fly leaves are blank. The fourth fly leaf mentions the Ms. as Vāsanārcanai.

362.1. KĀRAṆĀGAMA (PŪRVA)

Nityārcanavidhi

This text contains the procedure for performing daily worship to Śiva. This matter is dealt with in ch.30 of the Kāraṇāgama (Pūrva) - printed edn. CP. The text agrees with the printed edn. but there is also divergence between the two in the matter of the passages found in one and missing in the other and in the sequential order of the passages. Besides, the text has no colophon.

Beginning

Fol. 1a, 1.1. vakṣye nityārcanaṃ puṇyaṃ śubhadaṃ pāpanāśanam / mahāpātakado(ṣa)ghnaṃ sarvayajñaphalapradam // akāramarcanaṃ proktaṃ rakāraṃ dravyasaṃyutam / naikāramantrasaṃyuktam arcanārcar ... kīrtitam // anyārthañca parārthañca pūjā dvividhamucyate / datte ca guruṇā liṅge sthaṇḍile svayamātmane(i) //

End

Fol. 38a, 1.1. saṃhitāñca tataḥ pūjya gandhapuṣpādibhiḥ kramāt / evaṃ krameṇa vidhivat yajanaṃ cottamaṃ bhavet // haviṣyāntam aśaktaścet dīpāntaṃ vāpi pūjayet / evaṃ tataḥ pūjayennityaṃ sa puṇyāṃ gatimāpnuyāt //

362.2. DEVATĀDHYĀNA

This text contains the śloka-s in honour of the deities, like Dharma, Saptamātaraḥ, Vighneśvara, Jyeṣṭhā, Durgā, Pracaṇḍa, and others.

Beginning

Fol. 38a, 1.2. nadyābhṛttritaṭāke tu sambhūtaḥ śivasātmani / etatpārśve dvipārśve vā tripārśve sthānasaṅkaṭam // yasmin deśopa(va)kāśo'sti tattraivāpi mukhaṃ bhavet / dhvajasthānaṃ vṛṣaṃ pīṭhaṃ dīpaṃ tattraiva yojayet // paurāṇike pauruṣayonadiparvatasaṃyutam / kūpe caiva taṭāke ca sthānantatraiva saṅkaṭe // avayikamalakṣaṇyaṃ pramāṇañcai vayet (?) kramāt / na doṣāya bhave (t?) sarvaṃ tattadāyurbhhaviṣyati //

End

Fol. 44b, 1.2. hitamucyate viṣṇu(ṃ)prati kāraṇantu saubhāgyaṃ hitameva ca / ardharātraṃ samabhyarcya śūdrāṇāṃ hitameva ca / kāmyārthaṃ gauryasaṃvet(?) iti ityete phalamucyate / iti kāraṇe pratiṣṭhātantre ārcanāvidhipaṭalaḥ / 490 hariḥ oṃ / śubhamastu / gurubhyo namaḥ / śrī tanunāthan vāsanārccanai / etuttavan kuṭukkavu sahāyadāmnīsameta śrītanunāthasvāmi sahāyam //

362.3. ṢOḌAŚAGAṆAPATIDHYĀNA

This text contains the dhyānaśloka-s of the 16 kinds of Gaṇapati. The list of Gaṇpati-s, which is given here, differs from that treated in n° 360.2. and is incomplete.

Beginning

Fol. 46a, 1.1. sumukhañcaikadantaśca kapilo gajakarṇakaḥ / lambodaraśca vikaṭo vighnarājo vināyakaḥ // dhūmaketurgaṇādhyakṣo bh(ph)ālacandro gajānanaḥ / vakratuṇḍaḥ śūrpakarṇo heramba(ḥ)skandapūrvajaḥ // ṣoḍaśaitāni nāmāni yaḥ paṭhecchṛṇuyādapi / vidyārambhe vivāhe ca praveśe nirgame tathā //

End

Fol. 46b, 1.4. śaktigaṇapatidhyānam / āliṅgya devīṃ haritaniṣaṇṇāṃ parasparāspṛṣṭa … sandhyāruṇaṃ pāśasṛṇīvahantaṃ bhayāpahaṃ śaktigaṇeśamīḍe // dvijagaṇapatidhyānaṃ / yaḥ pustakā … ṣṭā … ga śrīṃ nirvarṇyamānakarabhūṣaṇaminduvarṇaṃ / stamberamānanacatuṣṭayaśobhamānaṃ taṃ saṃsmareddvijagaṇādhipate sa dhanyaḥ // 6 //

363

Nāmāvali-s

RE. 20.022. PL.; 178 fol.; 347 x 28 mms.; 5-10 lines; very slightly damaged.; Grantha; legible hand; origin: Tirucculi, Ramanathapuram Dt.T. Nadu. (see fol. & fly leaf ca; 39a); Owner: Deyvaśikhāmaṇibhaṭṭar

Missing fols.: 135(131), 163(160)

Blank fols.: 2b, 10b, 35b, 44b, 54b, 70b, 78b, 93b, 94b, 100b, 128b, 143b, 172b, 175b, 177b.

Fols. 40-43 have the nos 36-39 repeated.

General contents

1. Fol. 1Aa-2a : Sarasvatyaṣṭottaraśatanāmāvali; 2. 3a-4b : Sūryāṣṭottaraśatanāmāvali; 3. 5a-7a : Śūlinyaṣṭottaraśatanāmāvali; 4. 8a-10a : Bhairavāṣṭottaraśatanāmāvali; 5. 11a-34b : Śyāmaḷāsahasranāmāvali; 6. 36a- 37b : Śāstraṣṭottaraśatanāmāvali; 7. 38a-39b : Bhadrakālyaṣṭottaraśatanāmāvali; 8. 40a-41b : Bhāskarāṣṭottaraśatanāmāvali; 9. 42a-43b : Naṭeśvarāṣṭottaraśatanāmāvali; 10. 44a : Śivakāmyaṣṭottaraśatanāmāvali; 11. 45a-47b : Bhuvaneśvaryaṣṭottara-śatanāmāvali; 12. 48a-50b : Durgādevyaṣṭottaraśatanāmāvāli; 13. 51a-53b : Bālāṣṭottaraśatanāmāvali; 14.55a-57b : Sudarśanāṣṭottaraśatanāmāvali; 15. 58a-60b : Nṛsiṃhāṣṭottaraśatanāmāvali; 16. 61a-74b : Nṛsiṃhasahasranāmāvali; 17. 75a-77b : Kṛṣṇāṣṭottaraśatanāmāvali; 18. 79a-94a : Viṣṇusahasranāmāvali; 19. 95a-97a : Śanīśvarāṣṭottaraśatanāmāvali; 20. 98a-100b : Aṇḍābharaṇāṣṭottaṣaśatanāmāvali; 21. 100b-101a : Śanīśvaraṣoḍaśanāmāvali; 22. 102a-104a : Subrahmaṇyāṣṭottaraśatanāmāvali; 23. 105a-106a : Somavārārcana; 24 : 106b-108b : Rajarājeśvaryaṣṭottaraśatanāmāvali; 25. 109a-110b : Lakṣmyaṣṭottaraśatanāmāvali; 26 : 111a-128b : Subrahmaṇyasahasranāmāvali; 27. 129a-146a : Subrahmaṇyasahasranāmāvali; 28. 147a-162a : Bhairavasahasranāmāvali; 29. 164a-169b : Subrahmaṇyasahasranāmāvali; 30. 170a-171b : Dakṣiṇāmūrtyaṣṭottaraśatanāmāvali; 31. 173a-174a : Śanīśvarāṣṭottaraśatanāmāvali; 32. 176a-177a : Dakṣiṇāmūrtyaṣṭottaraśatanāmāvali.

Fly-leaves Aa & Bb contain the list of texts contained in this Ms.

363.1. SARASVATYAṢṬOTTARAŚATANĀMĀVALI

Written in 3-4 columns.

This text is different from nos. 5.12; 9.3 & 235.11 and also from the texts in GOML and Adyar.

Beginning

Fol. 1Aa, (col.1), 1.1. oṃ sarasvatyai namaḥ / oṃ umāyai namaḥ / oṃ bhāratyai namaḥ / oṃ bhadrāyai namaḥ / oṃ śarvāṇyai namaḥ / oṃ vijayāyai namaḥ / oṃ jayāyai namaḥ / oṃ śaraṇyai namaḥ / oṃ sarvagatāyai namaḥ / oṃ gauryai namaḥ / oṃ vāmākṣyai namaḥ /

End

Fol. 2a, (col.3), 1.1. oṃ viśvātmikāyai namaḥ / oṃ ṣyāyai namaḥ / oṃ śrīmate mahāsarasvatyai namaḥ / sarasvatyaṣṭottaraśataṃ sampūrṇam / hariḥ oṃ / śubhamastu //

363.2. SŪRYĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 197.22.
Written in 4-5 columns.

Beginning

Fol. 3a, (col.1), 1.1. sūryāya namaḥ / aryamne namaḥ / bhagāya namaḥ / tvaṣṭre namaḥ / pūṣṇe namaḥ /

End

Fol. 4b, (col.5), 1.1. praśāntātmane namaḥ / viśvātmane namaḥ / viśvatomukhāya namaḥ / carācarātmane namaḥ / sūkṣmātmane namaḥ / ... namaḥ / ... vapuruṣa ... tāya namaḥ

363.3. ŚŪLINYAṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Śūlinī, a form of Durgā with a trident in the hand. This text is very rare and is not available in other libraries. Written in 4 cols.

Beginning

Fol. 5a, (col.1), 1.1. oṃ viśveśvaryai namaḥ / viśvarūpāyai namaḥ / viśvavyāpārāyai namaḥ / vardhinyai namaḥ / kalyāṇyai namaḥ / jīvinyai namaḥ / sūkṣmāyai namaḥ / kāmadāyai namaḥ / kamalekṣaṇāyāi namaḥ / trilocanāyai namaḥ /

End

Fol. 7a, (col.4), 1.1. svasti(thi)rāmbujāyai namaḥ / saṅkarṣiṇyai namaḥ / josminyai namaḥ / akhileśvaryai namah / śūlinīdurgāparmeśvaryai namaḥ / śūlinyaṣṭottaraśataṃ saṃpūrṇam / śubhamastu //

363.4. BHAIRAVĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Bhairava. This is the same as GOML. D. 9234 which has this stotra taken from the Rudrayāmala. It agrees with the Ms. in Adayar Library, Stotras II - no. 1281 for the beginning portion. Written in 4 cols.

Beginning

Fol. 8a, (col.1), 1.1. bhairavāya namaḥ / bhūtanāthāya namaḥ / bhūtātmāya namaḥ / bhūtabhāvanāya namaḥ / kṣetrajāya namaḥ / kṣetrapālanāya namaḥ /

End

Fol. 10a, (col.1), kāntine namaḥ / kāmanivāsakṛte namaḥ / sarvasiddhipradāya namaḥ / vidyāya namaḥ / prabhave namaḥ / viṣṇave namaḥ / kṣetrapālāya namaḥ / śribhairavanāthāya namaḥ / bhairavāṣṭottaraśataṃ sampūrṇam //

363.5. ŚYĀMALĀSAHASRANĀMĀVALI

This text, which contains 1008 names of Śyāmalā is almost the same as GOML. D.9211, which is stated to form part of Saubhāgyatantra. Written in 3-4 columns.

Beginning

Fol. 11a, (col.1), 1.1. oṃ saubhāgyalakṣmyai namaḥ / saundaryanidhaye namaḥ / samarasapriyāyai namaḥ / sarvakalyāṇanilayāyai namaḥ / sarveśyai namaḥ / sarvamaṅgaḷāyai namaḥ / sarvavaśyakaryai namaḥ /

End

Fol. 34b, (col.4), 1.1. bhagavatpriyāyai namaḥ / śrīcakranilayāyai namaḥ / devyai namaḥ / śrīvidyāyai namaḥ / śrīpradāyinyai namaḥ / indirāyai namaḥ / jagatīkandalāyai namaḥ / saccidānandakandalyai namaḥ / śrīśyāmalāmbikāyai namaḥ / śyāmalāsahasranāmaṃ sampūrṇam / śrī tanunāthasvāmi sahāyam / daiyvaśikhāmaṇisvahastalikhitam /

363.6. ŚĀSTRAṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.5.
Written in 4 columns.

Beginning

Fol. 36a, (col.1), 1.1. oṃ mahāśāstāya namaḥ / oṃ mahādevāya namaḥ / oṃ mahādevasutāya namaḥ / oṃ suprabhave sudevyā(namaḥ) / oṃ lokakartrāya namaḥ / oṃ lokabhaktāya (bhartre) namaḥ / oṃ kṛpārparāya namaḥ / oṃ trilokarakṣāya namaḥ /

End

Fol. 37b, (col.4), 1.1. oṃ puṣkalāya namaḥ / oṃ pūrṇāsaṃyuktāya namaḥ / oṃ vanamālāya namaḥ / oṃ sadāgataye namaḥ / oṃ mantrapuṣpaṃ samarpayāmi / hariḥ oṃ śubhamastu /

363.7. BHADRAKĀLYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Bhadrakālī. This is a rare text. Written in 2-4 columns.

Beginning

Fol. 38a, (col.1), 1.1. oṃ divyayogine namaḥ / oṃ mahāyogine namaḥ / oṃ siddhayogine namaḥ / oṃ gaṇeśvaryai namaḥ / oṃ dyeta (?) śiye namaḥ / oṃ śākinyai namaḥ / oṃ kālarātryai namaḥ /

End

Fol. 39b, (col.2), 1.1. oṃ palaphalāyiyai namaḥ / oṃ kalākalāyiyai namaḥ / oṃ hrīṃ cāmuṇḍyai namaḥ / oṃ bhadrakāliye namaḥ / mantrapuṣpaṃ samarpayāmi / śrī tanunātheśvarāya namaḥ / hariḥ oṃ / śubhamastu / bhadarakālī aṣṭottaraśataṃ sampūrṇam 108.

363.8. BHĀSKARĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Sūrya under the title Bhāskarāṣṭottaraśatanāmāvali. This is a rare text. Written in 4 cols.

Beginning

Fol. 40 (36)a, (col.1), 1.1. oṃ sūryāya namaḥ / oṃ surapate namaḥ / oṃ devāya namaḥ / oṃ sugaṇyāya namaḥ / oṃ suranāyakāya namaḥ / oṃ uttamottamāya namaḥ /

End

Fol. 41 (37)b, (col.4), 1.1. oṃ nityāya namaḥ / oṃ śāntāya namaḥ / oṃ sakalāya namaḥ / ripu (?) ḷāya namaḥ / oṃ su ... ḷ ... nāthāya namaḥ / oṃ ca ... da ... śādisūktisvarūpāya namaḥ / mantrapuṣpaṃ samarpayāmi / śrītanunātheśvarāya namaḥ / 108 / śubhamastu //

363.9. NAṬEŚVARĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 53.4. which is called Naṭarājāṣṭottaraśatanāmāvali, and n° 162.5. called Cidambarāṣṭottaraśatanāmāvali. Written in 4 columns.

Beginning

Fol. 42 (38)a, (col.1), 1.1. cidambareśvarāya namaḥ / oṃ hemasabheśāya namaḥ / oṃ citśabheśvarāya namaḥ / oṃ cidambarasabhānāthāya namaḥ / oṃ cidambarasabhāpataye namaḥ / oṃ cidambarapurādhīśāya namaḥ / oṃ cidambarasabhānaṭāya namaḥ /

End

Fol. 43 (39)b, (col.4), 1.1. oṃ tripurasamhārāya namaḥ / oṃ naṭeśvarāya namaḥ / cidambareśvara aṣṭottaraśataṃ sampūrṇam // 108 / hariḥ oṃ śubhamastu //

363.10. ŚIVAKĀMYAṢṬOTTARAŚATANĀMĀVALI

This text contains 21 names only out of the 108 names in praise of Goddess Śivakāmī of Chidambaram. This seems to be a rare text. Written in 3 cols.

Beginning

Fol. 44 (40)a, (col.1), 1.1. oṃ mahāmanonmanaśaktyai namaḥ / oṃ śivaśaktyai namaḥ / oṃ japāṅkaryai namaḥ / oṃ icchāśaktyai namaḥ / oṃ kriyāśaktyai namaḥ / oṃ jñānaśaktisvarūpiṇyai namaḥ / oṃ śāntiśakt(a)ye namaḥ /

End

Fol. 44 (40)a, (col.3), 1.2. oṃ śivāyai namaḥ // oṃ sarvāyai namaḥ / oṃ bhuvaneśvaryai namaḥ / oṃ kalyāṇyai namaḥ / oṃ haṃkārakarāśaktyai namaḥ / oṃ parāśaktyai namaḥ /

363.11. BHUVANEŚVARYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Bhuvaneśvarī. This agrees for the beginning portion with GOML. D. 9136 which is called Devyaṣṭottara-śatanāmāvali. For agreement with the beginning portion, see nos.9.1.; 36.10.; 108.3. Written in 2-4 cols.

Beginning

Fol. 45 (41)a, (col.1), 1.1. oṃ umāyai namaḥ / oṃ sammohinyai namaḥ / oṃ devyai namaḥ / oṃ sudāryai namaḥ / oṃ bhuvaneśvaryai namaḥ / oṃ ekākṣaryai namaḥ /

End

Fol. 47 (43)b, (col.2), 1.1. oṃ vajraśaktidharāyai namaḥ / oṃ devyai namaḥ / oṃ śaraṇāgatarakṣiṇyai namaḥ / oṃ parameśvaryai namaḥ / oṃ bhuvaneśvaryai namaḥ / bhuvaneśvari aṣṭottaraśataṃ sampūrṇam / sahāyadyi ... namaḥ / hariḥ oṃ / śubhamastu //

363.12. DURGĀDEVYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Durgā. It differs from the printed edn., Lifco, Madras, Jayamaṅgala stotra Part I pp.73-75, from the Ms. of the Adyar Library and IFI. n° 197.23. Written in 3 cols.

Beginning

Fol. 48 (44)a, (col.1), 1.1. oṃ durgāyai namaḥ / oṃ lakṣmyai namaḥ / oṃ sarasvatyai namaḥ / oṃ mahāgauryai namaḥ / oṃ caṇḍikāyai namaḥ / oṃ pārvatyai namaḥ / oṃ śivāyai namaḥ /

End

Fol. 50 (46)b, (col.1), 1.1. oṃ puṇyai namaḥ / oṃ sarvakarmavaraprasādāyai namaḥ / oṃ himavatputryai namaḥ / oṃ mahārūpāyai namaḥ / oṃ sarvakāmavarapradāyinyai namaḥ / oṃ sarveśvaryai namah / oṃ akhilāṇḍeśvaryai namaḥ / oṃ ahaspataye namaḥ / oṃ sarvapāpaharāyai namaḥ / oṃ durgāparameśvaryai namaḥ / śubhamastu / sahāyadāyine namaḥ /

363.13. BĀLĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Bālā, well-known as Bālātripurasundarī. This has no agreement with the Mss. at Adyar and GOML. Written in 3 cols.

Beginning

Fol. 51 (47)a, (col.1), 1.1. oṃ umāyai namaḥ / oṃ bhavānyai namah / oṃ rudrāṇyai namaḥ / oṃ rāgadveṣanivāriṇyai namaḥ / oṃ śaṃkaryai namaḥ / oṃ carāyai namaḥ / oṃ gauryai namaḥ /

End

Fol. 53 (49)b, (col.3), 1.1. oṃ mūlaśaktyai namaḥ / oṃ mūlamantrasvarūpiṇyai namaḥ / oṃ śrīvidyāyai namaḥ / oṃ śrīmanmātre namaḥ / oṃ śrībālāyai namaḥ / oṃ śrībālāparameśvaryai namaḥ / oṃ śrī sahāyandānyai namaḥ / hariḥ oṃ śubhamastu //

363.14. SUDARŚANĀṢṬOTTARAŚATANĀMĀVALI

This is a rare text and is different from the printed edn. Lifco, Madras. Written in 3 cols.

Beginning

Fol. 55 (51)a, (col.1), 1.1. oṃ śrīmate sudarśanāya namaḥ / koṭisūryaprakāśāya namaḥ / tejorāśaye namaḥ / parameśvarāya namaḥ / paramātbhū (ādbhi) tāya namaḥ / paramākṛtaye namaḥ /

End

Fol. 57 (53)b, (col.2), 1.1. sarvabhutādhārāya namaḥ / sarvalokākṣarāya namaḥ / sarvapraharaṇāya namaḥ / amitatejase namaḥ / śrīmacchakrarājāya namaḥ / bhaktābhīṣṭapradāya namaḥ / tirumēṉināthaṉ svahastalikhitam / śubhamastu / hariḥ oṃ //

363.15. NṚSIṂHĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 109.3.
Written in 3 cols.

Beginning

Fol. 58 (54)a, (col.1), 1.1. oṃ śrīnarasiṃhāya namaḥ / mahāsiṃhāya namaḥ / dīrghasiṃhāya namaḥ / mahābalāya namaḥ / ugrasiṃhāya namaḥ /

End

Fol. 60 (56)b, (col.2), 1.1. varāyanāya namaḥ / lakṣmīnayanacālakāracandrikākaramūrtimataye namaḥ / prapannārtiharāya namaḥ / śrīmate namaḥ / lakṣmīnārāyaṇāya namaḥ / subhamastu / hariḥ oṃ //

363.16. NṚSIṂHASAHASRANĀMĀVALI

This text contains the 1008 names of Nṛsiṃha. It agrees with printed edn. Lifco, Madras which has five more names at the end. According to GOML. D. 8938-8945, this forms part of the Nṛsiṃhapurāṇa, most of which have an ending different from the text under notice. Written in 3-6 cols.

Beginning

Fol. 61 (57)a, (col.1), 1.1. onnamo nārasiṃhāya namaḥ / vajradaṃṣṭrāya namaḥ / vajriṇe namaḥ / vajradehāya namaḥ / vajrāya namaḥ / vajranakhāya namaḥ / vāsudevāya namaḥ / vandyāya namaḥ / varadāya namaḥ / paramātmane namaḥ /

End

Fol. 74 (70)b, (col.2), 1.6. kāladhvajajayadhvajāya namaḥ / agninetrāya namaḥ / amarapriyāya namaḥ / mahānetrāya namaḥ / bhaktavatsalāya namaḥ / dharmanetrāya namaḥ / aruṇākarāya namaḥ / puṇyanetrāya namaḥ / bhaktavatsalāya namaḥ / abhīṣṭadāya namaḥ / hariḥ oṃ / śubhamastu //

363.17. KṚṢṆĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 48.9. The text under notice differs slightly at the end. Written in 3 cols.

Beginning

Fol. 75 (71)a, (col.1), 1.1. śrī kṛṣṇāya namaḥ / kamalānāthāya namaḥ / vāsudevāya namaḥ / sanātanāya namaḥ / vasudevātmajāya namaḥ / puṇyāya namaḥ / līlāmānuṣavigrahāya namah /

End

Fol. 77 (73)b, (col.3), 1.1. jalakrīḍāsamāsaktagopīvastrāpahārakāya namaḥ / puṇyaśyolā (ślokā)ya namaḥ / tīrthapādāya namaḥ / vedavedyāya namaḥ / dayānidhaye namaḥ / sarvatīrthātmakāya namaḥ / parātparāya namaḥ / rukmiṇīsatyabhāmāsameta gopālakṛṣṇasvāmine namaḥ / hariḥ oṃ //

363.18. VIṢṆUSAHASRANĀMĀVALI

Same as n° 109.4. The readings in some names differ from those in the printed versions and some are incorrect. Written in 3-6 cols.

Beginning

Fol. 79 (75)a, (col.1), 1.1. viśvasmai namaḥ / viṣṇave namaḥ / vaṣaṭkārāya namaḥ / bhūtabhavyabhabhaske (prabhave) namaḥ / bhūtate bhūta grabe (?) namaḥ / bhā (a)vāya namaḥ / hutātmane namaḥ / bhūtavāhanāya namaḥ / pūtātmane namaḥ / muktanāṃ paramāgataye namaḥ / avyayāya namaḥ /

End

Fol. 94 (90)a, (col.2), (?)gadādharāya namaḥ / rathāṅgapāṇaye namaḥ / akṣobhyāya namaḥ / sarvapraharaṇāyudhāya namaḥ / śrīmate mahāviṣṇave namaḥ / kalakābde bavṛ (?) navamyām asitapakṣake / viṣṇunāmasahasrañca viprāṇāṃ maṅgaḷaṃ śubhaṃ / śrīnivāsena kṛtaṃ granthaṃ viprāṇāṃ viṣṇu postakam / hariḥ oṃ subhamastu / śrīgurubhyo namaḥ //

363.19. ŚANĪŚVARĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 355.2. This differs from the printed texts (Jayamaṅglastotra IX. pp. 124-126), and Śāstrasañjīvinī press, Madras, 1922 pp.168-175. Written in 3-5 cols.

Fol. 95a, col.1. contains some names which do not point to the beginning of the text.

Beginning

Fol. 95 (91)a, (col.1), 1.1. yamānujāya namaḥ / ūruhastāya namaḥ / utkāraṇāya namaḥ / dhanu(ū) rūpāya namaḥ / paścimābhimukhapriyāya namah / śanīśvarāya namaḥ / hariḥ oṃ / śanīśvarāya namaḥ / śāntāya namaḥ / sarvābhīṣṭapradāya namaḥ /

End

Fol. 97 (93)a, (col.1), 1.1. paścimābhimukhāya namaḥ / dakṣiṇābhimukhāya namaḥ / sarvasampatpradāya namaḥ / śanīśvarāya namaḥ / śubhamastu / gurubhyo namaḥ / sahāyavallīsametaśrī tanunāthasvāmisahāyam /

363.20. AṆḌĀBHARAṆĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 355.3.
Written in 3 to 5 lines

Beginning

Fol. 98 (94)a, (col.1), 1.1. aṇḍābharaṇāya namaḥ / aṇḍajāya namaḥ / aṇḍamāyine namaḥ / aṣṭottarasahasrāṇḍāya namaḥ / āṭāya namaḥ / aṭātkārāya namaḥ /

End

Fol. 100 (96)b, (col.2), atyugrāya namaḥ / gaṇanāthāya namaḥ / kumārapadasevitāya namaḥ / bhūtāgrajāya namaḥ / bhūtakesarāya namaḥ / bhūtapiśācasaṃhāriṇe namaḥ / śrī gurave namaḥ /

363.21. ŚANĪŚVARAṢOḌAŚANĀMĀVALI

This text gives the 16 names of Śanaiścara.
This is a rare text. Written in 1-2 lines.

Beginning

Fol. 100 (96)b, (col.3), 1.1. śanīśvaraṣoḍaśanāma / śaniśvarāya namaḥ / śāntāya namaḥ / sarvābhīṣṭavarapradāya namaḥ / sarvāriṣṭanivāraṇāya namaḥ / nīlāmbaradharāya namaḥ / nīlameghavapuṣe namaḥ /

End

Fol. 101 (97)a, (col.1), 1.1. utsavapriyāya namaḥ / dhanūrupāya namaḥ / paścimābhimukhapriyāya namaḥ / śanīśvarāya namaḥ / hariḥ oṃ / śubhamastu / śrītanunāthan svāsti (svahasta) likhitam //

363.22. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Subrahmaṇya. This agrees with the printed version in the Ṣaḍakṣaramālikāṣṭottaraśatanāmāvali, published by Kadalangudi Natesasastri, Madras 1930. This differs from all orther nāmāvali-s of Subrahmaṇya in Mss. and in print. Written in 3 cols.

Beginning

Fol. 102 (98)a, (col.1), 1.1. śaraṇyāya namaḥ / śarvatanayāya namaḥ / śarvāṇīpriyanandanāya namaḥ / śarakānanasambhūtāya namaḥ / śarvarīśamukhāya namaḥ / śamāya namaḥ / śaṃkarāya namaḥ / śaraṇatrātre namaḥ /

End

Fol. 104 (100)a, (col.2), 1.1. vaśidhyeyāya namaḥ / valitrayavirājitāya namaḥ / vakrālakāya namaḥ / valayadhṛte namaḥ / valatpītāmbarojjvalāya namaḥ / vacorūpāya namaḥ / vacanadāya namaḥ / vaco'tītacaritrakāya namaḥ / varāṅgāya namaḥ / varṣaphaladāya namaḥ / vallīdevīmanoharāya namaḥ / śaravaṇabhavāya namaḥ / hariḥ oṃ / 108 sarī //

363.23. SOMAVĀRĀRCANA

Written in 4-5 cols.

This text contains 103 names of Śiva used in the worship on Mondays. This is specially performed in the month of Kārthika to please Śiva and Gaurī. Here five names seem to be missing as it is stated in the text as 108 names. This text is found in Hālāsyamāhātmya, Skandapurāṇa, Brahmottarakhaṇḍa and also in Kalpamañjarī.

Beginning

Fol. 105 (101)a, (col.1), 1.1. somāya namaḥ / someśvarāya namaḥ / śaṅkarāya namaḥ / śambhave namaḥ / saśiśekharāya namaḥ / nāgābharaṇāya namaḥ / nāgānandadāyine namaḥ / śūline namaḥ /

End

Fol. 106 (102)a, (col.4), 1.1. ślokyāya namaḥ / avasānyāya namaḥ / vanyāya namaḥ / kakṣyāya namaḥ / śravāya namaḥ / avabhīṣṭāya namaḥ / śarmaṇyā namaḥ / barādhine namaḥ / somaskandāya namaḥ / parameśvarāya namaḥ //

363.24. RĀJARĀJEŚVARYAṢṬOTTARAŚATANĀMĀVALI

This contains the 108 names of Rājarājeśvarī, a form of Śakti. This appears to be a rare text. This is stated in the colophon as forming part of the Rudrayāmala where however it is not found in available printed portion. Written in 3 cols.

Beginning

Fol. 106 (102)b, (col.1), 1.1. oṃ hrīṃ śivapriyāyai namaḥ / śivārādhyāyai namaḥ / śiveṣṭāyai namaḥ / śivamaṅgalāyai namaḥ / śivotsavāyai namaḥ / śivarasāyai namaḥ / śivadivyaśikhāmaṇyai namaḥ / śivapūrṇyai namaḥ /

End

Fol. 108 (104)b, (col.1), 1.1. śivetaramahādāpan(n)irmūlāmṛtavarṣiṇyai namaḥ / śivānandasudhāpūrṇāyai namaḥ / śivabhāgyāsthi(ta)candrikāyai namaḥ / śivaśaktyaikalalitāyai namaḥ / śivakrīḍārasojjvalāyai namaḥ / śivasattvaparānandaprakāśānandacidghanāyai namaḥ / śubhamastu / śāntāmbikāyai namaḥ / iti rudrayāmale śaktiprase(de)gaurīśaṃkarasaṃvāde īśvaroditarājarājeśvaryaṣṭottaraśatadivyanāmapratipādite(o)nāma pañcāśatpaṭalaḥ //

363.25. LAKṢMYAṢṬOTTARAŚATANĀMĀVALI

Similar to n° 109.2. and GOML. D. 8872. Written in 3-4 cols.
This contains many scribal errors.

Beginning

Fol. 109 (105)a, (col.1), 1.1. oṃ vivartine namaḥ / sukṛtiye namaḥ / vidyāyai namaḥ / sarvabhūtabhāvanāyai namaḥ / śuddhāyai namaḥ / vibhrayeri namaḥ / śubhāyai namaḥ /

End

Fol. 110 (106)b, (col.4), 1.1. viṣṇuvakṣasthalasthitāyai namaḥ / śriyai namaḥ / viṣṇupatnyai namaḥ / vṛntāsyai namaḥ / nārāyaṇasamāśrayāyai namaḥ / mahālakṣmyai namaḥ / śāntāṃsikāyai namaḥ / śubhamastu / 108 sarī //

363.26. SUBRAHMAṆYASAHASRANĀMĀVALI

Same as n° 5.6.
Written in 3-5 cols.

Beginning

Fol. 111 (107)a, (col.1), 1.1. acintyaśaktaye namaḥ / anaghāya namaḥ / akṣobhyāya namaḥ / aparājitāya namaḥ / anāthavatsalāya namaḥ / amoghāya namaḥ / aśokāya namaḥ / ajarājarāya namaḥ /

End

Fol.128(124)a, col.2. 1.1. kṣamṛghnāya namaḥ / kṣāntidāya namaḥ / kṣamāya namaḥ / kṣitibhūṣāya namaḥ / kṣāḷitāghāya namaḥ / kṣitidharāya namaḥ / kṣīṇasaṃrakṣaṇakṣamāya namaḥ / hariḥ oṃ śubhamastu / śrī-gurubhyo namaḥ //

363.27. SUBRAHMAṆYASAHASRANĀMĀVALI

This text which contains the 1008 names of Subrahmaṇya is a rare text. Written in 3-4 cols.

Beginning

Fol. 129 (125)a, (col.1), 1.1. śaravaṇabhavāya namaḥ / śaravaṇapriyāya namaḥ / śaravaṇa(ā) ravindāya namaḥ / saroruhāya namaḥ / śaravaṇatapase namaḥ / śarvajñānahṛdayāya namaḥ /

End

Fol. 146 (143)a, (col.3), 1.1. vidhānasāmarthyāya namaḥ / śivayogine namaḥ / vallīdevanāyakīsametaśrī-śivasubrahmaṇyāya namaḥ / kumāragurave namaḥ / vallīdevanāyakīsametaśrī- subrahmaṇyamūrtaye namaḥ / hariḥ oṃ / śubhamastu / deyvaśikhāmaṇibhaṭṭar kumāran kalpūrabhaṭṭar yeḻitunapustakam //

363.28. BHAIRAVASAHASRANĀMĀVALI

Same as n° 354.

Written in 4-5 cols.

This text contains the 1008 names of Bhairava. This agrees with the Adyar Library Ms.no. PM. 2752 p. 215(Des.Cat.Stotra-s II). The colophon in this Ms. states that this text forms part of the Bhairavatantra. Akhaṇḍānanda Sivayogī is stated to be the author of the Bhairavasahasranāmāvali. Ref. to No. 2424b. Alphabetical Index-Vol. II Travancore University Library.

Beginning

Fol. 147 (144)a, (col.1), 1.1. bhairavāya namah / bhūtanāthāya namaḥ / bhūtātmane namaḥ / bhūtabhāvanāya namaḥ / bhūtāvāsāya namaḥ / bhūtapataye namaḥ / bhūrudrāya namaḥ / bhūridakṣiṇāya namaḥ /

End

Fol. 162 (159)a, (col.3), 1.1. oṃ triyambakāya namaḥ / oṃ tripurāntakāya namaḥ / oṃ sarvābhicāraṇāntakāya namaḥ / oṃ parakṛtyaniṣūdanāya namaḥ / oṃ sarvamāline namaḥ / oṃ svarṇākarṣaṇabhairavāya namaḥ / oṃ āpadoddharaṇasvāmine namaḥ / mantrapuṣpāṇi samarpayāmi / hariḥ oṃ / subhamastu //

363.29. SUBRAHMAṆYASAHASRANĀMĀVALI

Same as n° 5.6.

This is incomplete and contains upto 339th name. It does not also contain some names before this number, 334-336. Written in 4 cols.

Beginning

Fol. 164 (161)a, (col.1), 1.1. acintyaśaktaye namaḥ / anaghāya namaḥ / akṣobhyāya namaḥ / aparājitāya namaḥ / anāthavatsalāya namaḥ / amoghāya namaḥ / aśokāya namah / ajarāya namaḥ / abhayāya namaḥ / atyudārāya namaḥ / aghaharāya namaḥ / agragaṇyāya namaḥ /

End

Fol. 169 (166)b, (col.4), 1.1. cāmīkaravibhūṣaṇāya namaḥ / candrārkakoṭisu-(sa)dṛśāya namaḥ / candramaulitanūdbhavāya namaḥ / c(h)ādāṅgāya namaḥ / c(h)admahantriṇe (tre) namaḥ / c (h) editākhilapātakāya namaḥ //

363.30. DAKṢIṆĀMŪRTYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Dakṣiṇāmūrti and is different from the printed text Lifco, Madras and from GOML. D. 9222-9223. Written in 4 cols.

Beginning

Fol. 170a, (col.1), 1.1. oṃ vedaśriyai namaḥ / oṃ dakṣiṇāmūrtaye namaḥ / oṃ vedāṅgāya namaḥ / oṃ vedavittamāya namaḥ / oṃ śrīmūrtaye namaḥ / oṃ karuṇāmūrtaye namaḥ / oṃ sarvajñāya namaḥ / oṃ sarvalokāya namaḥ /

End

Fol. 171 (2)b, (col.4), 1.1. oṃ maunavyākhyāparāya namaḥ / oṃ śambhu(a)ve namaḥ / oṃ mānasundaravigrahāya namaḥ / oṃ vyāghracarmāmbaradharāya namaḥ / oṃ sarvābhīṣṭapradāya namaḥ / oṃ śrīdakṣiṇāmūrtigurave namaḥ / dakṣiṇāmūrtyaṣṭottaraṃ sampūrṇam / hariḥ oṃ / śubhamastu / deyvaśikhāmaṇi-svahastalikhitam //

363.31. ŚANĪŚVARĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Śanaiścara. This is similar to n° 363.21. and different from the printed edn. Jayamaṅgalstotra, IX pp. 16-18 and Śāstra Sanjīvinī Press, Madras 1922. pp. 169-175. Written in 4 cols.

Beginning

Fol. 173 (4)a, (col.1), 1.1. śanīśvarāya namaḥ / śāntāya namaḥ / sarvābhīṣṭapradāya namaḥ / sarvaduḥkhavimocanāya namaḥ / sarvajvaranivāraṇāya namaḥ / sarvapīḍa(ā) nivāra(raṇā)ya namaḥ / sarvagrahādhipataye namaḥ /

End

Fol. 174 (5)a, (col.4), 1.1. kṣetravarjitāya namaḥ / yamānujāya namaḥ / utkāraṇāya namaḥ / paścimābhimukhāya namaḥ / dakṣiṇābhimukhāya namaḥ / sarvasampatpradāya namaḥ / śanīśvarāya namaḥ / śanīśvarāṣṭottaraṃ sampūrṇam / śubhamastu / śrī tanunātheśvarāya namaḥ //

363.32. DAKṢIṆĀMŪRTYAṢṬOTTARAŚATANĀMĀVALI

Same as n° 363.30.
Written in 4 cols.

Beginning

Fol. 176 (7)a, (col.1), 1.1. vedasriyai namaḥ / dakṣiṇāmūrtaye namaḥ / vedāṅgāya namaḥ / vedavittamāya namaḥ / śrīmūrtaye namaḥ / karuṇāmūrtaye namaḥ / sarvajñāya namaḥ /

End

Fol. 177 (8)a, (col.3), 1.1. śambhave namaḥ / mārasundaravigrahāya namaḥ / vyāghracarmāmbaradharāya namaḥ / sarvābhīṣṭapradāyakāya namaḥ / śrīdakṣiṇāmūrtigurave namaḥ / dakṣiṇāmūrtyaṣṭottaraśataṃ sampūrṇam / śuddhaṃ śuddhenasāgnā induraśśudho hinorayiṃ śuddho vṛkroṇarjyhanas śuddho vā jajñiṣṭāsa(?) - hariḥ śubhamastu //

364

Pratiṣṭhā

RE. 20.024. PL.; 94 fols.; 388 x 28 mms.; 4-7 lines; slightly damaged; Grantha; legible-writing.
Blank fols.: 84b, 94b.
This Ms. is mostly identical with n° 340 except for having Gaṇeśapratiṣṭhāvidhi which the later has as an additional text. However, there are minor differences in the treatment of some topics.

General contents

Fol. 1a-50a : Āgamavacanasaṅgraha; 2. 50b-59a : Kāmikāgama; Bāṇaliṅgapratiṣṭhā; 3. 60a-65a : Saṅkīrṇaviṣaya; 4. 66a-69b : Suprabhedāgama : Vimānasthāpana; 5. 76b-82a : Śivarātrinirṇaya; 6. 82b-83b : Pratiṣṭhānukramaṇī; 7. 85a-93b : Sūkṣmāgama : Kalyāṇakarmavidhi.

Fols.70b-76a deal with Pradoṣavacana, Vināyakacaturthī, Kṛttikādīpa, Vināyakadhyāna and others.

364.1. ĀGAMAVACANASAṄGRAHA

Similar to n° 360.1.
This text contains the definitions or notes on important topics of Śaiva āgama such as nirmālya, kṛttikādīpa, pratiṣṭhāvidhi, mantraśuddhi, pañcaśayana, śītakumbhavidhi, Gaurītilaka, dīkṣā, maṇḍapalakṣaṇa, ekāṣītipada, cidambarayantra.

Beginning

Fol. 1a, 1.1. bind(h)utrikoṇavasukoṇadaśārayugaṃ manvaśranāgasamaṣoḍa-śāram / vṛttatrayañca dharaṇīsadanatrayañca śrīcakrameva(m)uditaṃ paradevatāyāḥ // piṇḍikāsthaṃ na nirmālyam api deve visarjayet / bhakṣayedyo narā(o) bhaktyā pavitramiti buddhyataḥ / śuddhātmā brāhmaṇastasya pāpaṃ kṣipra(ṃ) vinaśyati /

End

Fol. 50a, 1.2. oṃ raṃ ṣaṭkoṇe vilikhet cakram / mukhe bulūṃkārameva ca / pṛṣṭhe tu manmathaṃ caiva catuṣkoṇeṣu tārakam // madhye huṃ phaṭ tridhā sādhyāñjapet koṭiguṇaṃ bhavet / pañcaviṃśatikoṣṭhāgre śūle śaktiramālikhet / nama(ś)śivāya vilikhet yayomaśivāyana śivāyanam(a?) // pañcārṇaṃ vāyanañ-ca(r)m(a)śu likhet / ye namaśśivāpañcārṇam / pañcapañcamuśū likhet / hrīṃ śrīm / būluṃ kliṃ oṃ / huṃ phaṭ //

364.2. KĀMIKĀGAMA(Uttara)

Bāṇaliṅgapratiṣṭhā

Same as nos.178.4. and 340.3.

Beginning

Fol. 50b, 1.2. bāṇaliṅgapratiṣṭhāntu vakṣye saṃkṣepataḥ kramāt / bāṇā (ṇo)namā suraḥ proktaḥ sa ca siddhyarthamādarāt // prārthayāmāsa pūjārthaṃ liṅgāni vividhāni ca / dattavān liṅgakoṭīnāṃ caturdaśa maheśvara(ḥ) / tāni sampūjya kālānte sthāneṣveteṣu nikṣipet / liṅgādr(ātt)au kālikāga(r)te śrīnāge kanyakāś(r)ame //

End

Fol. 59a, 1.3. citrādipratimādīnāṃ pūjārthaṃ tattadāgraje / pūjitattvagamityuktam anyapradhāna kārmadam / agnīnāñca yathā pūjā yatkāle śāstracoditaḥ / nityotsavādisamyuktam atha tasya kriyā bhavet / anyatra śuddhanṛttañca tadvannityotsavādiṣu / tyaktvā prāgvaduddiṣṭam ātmārthe tadviśiṣyate / iti kāmikākhye mahātantre bāṇaliṅgapratiṣṭhāpaṭala(ś)caturdaśādhikaśatatamaḥ / śrīdeyvaśikhāmaṇigurave namaḥ //

364.3. SAṄKĪRṆAVIṢAYA

This text deals briefly with Ratnanyāsa, Ārdrāvratanirṇaya, Ardhanārīśvara, Dhvajadaṇḍa and Praṇavadevatā.

Beginning

Fol. 60a, 1.1. ādityapadmarāgañca somabhāgaikamauktikam / aṅgārakapravāḷañca budhe marakatastathā / brahmaspatipuṣyarāgañca śukre vajramiti smṛtam / śanīśva-

rañca nīlañca rāho gometakaṃ tathā / ketu vaiḍūryamityuktaṃ navaratnādi(dhi)-devatā //

End

Fol. 65a, 1.4. ācāryo pūjakaścaiva sādhakaśca sādhakaścālaṃkṛtaḥ / vācakaścaiva pañcaite pañcācāryaḥ prakīrtitāḥ // pradoṣavacanam / bhojanaṃ śayanaṃ yānam abhyaṅgaṃ haridarśanaṃ japahomañca dānañca pradoṣe cāṣṭavarjayet // dīkṣāyāśca pratiṣṭhāyāḥ utsavasya ca karmaṇāṃ / panaṃ kārayitvā tu tataḥ karma samācaret //

364.4. SUPRABHEDĀGAMA

Vimānasthāpana

Same as n° 340.4.

Beginning

Fol. 66a, 1.1. navaratnāni vinyastvā pūrvoktenaiva mārgataḥ / īśānena tu mantreṇa sthūpiṃ tatraiva vinyaset // sthā(a)patiśśeṣakarmāṇi kārayet tu yat(h)ādṛḍham / sthāpako mantrayogyastu sthapatikarmayogyakaḥ / śikharordhve tu saṃsthāpya pañcabhāgatribhāgakam / ardhabhāgantu cādṛśyaṃ sthūpyāśśeṣantu bandhayet //

End

Fol. 69b, 1.4. mantrabhedoktavettatra (mantrabhedo bhavettatra) kriyāpādo na vidyate / prāsādā(a)grīvamadhyasthadevānāṃ svasvamantrakaiḥ // kuryāt sarvaṃ yathoddiṣṭaṃ vidhinā deśikottamaḥ / vimānasthāpanopetaṃ mūrdhneṣṭakavidhiṃ sthavā (tataḥ) // ata ūrdhvaṃ pravakṣyāmi śṛṇu liṅgasya lakṣaṇam // iti suprabhede pratiṣṭhātantre kriyāpāde mūrdhneṣṭakāvidhipaṭalaḥ ekatriṃśat / śrīdeyvaśikhāmaṇi-guru (a)ve namaḥ / hariḥ om / śubhamastu //

364.5. ŚIVARĀTRINIRṆAYA

Same as n° 340.5.

Beginning

Fol. 76b, 1.4. rātryāntake kṛtapūjā dhanurmāse viśeṣataḥ / ādityasyodayāt pūrve nāḍikā pañcanāḍikā // rātrāyantakamiti jñeyaṃ tatkāle yajanaṃ śubhaṃ /

End

Fol. 82a, 1.2. bhasmantu jñānamudrāñca ekasvarṇamidaṃ tathā / padmahasta-pramāṇena na sannadhi vilepyet / uttamaṃ budbudākāraṃ madhyanaṃ aṇḍatākṛtim / adhamaṃ vṛṣabhasskand(h)aṃ trividhaṃ liṅgamucyate / vedaṣaṭ vasudībhānu-manuviṃśatbhirevaca / dvātriṃśaśaiva-pañcāśat sūtraisnapanamācaret / athiti (r) bālakaścaiva strījano nṛpatistathā / vittāvittāvijānādijāmādedi ca pañcamā / ardharā-

trādadhastācet madhyāhnāparataḥ kriyāḥ / ardharātrātparastāścet snānaṃ dānaṃ pare'hani /

364.6. PRATIṢṬHĀNUKRAMAṆĪ

Same as n° 340.6.

Beginning

Fol. 82b, 1.3. anujñāsthānaśuddhivāstuhomapraveśabalirakṣoghnahomadiśāhoma mṛtsaṃgrahaṇāṅkurārpaṇa ācāryakautukabandhana ratnanyāsaberasthāpana aṣṭabandhanaśilpinayanonmīlana navanītalepanaśilpivisarjana nayanonmīlana gokanyābrāhmaṇadarśanajalādhivāsanaprāsādaśuddhi...

End

Fol. 83b, 1.2. prāṇapratiṣṭhānaivedyaṣaḍadhvā(a)nyāsa punarnaivedya vivāhamahāsnapanotsavācāryamūtripādhyetrapūjanadvi(ja)bhojanānāṃ pañcapañcadaśāṅgāni bhavanti //

364.7. SŪKṢMĀGAMA

Kalyāṇakarmavidhi

Same as n° 340.7.

Beginning

Fol. 85a, 1.1. vakṣye kalyāṇakarmantu vidhinā kārayet budhaḥ / taddinasya tu pūrve tu aṅkurāṇyarpayet budhaḥ / taddinasya tu pūrvāhṇe jalakrīḍā(ṃ)samācaret /

End

Fol. 93b, 1.1. umāskandādidevānāṃ kumbhahīnaṃ samācaret / anuktamanyato grāhyaṃ sarvakarmāṇi kārayet // yacchāstreṇa yathā beraṃ tacchāstreṇa ca tataḥ kuru / kṛtañcedanyathā śāstraṃ rājarāṣṭraṃ vinaśyati // evaṃ yat(ḥ) kurute martyā (a)ḥ sa puṇyāṃ gatimāpnuyāt / iti sūkṣmaśāstre pratiṣṭhātantre kriyāpāde kalyāṇavidhipaṭalaḥ / śrīgurubhyo namaḥ //

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Śānti rituals & Nāmāvali-s

RE. 20.026. PL.; 85 fols.; 240-415-421 x 33-38 mms.; 4-9 lines; fols. 1-57, 458-71, 73-85 are of different columns, suggesting that they do not together form part of this same Ms.; Fols. 1-57 (a few leaves are new) look older than the fols. 73-85 which are definitely older than 58-71. The fols. under these three

groups are written in different hands; Grantha and Tamil; One or both edges are broken or injured.
Blank fols.: 14b, 19b, 31b, 72b, 85b.

General contents

1. Fol. 1a-4a : Gṛhaśānti; 2. 5a-7b : Nālaveṣṭanaśānti; 3. 8a-10b : Tvaṣṭṛśānti; 4. 11a-14a : Puṣyapūrvāṣāḍhādigaṇḍāntaśānti; 5. 15a-19a : Ṣaṣṭyabdapūrtiśānti; 6. 20a-22b : Dhaniṣṭhāpañcakaśānti; 7. 23a-25b : Sarpaśānti; 8. 25b-26a : Āyuṣyahoma; 9. 26b-27b : Grahaṇaśānti; 10. 29a-31a : Mūlānakṣatraśānti; 11. 32a-35a : Grahaṇaśānti; 12. 35b-37a : Rohiṇīnakṣatraśānti; 13. 37a-39a : Gauḷīpatanaśānti; 14.39b-41b : Kuhūśānti; 15. 42a-43b : Jyeṣṭhānakṣatraśānti; 16. 43b-45a : Kṛkalāsaśānti; 17. 45a-47b : Ulūkaśānti; 18. 47a-48a : Āśleṣānakṣatraśānti; 19. 48a-49b : Narapatanaśānti; 20. 49b-50a : Apamṛtyuñjayakalpa; 21.50b-51a : Amāvāsyāyāñjananaśānti; 22. 51b-52a : Mandavārajanmanakṣatraśānti; 23. 52b-54b : Viṣanāḍījātāriṣṭaśānti; 24. 54b-57a : Gṛdhraśānti; 25. 62a-63a : Somavārārghya; 26. 64a-67a : Rāmāṣṭottaraśatanāmāvali; 27. 68a-72a : Kṛṣṇāṣṭottaraśatanāmāvali; 28. 73a-85a : Lalitāsahasranāmāvali.

Fol.28 contains some mantra-s; 58 & 59 contain the list of ingredients to prepare medicines; 60 & 64 deal with Ṣaṣṭyabdapūrti celebration.

365.1. GṚHAŚĀNTI

This text offers the direction for controlling the effects of impurity in the houses. Bodhāyana is stated to have offered this direction.

Beginning

Fol. 1a, 1.1. athāto gṛhaśāntiṃ vyākhyāsyāmaḥ / gṛhāṅgaṇādiṣu caṇḍālādyantyajātīnāṃ praveśe anyeṣāṃ pāpajātīnāñcirakālasthite vā sūtakyudakyorvā śaucādi mahatsparśasaṅkareṣu cānyavāstu kṛte grahānnavedeṣu (?) sukaraṇe ca gṛhaśāntiṃ karoti gṛhāṅgaṇādīni saṃśodhya dhānyarāśiṃ tṛṇāni vāstīrya govāsañca kṛtvā...

End

Fol. 4a, 1.3. indrādyaṣṭadikpālāttattaddikṣu sampūjya teṣāṃ puratastebhyo baliṃ dattvā kumbhānutthāpya yajamānaṃ sakuṭumbaṃ prokṣya snāpayitvā śeṣaiḥ kumbhasthavāribhiryajamānasya gṛhāṅgaṇāni prokṣya nirīkṣadānaṃ kṛtvā daśadānāni kṛtvā ācāryāya pratimāṃ vastradakṣiṇāñca dattvā sampūjya ṛtvigbhyo dakṣiṇāṃ dattvā tato gṛhayajñaṃ kuryāt / brāhmaṇān bhojayedityāha bhagavān bodhāyanaḥ / hariḥ oṃ śubhamastu //

365.2. NĀḶAVEṢṬANAŚĀNTI

This text offers the procedure for controlling the evil effect on a child born with the umbilical cord around its neck or any other part of the body. This treatment differs from that contained in the Śāntikusumākara I pp. 63-65 published at Kumbakonam, 1935 (Grantha).

Beginning

Fol. 5a, 1.1. atha doṣajātānāmariṣṭaśāntiḥ pravakṣyate / pūrvāṣāḍhañca puṣyañca citra purvāhameva ca // ariṣṭamādyakaṃ sarvamāśleṣāntyapadantathā / mūlatripādākañcaiva piturjanmarkṣameva ca // karmarkṣe caiva tallagne ādhānārkṣe tathaiva ca / hastarkṣe madhyame svāte(r) bharaṇyāmantyapādake // pādejātasadantaśca gaṇḍānte nāḷaveṣṭite / adhomukhañca jātaścet sakṛtgarbhe dvayostathā //

End

Fol. 7 (3)b, 1.4. dadyāttilājyadānāni brāhmaṇebhyo yathāvidhi / jātasya jātakarmādi kuryāt brāhmaṇasannidhau / vipraprasādāt dvijadevatābhyo gobhūhīraṇyāmbaradhānyadānaṃ tīrthābhiṣekaṃ grahayajñakṣiptajanmādyariṣṭāni nihanti sadyaḥ / śāntikarma kṛtaṃ yasya sarvāriṣṭavināśanam / sahamā (mama) pitṛmātṛmātualaiśca sambhavet / brāhmaṇān bhojayet paścādāśiṣo vijaye tathā / hariḥ oṃ //

365.3. TVAṢṬṚŚĀNTI

This text gives the process of overcoming the evil effects of visiting the child. Tvaṣṭṛ is the deity presiding over the constellation Citrā. Vide : - NCC. VIII.P.287.

Beginning

Fol. 8a, 1.2. anena vidhinā yuktā tvaṣṭṛśāntiśca kathyate / tvāṣṭṛpūrvārdhajātānāṃ pitṛtyāgo vidhīyate // rakṣaṇārthaṃ śiśundadyānmātṛvargeṣvathāpi vā / mātṛṣvasā bāndhavāśca rakṣeyu (r) gṛhya taṃ śiśum // dvā(da)śādvatsarādūrdhvaṃ pitā putrannirīkṣayet / pūrvadarśanamātreṇa pīturmaraṇamucyate // kumārīmapyadṛṣṭeṣveva varṣamaṣṭau tato dṛśet / vṛttaye putraphalaṃ jñeyam āśleṣāmakhapūrvakam //

End

Fol. 10 (3)b, 1.5. śiśornāla tadākarot brāhmaṇān bhojayet paścāt ... jairāśīrvacastathā / gṛhamaṅgalakaṃ kṛtvā grahapūjāṃ yathāvidhi / gṛhastho eva ... treṇa yathāśakti japettataḥ / harīḥ oṃ / gargaḥ / hariḥ oṃ śubhamastu / śrīgurubhyo namaḥ //

365.4. PUṢYAPŪRVĀṢĀḌHĀDIGAṆḌĀNTAŚĀNTI

This text lays down the procedure for controlling the evil effects of Puṣya, Pūrvāṣāḍha and other stars during their course. The word gaṇḍānta means the period of the particular stars holding their way. This may be for a short time e.g., pāda, first, or second and others. This is almost identical with the treatment of this topic on pp. 151-154 of the Śāntikusumākara I (Grantha) Madras, 1935.

Beginning

Fol. 11 (4)a, 1.1. gārgyaḥ / praṇipatya raviṃ vande prāyaścittamanusmaran / sarvāriṣṭavināśāya yaduktaṃ jyotiṣārṇave // pitāriṣṭaṃ sutāriṣṭaṃ mā(tā)riṣṭaṃ tathaiva ca / prāyaścittantadā kuryāt taddoṣaśamanāya vai // pūrvāṣāḍhe ca puṣye ca sārpāntamakhapūrvake / revatyaśvayujormadhye jyeṣṭhānte mūlapūrvake //

End

Fol. 13(6)b, 1.6. pratimāṃ dakṣiṇopetāṃ vastrālaṅkārasamyutām / ācāryāya nivedyātha ṛtvigbhyo'tha dadāti ca / brāhmaṇān bhojayadante āśiṣo vacanaṃ tathā / sarvāriṣṭavināśasya dampateśca sukhaṃ bhavet / putrapautrābhivṛddhiśca dhanadhānyasamāgamam // iti saṃkṣepataḥ proktā śāntigaṇḍāntasaṃjñikā / iti vṛddhagārgyasaṃhitāyāṃ puṣyapūrvāṣāḍhādigaṇḍāntaśāntissamāptā / oṃ śubhamastu //

365.5. ṢAṢṬYABDAPŪRTI ŚĀNTI

(Mārkaṇḍeyapurāṇa)

This śānti must be performed when a man completes his 60th year. This is stated in the colophon as forming part of the Mārkaṇḍeyapurāṇa. Similar to n° 136.12.

Beginning

Fol. 15a, 1.1. athātassaṃpravakṣyāmi ṣaṣṭiśāntiṃ prayatnataḥ / ṣaṣṭisaṃvatsare pūrṇe lokānāṃ hitakāmyayā // janmavarṣe janmamāse śāntiṃ kurvīta yatnataḥ / punarjātantu kartvyamāyurvṛddhiśriyāvaham // apamṛtyubhayaṃ ghoraṃ g(ra)hapīḍāvināśanam //

End

Fol. 19 (5)a, 1.1. āyuṣyasyābhivṛddhyartham śva ... rādhānam caret / evaṃ yaḥ kurute śāntimapamṛtyuharaṃ param // sarvāriṣṭavināśaśca dīrghamāyurlabhed-dhruvam / putrapautrābhivṛddhiñca grahapīḍānivāraṇam // dhanadhānyasamṛddhiñca sampadāyurvivardhanam / iti mārkaṇḍeyapurāṇoktaṣaṣṭyabdapūrtiśāntissamāptā / hariḥ om / śubhamastu //

365.6. DHANIṢṬHĀPAÑCAKAŚĀNTI

This text deals with śānti to be undertaken when death occurs in the Dhaniṣṭhā constellation. Four more constellations Śatabhiṣak, Pūrvaproṣṭhapada, Uttaraproṣṭhapada and Revatī are also included in this group. At the end, it is said that

Bodhāyana's treatment of this topic is given here. For Mss. see NCC IX. pp. 223-224

Beginning

Fol. 20a, 1.4. hariḥ om / athāto dhaniṣṭhāpañcakaśāntiṃ vyākhyāsyāmaḥ / dhaniṣṭhādipañcarkṣe gaṇḍānte vā yasmin yasmin gṛho śavātīpate ta dra tu (?) mantarā tat grahādhipatiṃ lokannayati / athavā tatgṛhaśrīmapi prajāṃ vā jahyāt / tadaghanivṛttyai tasyaikādaśāhne vā trayodaśāhne vā namāsamativartayan śāntiṃ kurvīta /

End

Fol. 22 (5)b, 1.4. pratimāṃ vastrasamyuktāṃ prāptāriṣṭanivṛttaye / tubhyandāsyāmi viprendra yathoktaphalado bhava / atra viṣaye kāṃsyadānamavaśyamuktaṃ bhāradvājena brahmaṇā nirmitantejaḥ kāṃsyamāyurvivardhanaṃ / brāhmaṇāya dadāmyetadāśu doṣo vyapohatu / paścāt bandhubhissaha brāhmaṇān bhojayedāśīrvādaṃ kuryāt / ityāha bhagavān bodhāyanaḥ // hariḥ oṃ //

365.7. SARPAŚĀNTI

This text offers the procedure for doing śānti to ward off the sin caused by killing serpents. This agrees with n° 48.6. written by Śaṅkhanācārya, but the agreement is only for the beginning portion. There is general agreement between this text and GOML. D. 3457.

Beginning

Fol. 23 (7)a, 1.1. sarpaśāntiṃ pravakṣyāmi ... nasyābhivṛddhaye / sarpasaṃhāradoṣeṇa kulakṣayakaraṃ bhavet // janmāntarasahasre tu gūḍhahananaṃ yadi / punaḥ punaśca doṣāya kalpitaṃ karmabandanam / ekamāsaśiśornaṣṭe ekābde śiśunāśanam //

End

Fol. 25 (9)b, 1.4. anantaraṃ grahasaṃkhyanvarukāmṛṣṭānnena samyak bhojayitvā yathāśakti dakṣiṇāṃ dattvā āśiṣo vācayitvā pradakṣiṇanamaskārānte yathābhiṣṭaṃ prārthayet / sarpaśāntissamāptā //

365.8. ĀYUṢYAHOMA

This text gives the procedure for performing Āyuṣyahoma which will prolong longevity. This is similar to GOML. D. 3553.

Beginning

Fol. 25 (9)b, 1.6. āyuṣyahomaprayogaḥ / āyuṣyahomaṃ kariṣya iti saṅkalpya / puṇyāhaṃ vācayitvā devayajanollekhanaprabhṛty ... kṛtvā pītvā (?) juhoti āyuste viśvatō dadhāt suvāmitom āyurdā agne haviṣo juṣāṇah + rakṣatādimaṃ svāhā / ... rdadāyedam / athājyāhutīrupajuhoti / sva(i)ṣṭakṛtamavadāyāntaḥ paridhi sādayitvā / yo brahmā brāhmaṇa iti /

End

Fol. 26 (10)a, 1.6. āyurasi sarvāyurasi sarvāyurasi sarvamāyurasi / sarvam ma ārbhūyāt / sarvamāyurgeṣam / athāpa ācamya / jaṭharamabhimṛśati / yata indra bhayāmahe / svastidā viśaspatiriti dvābhyāṃ jaṭharamabhimṛśya / āyuṣyahomam (ḥ) samāptaḥ // hariḥ om //

365.9. GRAHAṆAŚĀNTI

This text deals with the methods to be adopted for getting freed from the evil effects consequent upon the occurrence of eclipses. There is slight similarity between this text and that in the Śāntikusumākara I. (Grantha, Kumbakonam, 1935), pp. 133-135.

Beginning

Fol. 26 (10)b, 1.1. athāto grahaṇaśāntiṃ vyākhyāsyāmaḥ / yasya janmanakṣatre janmāṃśake janmalagne vā candrasūryoparāgo yadi māsānmaraṇaprado bhavati / vipajjayapratyare mahādoṣaṃ prāpnuyāt / tacchāntikramaṃ vyākhyāsyāmaḥ / śrotriyānācāraparān ṣaḍadhikadaśabrāhmaṇānāhūya śucau deśe gomayena gocarmamātrañcaturaśraṃ sthaṇḍilam upalipya puṇyāhaṃ vācayitvā /

End

Fol. 27 (11)b, 1.5. candroparāgadoṣāntaṃ pīḍāmamtra(ṃ) vyapohatu / rakṣogaṇādhipassākṣāt pralayānilasannibhaḥ // khaḍgavyagrotrbhīmaśca rakṣaḥpīḍāṃ vyapohatu / nāgapāśadharo devassadā makaravāhanaḥ // sa jalādhipaścandragrahapīḍāṃ vyapohatu / prāṇarūpeṇa yo devaḥ kṛṣṇacarmamṛgapriyaḥ //

365.10. MŪLĀNAKṢATRAŚĀNTI

This text deals with the śānti for birth in the Mūla constellation. This has no agreement with the treatment in the Śāntikusumākara I Grantha, Kumbakonam 1935 pp. 75-76. This text is the same as GOML. D. 3398 for the beginning portion. See also ibid. D. 3400.

Beginning

Fol. 29 (13)a, 1.1. ... sampravakṣyāmi mūle jātahitāya ca / mātāpitrorjananyāpi kulajātihitāya ca / tyāge vā ... tasya ... bdādvidaśanam // abhuktamūlajātānanāṃ parityāgo vidhīyate /

End

Fol. 31 (15)a, 1.4. dadyādannapāyasādirbrāhmaṇān bhojayeccha tam // alābhe yadi pañcāśattadardhantadabhāvataḥ // sarvaśānteśca viprendra dvijānāṃ bhojanaṃ varam / iti gārgyasaṃhitāyāṃ mūlānakṣatraśāntissamāptā / hariḥ oṃ / śubhamastu //

365.11. GRAHAṆAŚĀNTI

This text deals with the methods of freeing oneself from the bad effects of the eclipse. The name Bodhāyana occurring at the end suggests that this is based on the rules of Bodhāyana. For different texts on this topic, see NCC VI. pp. 249-50. This is different from n° 365.9.

Beginning

Fol. 32 (16)a, 1.1. rū ... nuva ... ka ka(s) / rakṣāmantra(s)tathā puṇyaṃ rakṣoghnañca spṛśañjapet / triyambakañjapet saumyagaṣṭottarasahasrakam / śatavāraṃ tathā vākyā pavamānaṃ spṛśañjapet / japasyapañcakumbhāṃśca dvayaṃ vā tadalābhataḥ /

End

Fol. 35 (19)a, 1.5. śuklavastrandhṛtvā gandhākṣatairalaṅkṛtya ājyadānaṃ daśadānādi navagrahayajñaṃ kṛtvā tilavastrakumbhaṃ yathāśakti dakṣiṇāñca pratimāñca ācāryāya dadyāt / atha ṛtvigbhyo dakṣiṇāṃ dadyāt / brāhmaṇān bhojayitvā grahaṇadoṣānmukto bhavatītyāha bhagavān bodhāyanaḥ / hariḥ oṃ //

365.12. ROHIṆĪNAKṢATRAŚĀNTI

This text gives the procedure for doing śānti when a child is born in the constellation Rohiṇī. For different texts on this topic, see Thanjavur L.no. 1320 & GOML. D. 3409.

Beginning

Fol. 35 (19)b, 1.1. athātaḥ sampravakṣyāmi śaunako ha dvijanmanām / prājāpatyarkṣajātānāṃ śāntiṃ kuryādyathāvidhi // rohiṇyāmādyapāde tu mātulānāṃ mṛtirbhavet / dvitīyapāde jyeṣṭhasya kaniṣṭhasya tṛtīyake // mātāmahasya turīye trimāsānmaraṇaṃ bhavet // tadarbhakantyajennūnan-tanmukhannāvalokayet /

End

Fol. 37 (21)a, 1.1. daśadānantataḥ kṛtvā bhūridānaṃ yathāvidhi / sarvadevātmako viprassarvadevātmako'nalaḥ // tasmāddvijānāmagnestu ... nniyau darśanaṃ varam / paśyāmi tvāmahaṃ vatsa dvijapāvakasannidhau // ahañjīvāmyabda-śatantvaṃ jīva śaradāṃ śatam / evaṃ kṛtvā mukhālokaṃ brāhmaṇān bhojayet-tataḥ / āśiṣāṃ vācanaṃ kuryāddīrghamāyuravāpnuyuḥ / iti rohiṇīnakṣatra-śāntissamāptā //

365.13. GAUḶIPATANAŚĀNTI

This text notes the evils that would befall a person when a lizard falls on him and also shows how such evil effects could be got over. In a way, this agrees with the treatment contained in the printed text Śāntikusumākara II pp. 67-71, Grantha, Kumbakonam 1936. The colophon in the text under notice states that the text forms part of Vṛddhagargasaṃhitā. cf GOML. D. 3296.

Beginning

Fol. 37 (21)a, 1.4. śiromadhye patet gauḷī mātāpitrorgurormṛtiḥ / pārśve dakṣiṇake bhrātā jyeṣṭho vāme kaniṣṭhakaḥ // pitaro mātulaṃ hanti lalāṭe paṭṭabandhanam // mukhe netre ca nāsāgre śrotrayośśastrapīḍanam /

End

Fol. 39 (23)a, 1.4. ācāryāya pradātavyā pratimā ca sadakṣiṇā / sopaskārā sopacārā kuryācchaktyā(a)nusārataḥ // jāpakebhyo hiraṇyañca dadyāt brāhmaṇabhojanam / itthaṃ san(m)yagvidhānena śāntikarmakaroti yaḥ / tasyāyurvijayo lakṣmīḥ kīrtirvṛddhiśca jāyate / pallīsaraṭaśāntestu vidhānaṃ śaunakāya ca / kīrtidañcaiva sarvatra vṛddhi(r)gārgyeṇa bhāṣitam // iti vṛddhagārgyasaṃhitāyāṃ pallīsaraṭaśāntividhissamāmptā(aḥ) // hariḥ oṃ //

365.14. KUHŪŚĀNTI

This text deals with the śānti for Kuhū, when the moon becomes invisible at sunrise on a new-moon day. The treatment is mostly similar to that in the Śāntikusumākara I (Grantha), Kumbakonam, 1935 pp. 175-176.

Beginning

Fol. 39 (23)b, 1.2. indra uvāca / kuhūyuktantu nakṣatraṃ rāśirāśyaṃśake yathā / kā kuhūśca ko kuhūśca doṣaḥ kindānaṃ śāntikā kriyā // evaṃ vicārya yatnena yathādoṣaṃ guro vada / bṛhaspatiḥ / kuhūśāntiṃ pravakṣyāmi purā gautamamabravīt // yasya janmarkṣagaścandro viṣanāḍyāṃ kuhūṃ vrajet / ābhicāreṇa kintasya svayameva mariṣyati //

End

Fol. 41 (25)b, 1.5. alābhe sarvadānānāṃ śatamānena śāmyati / yamaphaṇimakhacitrājyeṣṭhavaiśākhapūrvā nava iti viṣanāḍyā janmapāde kuhūssyāt / āśu nidhanakarī sā masaṣaṭke prajānāṃ mṛtiritararkṣe dehināṃ kleśadā syāt / iti kuhūśāntissamāptā / hariḥ oṃ / śubhamastu //

365.15. JYEṢṬHĀNAKṢATRAŚĀNTI

This text describes the method of warding off the evil effects due to birth in the Jyeṣṭhā constellation. This is similar to GOML. D. 3316.

Beginning

Fol. 41 (25)b, 1.7. sukhāsīnaṃ muniśreṣṭhagarbhaṃ munigaṇairvṛtam / kṛtāñjalipuṭo bhūtvā muniḥ papraccha śaunakaḥ / jyeṣṭhānakṣatrasambhūtagaṇḍadoṣanivṛttaye / śāntikarma muniśreṣṭha yathāvat kathayādya me // gārgyaḥ - ghaṭikaikā ca mūlādyai jyeṣṭhānte ghaṭikādvayam / ṛkṣasiddhiriti jñeyaṃ śiśūnāṃ gaṇḍamīritaḥ //

End

Fol. 43 (13)b, 1.1. gaṇḍadoṣanivṛttyarthaṃ svarṇadānaṃ svaśaktitaḥ / ṛtvigbhyo'tha viśeṣeṇa pūjayitvā pradāpayet // brāhmaṇān bhojayet paścāt ṛtvigbhir-bandhubhissaha /// jyeṣṭhādau jyeṣṭhajaṃ hanti dvitiye'pyatha sodaram // tṛtīye vittanāśassyāt svayannāśaścaturthake // iti gargasaṃhitāyāṃ jyeṣṭhānakṣatraśāntissamāptā // hariḥ oṃ / śubhamastu //

365.16. KṚKALĀSAŚĀNTI

This text describes the method of overcoming the evil effects consequent upon the fall of kṛkalāsa (chameleon) on a person. The treatment is stated to have been taken from a Sarvasaṃgraha according to the colophon on fol. 45a. This agrees to some extent with the treatment in the Śāntikusumākara I (Grantha, Kumbakonam 1935) pp. 126-128 where Jyotiṣārṇavasaṃgraha is stated to be the source for this treatment.

Beginning

Fol. 43 (27)b, 1.3. śiromadhye ca pārśve ca kṛkalāsaḥ pate(d)yadhaḥ / māsatrayaṃ mṛtyussyād ye narāśśāntivarjitāḥ // lalāṭe nāsike netre karṇayośca kapolayoḥ / māse catuṣṭaye mṛtyuḥ kṛkalāsasya pātane //

End

Fol. 45 (29)a, 1.1. evamevāgnidāho'pi mastake vyāḷamūṣikaiḥ / dakṣate kakayoteva saraṭipatane'pi ca // sarvadoṣādvimucyante sarvān kāmānavāpnuyāt // brāhmaṇān bhojayet paścāttāmbūlairupacārakaiḥ / iti sarvasaṃgrahe kṛkalāsaśāntividhissamāptaḥ (ā) // hariḥ oṃ //

365.17. ULŪKAŚĀNTI

This text treats the method of performing śānti consequent upon the sight of the owl in the house. It forms part of Mādhavīya, a commentary by Mādhava of

Vijayanagara 13th century A.D., upon the Parāśarasmṛti. Similar to GOML. D. 3256.

Beginning

Fol. 45 (29)a, 1.3. ulūkaśāntiṃ vakṣyāmi vaivạsvatakulodbhava / ulumbala-sutasyāsya ulūka iti nāmatā // gṛhe divā ca dṛṣṭaścet mahotpāto na saṃśayaḥ / gṛhāntaḥ praveśe dṛṣṭe tu svanāśo'tha dhanakṣayaḥ //

End

Fol. 46 (30)b, 1.1. gurave ca yathāśakti dattvā dhenuṃ sadakṣiṇāṃ / brāhmaṇān bhojayet paścāt āśiṣāṃ vācanantathā / nāmatrayañjapitvātha kṛṣṇasmraṇameva ca / iti mādhavīye śaunakaprokte ulūkaśāntissamāptaḥ (ā) //

365.18. ĀŚLEṢĀNAKṢATRAŚĀNTI

This text describes the procedure for doing śānti to a person born in the Āśleṣā constellation. This forms part of the Jyotiṣārṇava, a work on Jyautiṣa. This differes from GOML. D. 3246-49.

Beginning

Fol. 46 (30)b, 1.2. ataḥ paraṃ pravakṣyāmi śaunako munisattama / sarpe jātasya ca śiśoḥ prāyaścittamanusmaran // sarvāriṣṭavināśāya yaduktañjyotiṣārṇave / pitāriṣṭa-sutāriṣṭamātāriṣṭantathaiva ca / prāyaścitta(n)tadā kuryāt ... doṣaśamanāya vai //

End

Fol. 48 (32)a, 1.1. ṛtvigbyaśca yathāśakti dakṣiṇāṃ saṃpradāpayet / yathāśakti dhanaṃ dadyāt brāhmaṇebhyastathā pitā // brāhmaṇān bhojayeccaiva tato doṣāt pramucyate / oṃ āśleṣānakṣatraśāntissamāptaḥ(ā) // hariḥ om / śubhamastu / śrīmate rāmānujāya namaḥ //

365.19. NARAPATANAŚĀNTI

This text prescribes the method of undertaking śānti when a man in a sleepy mood or any other falls on another man. This is according to the colophon, taken from Utpalaparimala. Cf. NCC. IX. P. 353.

Beginning

Fol. 48 (32)a, 1.4. atha narapatanaśāntirucyate / nidrāvaśānmanuṣyastu manuṣyopari pātane / kujārkivāre janmarkṣe śītāṃśoraṣṭame'pi va ṣāṇmāsān mṛtyumāpnoti mahāpīḍā bhaviṣyati /

End

Fol. 49 (33)b, 1.3. alaṃkṛtya yathāśakti puṣpākṣatādibhiḥ / suvarṇañca brāhmaṇāṃśca darpaṇañca vilokayet // brāhmaṇān bhojayet paścāt madhupāya (sa) sarpiṣā / evaṃ yaḥ kurute śāntiṃ sa dīrghāyussukhī bhavet // iti utpalaparimale narapatanaśāntissamāptaḥ (ā) // hariḥ oṃ śubhamastu //

365.20. APAMṚTYUÑJAYAKALPA

This text deals with the procedure for making use of the mantra which effectively saves one from immediate danger of death sudden or unnatural. This is similar to GOML. D. 3235 and D. 7741 which is part of the Ākāśabhairavakalpa.

Beginning

Fol. 49 (33)b, 1.4. athātō'pamṛtyuñjayakalpaṃ vyākhyāsyāmaḥ / janmanakṣatre puṇyanakṣatre trijanmani vā brāhmaṇānannena pariviṣya puṇyāhaṃ svasti ṛddhimiti vācayitvātha devayajanollekhanaprabhṛtyagnimukhāt tvakṣaraprādeśamātṛsītasu ... dūrvāsamidho'ṣṭasahasrandadhi madhughṛatapayāṃsi samudāyityāhyājñāṃ dadhāti /

End

Fol. 50 (34)a, 1.6. baliṃ dhenuvarapradanādathāgreṇāgniṃ darbhastambeṣu hutaśeṣannidadhāti tacchaṃyorāvṛṇīmahe iti / atha dakṣiṇāndadāti dhenu-mṛṣabhamanaḍvāhaṃ hiraṇyaṃ kāṃsyapātraṃ vā sovetītyāha bhagavān bodhāyanaḥ / hariḥ om //

365.21. AMĀVĀSYĀYĀÑJANANAŚĀNTI

This text lays down the procedure for doing śānti when a person is born on the Amāvāsyā day. Mārkaṇḍeya is stated, in the colophon, as the author of this text.

Beginning

Fol. 50 (34)b, amāyāmatha jātānāṃ phalaṃ vakṣyāmi yatnataḥ / śāntiṃ kūrvīta vidhinā tithiṣaḍbhāga ucyate / ādye tu pitṛgaṇḍañca dvitīye mātarantathā / tṛtīye dhanagaṇḍañca caturthe mātulantathā / pañcame bhrātṛnāśaśca ṣaṣṭhe sarvārthanāśanam // taddoṣaparihārārthaṃ śāntiṃ kuryādyathāvidhi /

End

Fol. 51 (35)a, 1.4. ācāryāya pradātavyā pratimāgaussadakṣinā / dakṣiṇāmitareṣāñca svaśaktyā tu pradāpayet // daśadānādikaṃ kuryācchaktyā brāhmaṇabhojanam / tatkāle doṣajātasya mahataśśāntaye dhruvam / prītāśca devatāssarvāḥ pitaraścāpi sarvadā / iti mārkaṇḍeyakṛtauamāvāsyājananaśāntissamāptā//

365.22. MANDAVĀRAJANMANAKṢATRAŚĀNTI

This prescribes the way of doing śānti when the constellation of ones birth falls on Saturday. This is slightly different from the treatment of this topic in GOML. D. 3396 which, like this text, is part of the Yāmala.

Beginning

Fol. 51 (35)b, 1.1. atha śāntiṃ pravakṣyāmi mande janmarkṣasambhavet / kleśāyurarthahāniśca nānārogasamudbhavaḥ // tasmācchāntiṃ prakurvīta vitta-śāṭḥyanna kārayet / gṛhasyeśānadikbhāge gomayopalepite puṇyāhantatra kūrvīta yajamānassamāhitaḥ // ācāryaṃ varayet paścāt devajñaṃ vedapāragam // suśāntaṃ karmakuśalaṃ kulīnañca kuḍumbinam /

End

Fol. 52 (36)a, 1.6. tiladānaṃ prakurvīta yathāvittānusārataḥ / mṛtyurōgat bhavenmuktassarvadoṣavivarjitaḥ // sarvān kāmānavāpnoti sarvadā sukhamedhate // nīladyuti śūladharaḥ kirīṭī gṛdhrasthitaḥ trāsakaro dhanuṣmān / caturbhuja(s)sūryasutaḥ praśāntassa cāsau mahyaṃ vara ... gāmi / iti yāmaloktaśanivāranakṣatraśāntissamāptaḥ(ā) // hariḥ om / śubhamastu //

365.23. VIṢANĀḌIJĀTĀRIṢṬAŚĀNTI

This text describes the way of doing śānti for a child born during tyājya which is an inauspicious period of four nāḍikā-s that is, 96 minutes. For similar treatment but in a different manner, see GOML. D. 3426.

Beginning

Fol. 52 (36)b, 1.2. oṃ nārada uvāca : nakṣatre viṣanāḍīṣu putrotpattiryadā bhavet / kulakṣayaṃ tadā kuryāt mātāpitrostathaiva ca // ātmāriṣṭaṃ bhave(n)mṛtyurnāḍībhedādyathākramam / viṣanāḍīprasūtasya vadāv(mi?) kramaśaḥ phalaḥ (m) //

End

Fol. 54 (38)b, 1.1. ācāryāya nivedyātha ṛtivigbhyaśca viśeṣataḥ / pratimādānamantraḥ / krūradaṃṣṭrābhayakarānīlameghasamaprabhaḥ // viṣanāḍisamudbhutapapāṃ nāśaya me prabho / brāhmaṇān bhojayet paścā(d)-āśiṣovācanantathā // iti nāradapokte viṣanāḍījātāriṣṭaśāntissamāptaḥ(ā) // hariḥ oṃ / subhāmastu //

365.24. GṚDHRAŚĀNTI

This text gives the procedure for doing śānti when a vulture alights in a house in particular spots and directions. The colophon mentions that Vasiṣṭha's account of this is given here. For further information, see NCC.VI.p. 98.

Beginning

Fol. 54 (38)b, 1.3. athāto gṛdhraśāntiṃ vyākhyāsyāmaḥ / gṛhamadhye gṛdhre sthite sakuḍumbasya mahat bhayaṃ bhavati // bṛhaspatimantreṇa khādirasamidbhiraṣṭottaraśataṃ juhuyāt / indradigbhāge gṛdhre sthite aṣṭāhāt gṛhapate (r) vyādhipīḍā bhavati // yata indra bhayāmaha iti mantreṇa palāśa-samidbhiraṣṭottaraśata juhuyāt / śatah(?) /

End

Fol. 57 (41)a, 1.6. pañcagavyena puṇyaiśca sarṣapo petairakṣataiḥ prakiret / tilahomaṃ tryambakena kuryādeśa(ma)panuttaye // brāhmaṇān bhojayitvātha puṇyāhaṃ vācayet sudhīḥ /// gobhūhiraṇyavastrādi brāhmaṇebhyo nivedayet // kṛtvā daivajñapūjāñca vidhivat susamāhitaḥ / evaṃ śāntividhiṃ kṛtvā yajamānas-sukhī bhavet // udāsīno yadi bhavet bhavanaṃ śithilaṃ bhavet / evaṃ vasiṣṭhenoktagṛdhraśāntis-samāptaḥ(ā) // hariḥ oṃ / śubhamastu //

365.25. SOMAVĀRĀRGHYA

This text contains the treatment of Somāvārārghya. This topic is part of Somavāravrata when Śiva and Pārvatī are worshipped on Mondays in the Kārttika month. This topic represents the concluding part (vratodyāpana) of this Vrata. The beginning portion in this text agrees with n° 38.4. and GOML. D. 8587.

Beginning

Fol. 62a, 1.1. someśvarāya namaḥ / samastopacārapūjāṃ samarpayāmi / arghya mantraḥ / somavāre divā sthitvā nīrāhāro maheśvara / naktaṃ bhokṣyāmi deveśa arpayāmi sadāśiva // idamarghyam / nakte ca somavāre somanātha jagatpate

End

Fol. 63 (2)a, 1.3. idamarghyam / somanāthaṃ jagannātha sarvaiśvarya samarcita / mama dāridrya(o)mu()nmūlakāmān pūraya pūraya // iti prārthya pārvatīparameśvarasahāyam //

365.26. RĀMĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 214.1.
For a copy of the Ms. see GOML. D. 8986. This is complete. Written in 3 cols.

Beginning

Fol. 64a, (col.1), 1.1. rāmāya namaḥ / rāmabhadrāya namaḥ / rāmacandrāya namaḥ / rājīvalocanāya namaḥ / rājendrāya namaḥ / raghupuṅgavāya namaḥ /

End

Fol. 67 (4)a, (col.3), 1.1. parandhāmne namaḥ / parākāśāya namaḥ / parātparāya namaḥ / pareśāya namaḥ / pāragāya namaḥ / parāya namaḥ / sarvadevātmakāya namaḥ / haraye namaḥ / mantrapuṣpaṃ samarpayāmi //

365.27. KṚṢṆĀṢṬOTTARAŚATANĀMĀVALI

Same as n° **48.9**.
Written in 3 cols.

Beginning

Fol. 68a, (col.1), 1.1. śrīkṛṣṇāya namaḥ om / kamalānāthāya namaḥ oṃ / vāsudevāya namaḥ oṃ / sanātanāya namaḥ oṃ /

End

Fol. 71b, (col.3), 1.1. jalakrīḍāsamāsaktagopīvastrāpahārakāya namaḥ / puṇyaślokāya namaḥ / tīrthapādāya namaḥ / vedavedyāya namaḥ / dayānidhaye namaḥ / sarvatīrthātmakāya namaḥ / sarvagraharūpiṇe namaḥ / parātparāya namaḥ / śrīrukmiṇīsarva(tya)bhāmāsametagopālakṛṣṇasvāmine namaḥ / mantrapuṣpaṃ samarpayāmi //

365.28. LALITĀSAHASRANĀMĀVALI

Same as n° **27.1**.

Beginning

Fol. 74a, (col.1), 1.1. śrīmātre namaḥ / śrīmahārājñyai namaḥ / śrīmatsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakārya-samudyatāyai namaḥ / udyatbhānusahasrābhāyai namaḥ / caturbāhusamanvitāyai namaḥ / rāgasvarūpapaśāḍhyāyai namaḥ /

End

Fol. 85a, (col.3), 1.1. sarvānullaṅghyaśāsanāyai namaḥ / śrīcakrarājanilayāyai namaḥ / śrīmattripurasundaryai namaḥ / śrīśivāyai namaḥ / śivaśaktyaikyarūpāyai namaḥ / śrīlalitāmbikāyai namaḥ / śrīmahātripurasundaryai namaḥ / hariḥ om / gurubhyo namaḥ / kadambavanamadhyasthāṃ kanakāṅgadaśobhi … ṣaḍa-mburuhavāsinīṃ satatasiddhasaudāminīm / viḍambitajapārucimṃ vimalacandracūḍāmaṇiṃ triyambakakuṭumbinintripurasundarīmāśraye//

366

Pratiṣṭhāpaddhati

RE. 20.027. PL.; 94 fols.; 425 x 30 mms.; 7-8 lines; Grantha; old and moth-eaten; some leaves damaged very much; Two different types of hand-writing; The scribe salutes one Akhilāṇḍapaṇḍita (vide fol. 67a).
Blank fols.: 18b, 82b.

General contents

1. Fol. 1a-3b : Vāstupūjā; 2. 4 : Aṅkurārpaṇavidhi; 3. 5a-16b : Maṇḍapapūjā; 4. 19a-26b : Karṣaṇādipratiṣṭhāvidhi; 5. 27b-30a : Svāyambhuva : Praveśabali; 6. 31a-67a : Pratiṣṭhāpaddhati; 7. 67a-68b : Gaurīpratiṣṭhāvidhi; 8. 69a-70b : Vāstupūjāvidhi; 9. 70b-82a : Utsavapaddhati; 10. 83a-94b : Agnikārya.

Fol. 1A contains a few lines on Vṛṣabhapratiṣṭhā. Fol. 17a-18a enumerates 27 ghaṭādhipa-s for Vāstupūjā and has fragments about the same.

366.1. VĀSTUPŪJĀ

This text deals with the Vāstupūjā and its procedure. It differs in some respects from nos.118.1. & 204.7.

Beginning

Fol. 1a, 1.1. atha vāstupūjāvidhiṃ vyākhyāsyāmaḥ / prāsāde ... gre bālasthāne yāgamaṇḍape vā vāstupūjāsthānaṃ saṃkalpya liṅgasthāpanasaṃprokṣaṇasakalasthāpanagarbhanyāsaṃ maṇḍapasthāpanaprāsādasthāpanamaṇḍapapraveśanagṛhapraveśanapavitrārohaṇaśūlasthā(pa)nadārusaṃgrahaṇaśilāgrahaṇamadhūcchiṣṭarathasthāpanadīkṣābhiṣekaityādikarmaṇām/

End

Fol. 3b, 1.3. pradakṣiṇakrameṇa praveśya gopurābhyantare visṛjya paricārakasnānaṃ kṛtvā dhautavastramācchādya devālayaṃ praviśet / iti vāstupūjāpaddhatissamāptaḥ(ā) // śubhamastu /

366.2. AṄKURĀRPAṆAVIDHI

Similar to n° 198.3.
The procedure as dealt with here for Aṅkurārpaṇa is very brief.

Beginning

Fol. 4a, 1.1. pratiṣṭhādikamuddiśya yatra divase adhivāsanakarma kriyate taddinamekaṃ vihāya pūrve navasaptapañcatraikekatamāhe sadyo vā śuddhabhūtale ṣoḍaśadhā vibhakte madhyakoṣṭhacatuṣṭaye dhānyapañce (?) dharalaṃkṛtya ...

End

Fol. 4b, 1.6. aṅkurāṇi tvavakrāṇi śubhrāṇi cet sarvasaṃpatkarāṇi bhavanti / dhūmrāṇi kubjāni cet śreyovighnakarāṇi matvā śāntiṃ kuryāt / ityaṅkurārpaṇavidhissamāptaḥ //

366.3. MAṆḌAPAPŪJĀ

Same as n° 86.2.

This text deals with the procedure of worshipping the Maṇḍapa the main pavilion. The colophon reads as, 'iti kriyākramajyotivistāramaṇḍapapūjai- ...' Hence it seems that the procedure adopted here is based on the Kriyākramadyotikā and a little elaborate.

Beginning

Fol. 5a, 1.1. maṇḍapapūjāṃ kramaṃ(maṇḍapapūjākramo) vakṣyate dvāravasudhāturasabhūtakaragehe pādaraviṣoḍaśanavonavapadaṃ syāt / madhyanavavedisaha trīṇi padamadhye kuṇḍanavapañca śivamaṇḍapavidhānam / prākkumbhabhūtantathaikāgnikumbhaṃ dākṣiṇyavedaṃ nirṛtau tathāgnim / vāruṇyaṣaṭkamaśvinivāyuṃ some yugaṃ syāt trikumbhamīśe //

End

Fol. 16b, 1.4. veṇumudgañca śāliñca māṣaścaikādaśa kramāt / sadyādiśāstraparyantaṃ mantramekādaśaṃ hunet / iti kriyākramajyotivistāramaṇḍapapūjai samāptaḥ // śubhamastu //

366.4. KARṢAṆĀDIPRATIṢṬHĀNTAVIDHI

Though the title of the text is written so in the margin of fol. 19a, it actually deals from Śilāsaṃgrahaṇa to Śilāvinyāsa only. The colophon also reads "iti kriyākramadyotikāyāṃ ... " but it is at the most based on the Kriyākramadyotikā.

Beginning

Fol. 19a, 1.1. vighata (vigata) pādapo mūla iti maṇḍale vināyakapūjā pūrvaṃ vāstupūjāṃ homaṃ vidhāya tadagninā paryagnikaraṇapūrvaṃ puṇyāhaprokṣaṇaṃ vidhāya vitānadarbhamālādyaiḥ maṇḍapamalaṃkuryāt / lohapratimā-pratiṣṭhāyāntu ratnanyāsapūrvaṃ padmabandhaṃ sudṛḍhaṃ kṛtvā ...

End

Fol. 26b, 1.8. savyāpakaṃ śivaṃ saṃcintya namaskṛtya yāgamaṇḍapaṃ gatvā prāyaścittārthaṃ gatvā yāgaṃ visṛjet / iti śilānyāsavidhi (ḥ) samāptaḥ / śubhamastu / iti kriyākramadyotikāyāṃ karṣaṇādipratiṣṭhāntavidhi (ḥ) samāptaḥ / śubhamastu / avighnamastu //

366.5.

SVĀYAMBHUVĀGAMA

Praveśabali

This is much similar to n° 221.1.

Beginning

Fol. 27b, 1.3. atha vakṣye viśeṣeṇa praveśabalirucyate / yakṣarākṣasabhūtāśca piśācā brahmarākṣasāḥ / kālīkāśca śarat(l)yāśca sa saṃkhyān bhairavādayaḥ / grāmādiśūnyavāstunilanyasthāne sthitasthitaḥ / tatsthāne sthāpya sarvāṃśca traptīnāmucyate (?) guru / grāmaṛdhikaraṃ śāntaṃ nṛparāṣṭrasamṛddhidam / tattatsthāne samṛddhiśca putradārasukhapradam//

End

Fol. 30a, 1.1. apūpaṃ kūśmāṇḍakhaṇḍañca rajanīmiśrabuddhimān / evaṃ krameṇa kartavyam ācārya(ś)śiva eva ca / rakṣoghnahomapaścāttu diśāhomaṃ tataḥ param / bhūsurān bhojayet tatra karma sabhyaca (?) mācaret / iti svāyambhuve / iti praveśabalividhi(s) samāptaḥ // śubhamastu pādupureśam / avighnamastu gurubhyo namaḥ śubhamastu śubhamastu śubhamastu //

366.6.

PRATIṢṬHĀPADDHATI

Similar to n° 203.

This text deals with the procedure for installaion in detail. It seems to be a manual for the use of priests and the text on which it is based is not known.

Beginning

Fol. 31a, 1.1. mahāgaṇapataye namaḥ / atha pratiṣṭhāvidhiḥ / tatra vidhivatsaṃskṛtaliṅgaṃ prativiśeṣeṇa liṅgino vidhivatsthitapratiṣṭhetikīrtitā (?) sā ca pañcadhā pratiṣṭhā sthāpanaṃ sthitasthāpanamunatthāpanamāsthāpanañceti / tatra jñānaśaktisvarūpe liṅge kriyāśaktisvarūpasya pīṭhasya vidhinā yogaḥ / pratiṣṭhā syāt bāṇaliṅgādau pīṭhe yathāyoganiveśanaṃ sthāpanam //

End

Fol. 67a, 1.1. puṣpairvinā prajāvāsobhirvinā vṛddhirdīpairvinā bhṛtvānā (?) hūyādyāgamaṇḍapaṃ gurusvapanākhyaṃ śilpi(r) gṛhṇīyāt / evaṃ gurūn saṃpūjya yajamāna(ḥ) svagṛhaṃ gatvā brāhmaṇān māheśān liṅgino dīnānāthānapi bhojayet /

iti pratiṣṭhāvidhissamāptaḥ / iti śrīmadakhilāṇḍa-paṇḍitāryāya namaḥ / namaśśivāya / karakṛtamaparādhaṃ kṣantum arhanti santaḥ / śrīmatvād(t?)apureśāya namaḥ //

366.7. GAURĪPRATIṢṬHĀVIDHI

Same as n° 116.8.

Though the colophon at the end states it to be forming part of the Kriyākramadyotikā, this text is very brief in its treatment of Devīpratiṣṭhā, and hence may be at the most based on the Kriyākramadyotikā.

Beginning

Fol. 67a, 1.4. gaurīpratiṣṭhāyāṃ pūrvamaṇḍape mantratrapyantaṃ (?) karma vidhāya devīṃ pūrva(ṃ) mṛdādibhissaṃsnāpya netronmīlanaṃ kṛtvā punaḥ saṃsnāpya śayyāyāmadhiropya nidrākumbhannidhāya saṃpūjya ...

End

Fol. 68b, 1.5. oṃ hsaṃ subhagāya namaḥ / oṃ hsiṃ lalitāyai namaḥ / oṃ hsuṃ kāminyai namaḥ / oṃ hsaṃ mālinyai namaḥ / iti gaurīśaktiḥ / japāntaṃ pañcopacāreṇa saṃpūjya prāyaścittaṃ kuryāt / caṇḍaṃ vinā yathāpūrvañcaturthyādivadandhyāt (?) / iti kriyākramadyotikāyāṃ gaurīpratiṣṭhāvidhissamāptaḥ // śrīmatvādupureśāya namaḥ / vedavallīśvaryai namaḥ //

366.8. VĀSTUPŪJĀVIDHI

Similar to n° 204.7.

Beginning

Fol. 69a, 1.1. vāstupūjāvidhiḥ / saṃgrahe sthāpane kāle grāmārambhe tathaiva ca / utsavārambhakāle ca vipaṇyārambhakālake / grāmārambhādikāleṣu vāstunāthaṃ prapūjayet / vāstupūjāvidhiṃ kuryāt / tata mrdhrartha (?) nivṛttyarthaṃ sarvāriṣṭavināśanam / iti bhīmasaṃhitāyāṃ tadyathā //

End

Fol. 70b, 1.2. brahmādīn sthaṇḍile saṃyojya vahniṃ visṛjya paridhiviṣṭarasthānudvāsya paridhīviṣṭarādagdhāsthaṇḍilasthaṃ kumbhe saṃyojya kumbhasthabrahmādīn udvāsya paryagnikaraṇaṃ kṛtvā pañcagavye (na) saṃprokṣya ācārya (ḥ) snātvā bhasmadhāraṇaṃ kuryāt / iti vāstupūjāvidhiḥ //

366.9. UTSAVAPADDHATI

Similar to n° 54.

This text deals with the procedure of festival in the temple. It deals with Vijñāpanapūjā, Vṛṣādhivāsa, Dhvajārohaṇa, Aṅkurārpaṇa, etc., and abruptly breaks off with Pratisarabandhana. The author whose name is not known states at the beginning that he is writing this work based on the Kāmika and other Āgama-s for the easy understanding of the novices in the field.

Beginning

Fol. 70b, 1.4. kāmikādiśivāmnāyā kriyākāṇḍānusārataḥ / bāliśānāṃ prabodhāya vadāmyutsavapaddhatim / mahotsavakriyākalāpānukramāḥ / prathamaṃ bhagavato mūladevasya vijñāpanapūjā mṛtsaṃgrahaṇaṃ dhvajāṅkurārpaṇaṃ / vṛṣādhivāsanam dhvajadaṇḍasthāpanam / dhvajārohaṇam bherītāḍanam lokapālamantre (?) mutsavāṅkurārpaṇam //

End

Fol. 82a, 1.3. punaḥ puṇyāhañca vidhāya kṛtasakalīkaraṇe (ḥ) sāmānyārghyamastreṇa saṃkalpya toraṇāstreṇa saṃprokṣya oṃ hāṃ śāntitoraṇāya namaḥ / oṃ hāṃ bhūtitoraṇāya namaḥ / oṃ hāṃ balatoraṇāya namaḥ / oṃ hāṃ ārogyatoraṇāya namaḥ / iti pūrvāditoraṇānabhyarcya //

366.10. AGNIKĀRYA

This is similar to n° 230.5. and is incomplete.

Beginning

Fol. 83 (1)a, 1.1. agnikāryārthamadhyeṣya labdhānujño arghyapātramādāya pradakṣiṇena gatvā sambhāraṃ yāgopakaraṇadravyajātaṃ divya dṛṣṭyāvalokayan kuṇḍasakāśametya kuṇḍanābhiṃ puraskṛtya saumyāsya upaviśet tatrānāmikāṅguṣṭhābhyāṃ nyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇam astreṇa prokṣaṇaṃ tāḍanaṃ kuśairhuṃphaḍantāstreṇābhyukṣaṇaṃ vauṣaḍantakavacena khananāvakīraṇapūraṇasamīkaraṇasecana ākuṭṭanasammārjanopalepanāni khaḍgena vidhāya /

End

Fol. 94 (11)b, 1.2. madhubhi(ḥ) pratyekaṃ śatasaṃkhyayā pañcāśatsaṃkhyayā pañcaviṃśatisaṃkhyayā vā pratidravyāvā(a ?)sa(ā ?)naṃ vyāhṛtiyuktaṃ hutvā //

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Āgama texts

RE. 20.028. PL.; 19 fols.; 389 x 33 mms.; 7-9 lines; worn-eaten and old; Grantha. Scribe: Eśeṇabakasundarabhaṭṭarāṉa ayyābhaṭṭar kumāraṉ svāmināthabhaṭṭar svahastalikhitam. (fol.16b).

General contents

1. Fol. 4a-9b : Dīkṣāvidhi; 2. 10a-12a : Sahasrāgama : Makutābhiṣeka; 3. 12b-14b : Mānāṅgulādi - Svacchandabhairavādi; 4. 15 : Liṅgalakṣaṇa; 5. 17a-18b : Pradoṣanirṇya.

Fol. 1a & b contains the list of text contained in this Ms., their fol. nos. being 48 to 95, fol. 2a & b have the same list with fol.nos. 96-115 and fol. 3a & b have the same list with fols. nos. 1 to 47. The first text in this Ms. begins on fol. 4 (marked 158 in the margin). This shows that this Ms. has lost fols. 1 to 157 and that the texts with fol.nos. are also not noted for 116-157. Fol. 16 deals with Ekādaśīvrata. Fol. 19 contains the detailed contents of this text.

367.1. DĪKṢĀVIDHI

This text contains a brief treatment of Dīkṣā. At the outset, certain restrictions are placed before initiation is undertaken. Pollution (āśauca) consequent upon the birth of a child, following a funeral procession and others are to be carefully understood and initiation shall not be undertaken while the aspirant is affected by these. Passages are cited from the Pārameśvara, the Kāmika and the Somaśambhupaddhati. Brief treatment is given to the Nirvāṇa and other kinds of Dīkṣā. The text is incomplete. This is of unknown authorship.

Beginning

Fol. 4 (158)a, 1.6. pārameśvare - garbhiṇīprasavāntantu śivaṃ sampūjayet guruḥ / śavānugamanañcaiva vapanaṃ sindhusevanam / antarvatnyāḥ patiḥ kurvannaprajā bhavati dhruvam / anyatra : kṣauraṃ śavānugamanannakhakṛtanañca śrāddhañcavāstukaraṇantviti dūrayānam / udvāhamambuidhiniṣevaṇam adriyogamāyukṣayaṃ (?) bhavati garbhiṇikāpatīnāmiti sūtakapretakāśauce dīksitāśca praveśakāḥ / ātmārthayajanaṃ kuryānna kuryāttu parārthakamiti / sarvadā sarvakāleṣu kuryāddīkṣāṃ viśeṣataḥ / tithivāramuhūrtañca varjayeddeśi-kottamaḥ / rajābhiṣeke garbhiṇyām vidyādāne dhanārjane / dīkṣāyāṃ yāgaśālāyāṃ kālakṣepanna kārayet //

End

Fol. 9 (163)b, 1.2. sādhakācāryayossoktā naimitye kāmyakarmasu / sarvatraivādhikāritvāt sādhikāraiva sā tayoḥ / yatrarudrapade yogo yo yo yatreśvare pade /

śikhācchedo na yatrāsti dīkṣā sā sa yī dvidhā / yatra pāśaśikhācchedo yogaśśivapade bhavet / nirvāṇākhyā tu sā saiva putrake nābhiṣekataḥ / sādhyamantrābhiṣekañca sādhake sā prakīrtitā / sarvavidyā-bhiṣekeṣu bhavet sācāryagocare / śivasaṃskārayuktasya yacchivatvasamarpaṇam / kriyāyavātha kyā vā dīkṣā sā sarvato matā / dīkṣāyāmucyate dehi trividhāt bhavabandhanā //

367.2. SAHASRĀGAMA

Makuṭābhiṣeka

This text describes the coronation of the deity with the crown studded with gems and all other royal paraphernalia. This is not traceable to any IFI.Ms.

Beginning

Fol. 10 (164)a, 1.1. ataḥ paraṃ pravakṣyāmi makuṭasyābhiṣecanam / āyurārogyajayat(d)am apamṛtyuvināśanam / sarvaśatrukṣayakaraṃ sarvāriṣṭanivāraṇam / kīrtit(d)aṃ vijayaṃ puṇyaṃ parasenāpalāyanam / yasmin deśe purā śambhuḥ rājyatantraṃ karoti ca / tasmin deśe nṛpatiḥ kārayeddeśikena tu / vasantakāle śaradi utsave vā viśeṣataḥ / sāyaṅkāle mahānadyāṃ snātvā sādhakapuṅgavaḥ / śuddhavastradharo bhūtiṃ dhṛtvā rudrākṣamālikām //

End

Fol. 12 (166)a, 1.6. dīnāndhakṛpaṇādīnāmannavastrādikaṃ dadet / kārāgṛhe ca ye bandyāḥ tān muktanigalān g (k)uru / evaṃ yaḥ kurute maryaḥ (o) akhaṇḍaiśva-(va)ryamāpnuyāt / (rājyārthī) (rā)jyamāpnoti putrārthī labhate sutam / kāmyārthī kāmyamāpnoti mokṣārthī mokṣamāpnuyāt / iti sahasrāgame makuṭābhiṣekavetradānavidhipaṭalaḥ // śrīsomasundaragurave namaḥ //

367.3. MĀNĀṄGULĀDI

(Svacchandabhairava)

This text forms part of Svacchandabhairava, which is called Svacchandalalitabhairava. For details, see note on n° 163.2. The colophon on fol. 12b, mentions that the pramāṇa meaning measurement is treated there. What follows from fol. 12b, to fol. 15a deals with mānāṅgula, mātrāṅgula and dehalabdhāṅgula. Of these, treatment of mānāṅgula is detailed. This topic is not found in the printed edition (KSTS). The matter dealt with on fols. 12b-15a does not have the colophon and so may be taken to be incomplete. There is no evidence to show that this portion is a part of Svacchandabhairava.

Beginning

Fol. 12 (166)b, 1.2. adhunā sampravakṣyāmi pramāṇaṃ śivadhāmataḥ / yo janānāmbarāre he yathā tacchṛṇu / avyaktādaśabhirbhāgairmahāsthūlo virājate /

dvipañcabhāgaṃ mahato bhūtādisthūla ucyate / bhūtādipramāṇañca bhāgaṃ grāhyanna cakṣuṣā / bhūtādervā daśaguṇādaṇīyo dṛśyate rajaḥ //

colophon

Fol. 12b : iti svacchandabhairave hastapramāṇavidhiḥ /

End

Fol. 14 (168)b, 1.6. yāgopakaraṇāni mātrāṅgulavidhānataḥ / dehalabdhāṅgulam / caturviṃśatcchataṃ bhāgaṃ pūjā ... śāccaṃvibhājayet / ekāṃśamaṅgulaṃ khyātaṃ mūlaliṅgāṅgulantvidam / dehalabdhāṅgula ... taiva pratimā ... tatra kāraya(e)t / yāgadhāmagrahabhūgṛhāditaṃ śūnyārāmakhayamāṣṭapaṅktibhiḥ / bhā ... karaiḥ kalpayet savivaraṃ salakṣaṇam //

367.4. LIṄGALAKṢAṆA

Similar to n° 178.2.
This text contains the features of Bāṇa and Sphaṭika liṅga-s.

Beginning

Fol. 15 (169)a, 1.2. bāṇaraudi (?) liṅgānāṃ pari ... na samucchrāyā piṇḍikāvasubhājitā netreṇāṅghrisutatpaṭṭirūpeṇa ... ṭaṭī tu rūpeṇa jaladhārāṃ kareṇa tu / vyāsatryaṃśena nālaṃ syāt kvaci ... kṣepataproktaṃ bāṇaliṅgeṣu lakṣaṇam /

End

Fol. 15 (169)b, 1.7. adhopadmanakārantu pākṣ ... vāhayet tato devaṃ sadyojātena mantrataḥ / sthāpayedvāmadevena ṣeṇa (aghoreṇa?) / nirodhañca īśena svāgataṃ bhavediti //

367.5. PRADOṢANIRṆAYA

Similar to n° 75.5.

Beginning

Fol. 17 (171)a, 1.1. ṣaḍviṃśatghaṭikādūrdhvaṃ pradoṣārambhamīritam / raverastamayātpūrvaṃ tripādena trināḍikam / pradoṣamiti vikhyātaṃ tatkāle śivamarcayet / ajite - bhāskarodayamārabhya yāvattudaśanāḍikāḥ / prātaḥ kāla iti proktāḥ pūrvahn(ṇ)amiti kīrtitaḥ / pūrvāhn(ṇ)āntaṃ samārabhya yāvattu daśanāḍikāḥ / madhyānnakālamityuktaṃ tadante vā parāhnake / madhyāhnāntaṃ samārabhya ābhutadvayanāḍikā / sāyaṅkālamiti proktaṃ pradoṣaṃstadanantare / astamanāt purato nāḍīdvayamārabhya yatkṛtam / sāyāhnamiti vijñeyaṃ tadante tu pradoṣakam / astamanaṃ samārabhya sārdhena saptanāḍikā / pradoṣakāla vijñeyaṃ stvardhayāmamataḥ param //

End

Fol. 18 (172)b, 1.1. parāhn(ṇ)evā pradoṣāptau tatraiva vratamācaret / ubhayatra pradoṣāptau naktañcaiva pare'hani / nobhayatra pradoṣassyāt tithiryu-ktatithikṣaye / parāhn(ṇ)e vā bhavennaktam ityuvāca prajāpatiḥ / madhyamā paraviddhā ca pūrvaviddhāca kanyasā / sāyaṃkāle trayodaśyāṃ tatparañca caturdaśī //

368

SIDDHĀNTASĀRĀVALI

by

Trilocanaśivācarya

RE. 20.030. PL.; 142 fols.; 460 x 35 mms.; 6-7 lines; injured and broken; a few fols. at the end have lost their edges in the right side; Grantha; Scribe : Vikramapāṇḍyabhaṭṭar.
Date of the Ms. is given on fol. 142b, as Śrīmukha Āni 10.
Same as n° **145.1**.

This Ms.begins with a fol. which contains the commentary of Anantaśambhu on Sl.21 in the Jñānapāda of the original text. Fols. 2 to 71a contain the Kriyāpāda in which the last śloka is numbered as 116 which is 117 in GOML. edn. and 117 in CP. edn. Fols. 71a-79a contain the Yogapāda, the number of the last śloka being 123 which is 125 in GOML. edn. and 125 in CP. edn. Fols.79a-142b contain the Caryāpāda, the last śloaka being 163, which is 167 in GOML. and 166 in CP. edn.

Beginning

Fol. 1a, 1.1. kartavyā / jalatattvādagnim(t?)attvaṃ daśaguṇam tacchatasthānam / ...

End

Fol. 1b, 1.5. sa śivo bindorapi adhiṣṭhāyakaḥ / adhiṣṭhānasthānabhūtaḥ / uktañca - binduśaktyā śivenaiṣā nānyena vyāpyate śivaḥ / iti / tathā mataṅge yojanapramāṇam / ... agnistato'nilaḥ / anilāccāyamākāśaśśāstre'smin pārameśvare //

This portion of the commentary is contained in fol.1 is for śloka 21 in the Jñānapāda. This is incomplete (GOML. Bulletin XVII N°1.P. 26) What follows from fol.2. is the text and commentary on śloka 30 (CP.2nd edn.) which is śloka 57 (GOML. Bulletin XVIII-N°1) Kriyāpāda - P. 63.

Beginning

Fol. 2a, 1.1. śritya mandaśaktinipātanāt / kurute sakalasyeśaḥ sādhārā tāmimāṃ viduḥ / iti / pūrvoktadīkṣābhedassādhāradīkṣāradīkṣāviṣaya eva / iyañcaturvidhā dīkṣā sādhārā śivaśāsane ityuktatvāt / dīkṣāsaṃskārastāvat śarīrasya vā jātērvātmano veti sandehanirāsārthamāha na ca tanoḥ //

End

Fol. 142b, 1.4. tathā coktaṃ varuṇaśi ... ntaviṣṇakaḥ / kṣmādividyāntako rudraḥ / kṣmādibindvantam īśvaraḥ / sādākhyo kṣmādinādānte śivaśaktiḥ parāvadhī ... paryantavyāpakaḥ / hariḥ om // gurubhyo namaḥ / śrimukha āni 10 vikramapāṇḍyabhaṭṭarāṉa ce ... vasiddhāntasārāvalī nāma granthaṃ svahastena likhitam / mīnākṣīsundareśvarābhyānnamaḥ / karakṛtamaparādhaṃ kṣantumarhanti //

369

Śaivācāra

RE. 20.031. PL.; 9 fols.; 240-35 x 27. mms.; 4-7 lines; old and injured; Grantha.
Blank fols.: 8b, 9b, 10b.

General contents

1. Fol.1a-6b : Śaivānuṣṭhānavidhi; 2. 7a-8a : Śaivabhūṣaṇa of Paramānandayogin.

Fol. 9a conains a brief account of Aṣṭavidyeśvara-s. Fol. 10a contains the Āśīrvādaśloka-s (uttered during festivals in temples).

369.1. ŚAIVĀNUṢṬHĀNAVIDHI

Similar to n° 165. which is in Tamil with Sanskrit words used sparingly.

Beginning

Fol. 1a, 1.1. paścādastravandanātham aghoreṇa śirassamprokṣya sūryamaṇḍale śivāstra(ṃ) sañcintya śivāstrāya vidmahe kālānalāya dhīmahi tanno śastra pracodayāt / ityañjalitrayaṃ dattvā astragāyatri(ṃ) daśavāramāvartya svāhāntenāstreṇārghyeṇa japaṃ nivedya ...

End

Fol. 6b, 1.3. saṃhitayā sūryamaṇḍalamadhyasthitayā sadā ... pādayo(ru)pasthānaṃ kṛtvā yathāśakti śatamardhatadarthaṃ vā daśavāraṃ ja ... nivedayet / uktasandhyākālabhraṃśe sandhyāmekavāra(ṃ) japet / ityanuṣṭhāna(vi)dhiḥ //

369.2. ŚAIVABHŪṢAṆA

by

Paramānandayogin

Same as n° 194.4.

The concluding portion has Tamil expressions. This text has a meagre passage from the beginning portion.

Beginning

Fol. 7a, 1.1. śrīvidyākāntisamprāptyai seve dantāvalānanam / dampatyorjagatāṃpatyo(ś)śivayo rakṣyavādhinaḥ / saṃyagaiśvaryasamprāptyai śabdārthāvagamāya ca / sarvārthasādhakaṃ sadyasthaṃ śriyai ca gajānanam //

End

Fol. 7b, 1.4. hemnā tulāgāminā / śaivānāṃ kriyate śivāgamavacoraktāñcitaṃ (ratnāñcitaṃ ?) bhū(ṣa ?)ṇaṃ eṉratu / samastamaṅgalaṅkaḷaiyum koṭukkātan / ...

370

ŚIVARĀTRIVRATA

RE. 20.032. PL.; 13 fols.; 368 x 26 mms.; 5 lines; much damaged; Grantha.

This Ms. contains the treatment of fixing up of the day for the observance of Śivarātri. Passages are cited from the Kālottara, Vijaya and other Āgama-s. This agrees with n° 75.9 for the beginning portion.

Beginning

Fol. 1a, 1.1. śivarātrivrataṃ vakṣye śrūyatāṃ ravisattama / sarvadār(n)a-phalañcaiva sarvayajñaphalapradam / śivarātrisamaṃ puṇya . . . nāstīti bhuvanatraye / navatriṃśatithigrāhyam udayāttīrthasaṃgrahe / māghakṛṣṇacaturdaśyāṃ śivarātrau śivaṃ yajet / saurañcāndramasañcaiva dvividhaṃ parikīrtitam / meṣādimīnaparyantaṃ vaset sauretisaurakaṃ tith ...

End

Fol. 13b, 1.4. vyāhṛtiṃ hutvā teṣāṃ mūle pṛthak pṛthak / jayādirabhyādhānañca rāṣṭrabhṛtcakramāhunet / pūrvāt karmayogyena sthāpayet dṛḍhaṃ budhaḥ //

371

PRĀSĀDALAKṢAṆA
with Tamil meaning

RE. 20.033. PL.; 18 fols.; 390 x 26 mms.; 4-6 lines; moth-eaten and slightly injured; Grantha.

This Ms. deals with the features of Prāsāda and has a Tamil gloss on the original Sanskrit text.

Beginning

Fol. 1a, 1.1. tripadārthajñānanirūpadarśanam / rūpānurūpaṃ śivaṃ jñānaṃ pratyakṣamāgamoditam / jñānodayaṃ mahāsena saṃkṣepeṇa vadāmyaham / jñānasāramahāmantraṃ sārāt sāraṃ mahodayaḥ / śivajñānāt paraṃ jñānaṃ nasti vedāntaniścayam / andhakāravadajñānaṃ jñānaṃ bhānodaye yathā / ravisannidhimātreṇa sūryakāntaṃ prakāśayet //

End

Fol. 18a, l.4. vyāpinī homadraviṇam / anantā ca anāsā ca bindurekhāṅgulaṃ bhavet / śaraṃ varuṣakālantu candrāditya(au) prakāśayet / devaṃ paramaśivaṃ caiva sūkṣmāt sūkṣmantu tattvamam(tattvam) / pañcāṣṭadvādaśaṃ proktaṃ ṣoḍaśākalameva ca / dhyānam / caturaṃśraghrasādam ūrdhvantu gurubodhakam / iti prāsādalakṣaṇaṃ samāptam // hariḥ oṃ / śrīgurubhyo namaḥ //

372

Nāmāvali-s

RE. 20.034. PL.; 24 fols.; 335 x 30 mms.; 5-8 lines; much damaged and injured; leaves have lost much part at the edges and also in the middle; Grantha. Scribe: Deyvaśikhāmaṇibhaṭṭar.
Blank fols.: 4b, 18b, 22b.

General contents

1. Fol. 1a-4a: Śivāṣṭottaraśatanāmāvali; 2. 5a-8b: Śivasahasranāmāvali; 3. 9a-10b: Gaurīśaṅkarāṣṭottaraśatanāmāvali; 4. 11: Gaṇeśāṣṭottaraśatanāmāvali; 5. 12a-13b: Subrahmaṇyāṣṭottaraśatanāmāvali; 6. 14: Devyaṣṭottaraśatanāmāvali; 7. 15: Devyaṣṭottaraśatanāmāvali; 8. 16a-18a: Śyāmalāṣṭottaraśatanāmāvali; 9. 19a-20b: Mīnākṣyaṣṭottaraśatanāmāvali.

Fol. 21 contains nāmāvali on Devī, which could not be identified. Fol. 22 contains two columns of nāmāvali of Śyāmalā, which is different from n° 372.8. Fols. 23 & 24 contain nāmāvali-s of Devī which could not be identified.

372.1. ŚIVĀṢṬOTTARAŚATANĀMĀVALI

Written in 4 four columns.
Same as n° 5.7.

Beginning

Fol. 1a, col.1. l.3. śambhave namaḥ / pinākine namaḥ / śaśiśekharāya namaḥ / vāmadevāya namaḥ / virūpākṣāya namaḥ / kapardine namaḥ / nīlalohitāya namaḥ / śaṃkarāya namaḥ / śūlapāṇaye namaḥ //

End

Fol. 4a, col.2. l.1. apavargapradāya namaḥ / anantāya namaḥ / tārakāya namaḥ / śrīparameśvarāya namaḥ / śrī tanunātheśvarāya namaḥ // śrīgurubhyo namaḥ / hariḥ om / deyvaśikhāmaṇi bhaṭṭar yēṭu yeṭuttavan̲ kuṭukkavum //

372.2. ŚIVASAHASRANĀMĀVALI

Written in 4 columns.

Same as n° 5.8.

This text contains a little over 200 names of Śiva which are found in the Saurapurāṇa ch. 41. Śloka-s 1-37a.

Beginning

Fol. 5a, (col.1), l.1. oṃ bhavāya namaḥ / śivāya namaḥ / harāya namaḥ / rudrāya namaḥ / puṣkalāya namaḥ / mut(d)galāya namaḥ / bālaya namaḥ / agragaṇyāya namaḥ / sadācārāya namaḥ / sarvāya namaḥ / śambhave namaḥ / maheśvarāya namaḥ //

End

Fol. 8b, (col.3), l.1. tantuvardhanāya namaḥ / śubhāṅgāya namaḥ / yogasāraṅgāya namaḥ / jagadīśāya namaḥ / janārdanāya namaḥ / bhasmaśuddhikarāya namaḥ / merave namaḥ / ojasvine namaḥ / śuddhavigrahāya namaḥ / hiraṇyaretase namaḥ / taruṇāya namaḥ / marīcaye namaḥ / mahīmālāya namaḥ / mahāhṛdāya namaḥ / 209 //

372.3. GAURĪŚAṄKARĀṢṬOTTARAŚATANĀMĀVALI

According to the title this text should contain 108 names for Gaurī and Śaṃkara each. But this contains 108 names for Śaṃkara only. So we can think that this text is incomplete. The Ms. which is available in GOML. D. 9215 is more or less similar to this Ms.

Written in 3-4 cols.

Beginning

Fol. 9a, (col.1), l.1. śrīmahākailāsaśikharanilayāya namo namaḥ / himācalendratanayāvallabhāya namo namaḥ / vāmabhāgakalatrārdhaśarīrāya namo namaḥ / vilasaddivya ... radivyāgāya namo namaḥ / koṭika ... śalāvaṇyāya namo namaḥ /

raktamau ... lai mū ... kirīṭāya namo namaḥ / mandākinījalopetamūrdhnijāya namo namaḥ //

End

Fol. 10b, (col.2), l.1. keśavabrahmasaṃgrāmanivārāya namo namaḥ / druhiṇāmbhojanayanadurlabhāya namo namaḥ / dharmārthakāmakaivalyasūcakāya namo namaḥ / utpattisthitisaṃhārakāraṇāya namo namaḥ / anekakoṭibrahmāṇḍanāyakāya namo namaḥ / narasiṃhamahākopaśamanāya namo namaḥ / prapañcanāśakalpānta ... namaḥ / hiraṇyagarbhottamāṅganirjita ... patañjalivyāghrapādasannatāya ... / mahātāṇḍavaca ... / vimalapravāka ... / mahāpāta ... / caṇḍīśado ... / rajastāmasa .... sa ...

372.4. GAṆEŚĀṢṬOTTARAŚATANĀMĀVALI

This text is incomplete. It has neither beginning nor end. Its identity is hard to be found. Written in 4 cols.

Beginning

Fol. 11a, (col.2), l.1. oṃ suvikramāya namaḥ / oṃ jagannāthāya namaḥ / oṃ mahadbhujāya namaḥ / oṃ skandajyeṣṭhāya namaḥ / oṃ umāsutāya namaḥ / oṃ prasannavadanāya namaḥ / oṃ śāntāya namaḥ / oṃ dāntāya namaḥ //

End

Fol. 11b, (col.4), l.1. oṃ sumukhāya namaḥ / oṃ supriyāya namaḥ / oṃ prabhave namaḥ / oṃ pūrṇāya namaḥ / oṃ pūrṇodarāya namaḥ / oṃ puṇyāya namaḥ / oṃ puṇyakīrtaye namaḥ / oṃ purātanāya namaḥ //

372.5. SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.4.

This text begins with 42nd name and ends with 95th and has at the end 7 more names which are not traceable to any printed version of this text. Written in 2-3 cols.

Beginning

Fol. 12a, (col.1), l.1. jṛmbhāya namaḥ / prajṛmbhāya namaḥ / kamalāsanasaṃstutāya namaḥ / ekavarṇāya namaḥ / dvivarṇāya namaḥ / trivarṇāya namaḥ //

End

Fol. 13b, (col.1), l.1. gopate namaḥ / drakṣitarasāya namaḥ / parasmai namaḥ / lokagurave namaḥ / sarveśvarāya namaḥ / oṃ asuranisṛhamardanāya namaḥ / oṃ śrī subrahmaṇyesvarāya namaḥ / subrahmaṇyanāmāṣṭottaraśataṃ sampūrnam / hariḥ om / śubhamastu / gurubhyo namaḥ / daiyvaśikhāmaṇibhaṭṭar ēṭu yeṭuttavan kuṭukkavum //

372.6. DEVYAṢṬOTTARAŚATANĀMĀVALI

Almost the same as n° 108.3.
Written in 4 columns.
This has an abrupt beginning and is incomplete.

Beginning

Fol. 14a, (col.2), l.1. mhā . . namaḥ / yoginyai namaḥ / ... mārūpiṇyai namaḥ / sukhāsinī namaḥ / kālinyai namaḥ / durgāyai namaḥ / mahālakṣmyai namaḥ / kaṅkā ... namaḥ /

End

Fol. 14b, (col.2), l.2. parameśvariye namaḥ / trailokyajananiyai namaḥ / devyai namaḥ / śivanāyakiye namaḥ / hariḥ (om) / śubhamastu / devi ās / ... śataṃ sampūrṇam //

372.7. DEVYAṢṬOTTARAŚATANĀMĀVALI

It is incomplete. It bears slight resemblance to GOML. D. 8848 which is called umāṣṭottaraśatanāmāvali. Written in 3 columns.

Beginning

Fol. 15a, (col.1), l.8. ekanāyakī namaḥ / ekarūpiṇyai namaḥ ... saṃgrāmai namaḥ / jayakāriṇyai namaḥ / manonmanyai namaḥ //

End

Fol. 15b, (col.4), l.4. tatpuruṣī namaḥ / pītavarṃinī namaḥ / aghorādhnī namaḥ / mahānaintrī namaḥ / padmācalakuleśvarī namaḥ / sadyojātāyī namaḥ //

372.8. ŚYĀMALĀṢṬOTTARAŚATANĀMĀVALI

Similar to n° 363.5.

This text contains 108 names of Śyāmalā. This has an abrupt beginning with the 10th name and has the end but each folio of this text is broken at the edges or in the middle and is thus having some names missing. This is printed in the Jayamaṅgala Part X pp. 181-184, Salem Literary Press. This text is also named in the printed edn. as Mīnākṣyaṣṭottaraśatanāmāvali.

Beginning

Fol. 16a, (col.2), l.2. manteśyai namaḥ / puṣpiṇyai namaḥ / mantriṇyai namaḥ / śivāyai namaḥ / kalāvatyai namaḥ / raktavastrāyai namaḥ //

End

Fol. 18a, (col.1), l.1. śyāmalāyai namaḥ / śrīrājarājeśvaryai namaḥ / śrī-śāmbhavyai namaḥ / śrīlalītāmbikāyai namaḥ // hariḥ oṃ / śubhamastu / gurubhyo namaḥ / deyvaśikhāmaṇibhaṭṭar //

372.9. MĪNĀKṢYAṢṬOTTARAŚATANĀMĀVALI

This text contains 66 names of Mīnākṣī, the Goddess at Madurai. This is a rare text. Written in 3 columns.

Beginning

Fol. 19a, (col.1), l.1. śyāmambāsundaryai namaḥ / haribrahmendrajananyai namaḥ / gīrdevyai namaḥ / garuḍadhvajāyai namaḥ / (ha) yagrīvasamārādhyāyai namaḥ / ... yāruddhācarcitāyai namaḥ / ... proyāy(a ?)i namaḥ //

End

Fol. 20b, col.3. l.5. mahāpraḷayasākṣiṇyai namaḥ / mahānandavidhāyinyai namaḥ / viśvambharāyai namaḥ / ... pāyai namaḥ / ... mānandakandaḷyai namaḥ / (mī)nākṣyai namaḥ / ... devatāyai namaḥ / (mī)nākṣī aṣṭottaraśataṃ sampūrṇaṃ / śubhamastu //

373

Mahotsava rituals

RE. 20.035. PL.; 27 fols.; 372 x 28 mms.; 5-7 lines; some leaves are injured; Grantha; Leaves are not old in age.
Blank fol.: fly-leaf b, 18b.

General contents

1. Fol. 1a-17a : Vistāramaṇḍapapūjā; 2. 19 : Sandhyāvāhana - Brahmasandhi; 3. 20a-23b : Sandhyāvāhana; 4. 24a-26b : Devyaṣṭottaraśatanāmāvali.

The fly-leaf a contains some names of deities. Fol. 18a contains information on māsanakṣatra. Fol. 27a gives the results, good and bad of undertaking a journey.

373.1. VISTĀRAMAṆḌAPAPŪJĀ

Same as n° 86.2 for the beginning portion.
Passages are cited from the Siddhāntaśekhara and other texts.

Beginning

Fol. 1a, 1.1. maṇḍapapūjākramaṃ vakṣye / dvāravasudha(ā)karasambhūtakaragehe pādaraviṣoḍaśanavo nava padasyāt / madhyanavavedisahatrīṇipadamadhye kuṇḍanavapañcaśivamaṇḍapavidhānam / prākbhūta kumbhaṃ tadekāgnikumbhaṃ dākṣiṇyaṃ cedaṃ nirṛtau tathāgniṃ vāruṇyaṣaṭkam aśvinīvāyuṃ some yugaṃ syāt triyakumbhamīśe / īśa brahmamahākāḷā śāntidvīndrabhāskaraḥ agniryamaśca vighneśo vividyābhṛṅgīśavāstupān / viṣṇunirṛtiramāskandaniv(r)ṛtyakṣostrapāśinaḥ / vāyu vighnaścaṇḍakalādevīṃ somaguruṃ kramāt / sauratoraṇakalādinīṃ dinaṃ śrīdhvajā pṛthagajastravanartupān bhumimaṅgalaśarīradaśakriyājñānakhaḍgagaṇapān gurūnnyaset //

End

Fol. 17a, 1.3. dhūpadīpau dattvā siddhāntaśekhare navamāvaraṇapūjāyāṃ vistāreṇa uktaṃ bhavati / kāmike ca pañcāvaraṇapūjā(ṃ) / vadanti ityarthaḥ / evaṃ pracaropetaṃ śivaṃ pracaropacāreṇābhyarcya mūlena purorghya japaṃ vidhāya śivasya varadahaste samarpya tataḥ kumbhasthaliṅgasthayoḥ abhedamanusandhāya śivājñayā kuṇḍasamīpaṃ gatvā ṛtvijānāṃbhūyas-tattatsthāne sthitān tattvapañcaikaṃ kuṇḍayānena gurorupadeśakrameṇa homaṃ kuryāt / iti maṇḍapapūjāvidhissamāptaḥ // śubhamastu / sahāya(dā ?)mnīsametaśrītanunātheśvarāya namaḥ //

373.2. SANDHYĀVĀHANA

Brahmasandhi

Similar to n° 19.4.
This text contains Brahmasandhi alone.

Beginning

Fol. 19a, 1.1. vande caturmukhaṃ devaṃ brahmāṇaṃ kamalodbhavaṃ / hiraṇyagarbhata (trā) tāraṃ surāsurapitāmaham / śrīmatvaktrāravindaśrutinigama(ma)dhusyandasandohantatvidvadbhṛṅgāyagaṅgāhimagirivaragaurahaṃsabhujāya / bhāṣāyoṣitpriyāya praṇatakṛtaśivaprīṇanāya . .

End

Fol. 19b, 1.4. sundarapriyageyanṛttahiraṇyagarbhapitāmahaṃ bherīmaddalamoragajhallarīśaṅkhagāṅgalagadhvaniṃ / geyanṛttanirantaraṃ iti brahmatantratatramuhumuj (j) valitahatau tatra tatrahumaj (j) valitahitau / vedaṃ paṇ pañcamaṃ ṇrittaṃ samapādaṃ gītaṃ vaṃkāḷaṃ tālaṃ brahmatāḷam //

373.3. SANDHYĀVĀHANA

Similar to n° 19.4.

Beginning

Fol. 20a, l.1. brahmāṇamīśaṃ vilasannamāmi vilasatsthūlākṣamālākaraṃ ramya(s)-sphūl(l?)amukhāmbujairupagataṃ pītañcaturbhirvarairpārśvasthairdiviṣadgaṇai rṛṣivaraissanantādibhisstūyate //

End

Fol. 23b, l.5. tālaṃ paramaṃ paramaśivaṃ śuddhasphaṭikaṃ candrayutaṃ hara-devajaṭāmakuṭaṃ sadyojātaṃ vāmamaghoraṃ tatpuruṣi (ṣamī)śānaṃ tattadbheri-maddalaśaṅkhapaṭahavādyairahamiha saṃghoṣaṇaṃ karomīti īśān siddhikān paṇ pañcamam kumbhaṃ tālaṃ gītaṃ malaharī nṛttam śru (?) amuktam //

373.4. DEVYAṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 names of Devī. This is mostly the same as GOML. D. 9162 which is named as Bālātripurasundaryaṣṭottaraśatanāmāvali. Written in 4 columns.

Beginning

Fol. 24a, col.1. l.1. oṃ kalyāṇyai namaḥ / oṃ tripurāyai namaḥ / oṃ bālāyai namaḥ / oṃ māyāyai namaḥ / oṃ tripurasundaryai namaḥ / oṃ sundaryai namaḥ / oṃ saubhāgyavatyai namaḥ / oṃ klīṃkāryai namaḥ / oṃ sarvamaṅgalāyai namaḥ //

End

Fol. 26b, col.2. l.1. oṃ vasukoṇapurāvāsāyai namaḥ / oṃ daśārādvayavāsinyai namaḥ / oṃ caturdasāntakoṇasthāyai namaḥ / oṃ vasūpatyanivāsinyai namaḥ / oṃ svarābjapatranilayāyai namaḥ / oṃ vṛttatrayanivāsinyai namaḥ / oṃ caturaśras-varūpiṇyai namaḥ / oṃ bindusthānasamanvitāyai namaḥ / oṃ śrīmahātripura-sundaryai namaḥ / śrīdakṣiṇāmūrtigurave namaḥ //

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Śaiva Manuals

RE. 20.038. PL.; 13 fols.; 435 x 39 mms.; 3-7 lines; old and injured; Grantha.
Blank fols.: 10b, 11b, 13b.

General contents

1. Fol.1a-2b : Śaivabhūṣaṇa with Tamil gloss; 2. 3a-4b : Śivapūjāvidhi; 3. 5a-7a : Tripurasundarīmālāmantra; 4. 12 : Śaivabhūṣaṇa with Tamil gloss.

Fol. 8 contains a brief account of Devatāvāhana. Fol. 9 has an incomplete version of dance and music to be performed during the Sandhyā and Devatāvāhana. 10a mentions a kind of tāla, called Indrāditāla. 11a has a very brief account of Śivapūjā. 13a has a brief mention of mantrakalpa.

374.1.

ŚAIVABHŪṢAṆA

with Tamil meaning by
Paramānandayogin

This text is with Tamil gloss and is similar to n° 182.3.

Beginning

Fol. 1a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śasivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / vande gajānanaṃ devaṃ vande śaṅkara ... vande suravaraṃ śāntaṃ vande siddhivināyakam / gururbrahmā guruviṣṇurugudevo maheśvaraḥ / gurude(re)va paraṃ brahma tasmai śrīgurave namaḥ / śrīvidhyākāntisamprāptyai / seve dantāvalānanam / dampatyorjagatāṃ patyośśivayoḥ rakṣyupāyanam //

End

Fol. 2b, 1.4. śaivasannyāsalakṣaṇaṃ / śaivasannyāsavidhiśca caturdhā vidvān vijñāsu(r)bahūdako tau ete vitārāhi kuṭīcako vā sannyāsadharmo vistāra evam / śoḍaśakriyālakṣaṇam / yeṣāṃ ṣoḍaśasatkriyāstu vihitā mantraistu tanmantroditaisteṣāmeva śivāgamādi paṭhane yogyatvamācāryatāvir(?)e proktamatastu samyagadhīte saṃskāradīkṣāyutā śaivāścāgrabhavāstāvevarahicedevanna yogyā kvacit //

374.2.

ŚIVAPŪJĀVIDHI

Similar to n°65.3.
This is an incomplete text relating to worship of Śiva.

Beginning

Fol. 3a, 1.1. ātmārthāñca parārthāñca pūjā dividhamucyate datte ca k(g)uru(ṇā) liṅge sthaṇḍile svayamātmani siktaṃ taṇḍulañcaiva nadī gomayantathā(mṛn) navanītañca rudrākṣaṃ pṛ(mṛ)aṣṭacandanakūrcakam / puṣpamālāguḷaṃ bhasmaṃ dvādaśakṣaṇaliṅgakam //

End

Fol. 4b, 1.3; aṅguṣṭhena kṛto vyādhi(s) tarjanyā maraṇam dhruvaṃ / madhyame putranāśaṃ syat kaniṣṭhe sarvadoṣaṃ syāt anāmike yutaṃ bhasmaṃ(m) sarvakāmaphalapradam / nityāgnibalipūjāñca nityotsavamahotsavaṃ śivavat kārayet sarvaṃ devyā(s)svābhi(ścāpi)viśeṣataḥ//

374.3. TRIPURASUNDARĪMĀLĀMANTRA

Similar to n° 84.9.

Beginning

Fol. 5a, l.1. atha tripurasundarīmālāmantrapradaranaṃ kriyate / aiṃ hrīṃ śrīṃ aiṃ klīṃ saum namastripurasundarī hṛdayadevī śirodevī śikhādevī kavacadevī netradevī astradevī kāmeśvarī bhagamālinī nityāklinne bheruṇḍavahnivāsinī mahāvajreśvarī pare śivadūti tvarite kulasundarī nitye nīlapatāke vijaye sarvamaṅgaḷe jvālāmalinī //

End

Fol. 7a, l.4. apasmārajvaravyādhimṛtyūnmādadike bhaye / mitrabhede graha-bhaye vyasane cābhicārake anyeṣu ca doṣeṣu mālāmantra (ṃ) smarennaraḥ / sarvopadravanirmuktassākṣācchivasamo bhavet / āpatkāle nityapūjā vistasmrakṛama (vistarāt kartumak)ṣamaḥ / ekavārañjapettena () sarvapūjāphalaṃ bhavet / śarabho tāṇḍavasaurabhaḥ pādabrahmādanti puraḥ / vyomni kṣitiparyantam utpatannipatansthitaḥ / jānti (?) rujaṃ gha (kha) bhūbhāge taddhitontamudīritam //

374.4. ŚAIVABHŪṢANA

This text is with Tamil gloss.
Same as n° 374.1. but is incomplete.

Beginning

Fol. 12a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye / gururbrahmā gururviṣṇuḥ gururdeva(o) maheśvaraḥ / gurude (re) va parabrahma tasmai te gurave namaḥ / puṣpāmbikā śaraṇaṃ śivaṃ śivakaraṃ śaktiṃ sadehañca manonmanīm / īśvarantatsa ... ṃ gaurīṃ vande vighneśvaraṃ guham / hālāsyanāthāya maheśvarāya hālāhalaṃ kṛtakandharāya mīnekṣaṇāyāḥ pataye śivāya namo namaḥ //

End

Fol. 12(1)b, col.5. l. āṃ jhaṃ bhaṃ īṃ ñaṃ saṃ ūṃ ṭaṃ phaṃ phaṃ ṭhaṃ vaṃ sūṃ ghaṃ naṃ aiṃ ḍhaṃ thaṃ oṃ ḷaṃ daṃ ... aḥ taṃ thaṃ eṉṟu aṭaiya vetuvutu(?) //

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Nāmāvali-s

RE. 20.040. PL.; 45 fols.; 178 x 28 mms.; 4-9 lines; moth-eaten and injured; Grantha. Origin: Tirucculi, Ramanathapuram Dt. Tamil Nadu. Vide: fol. 22a. Blank fols.: 9b, 22b, 28b, 38b, 42b, 45b.

General contents

1. Fol. 1a-5b : Sadyojātārcana; 2. 7 : Tatpuruṣārcana; 3. 8a-9a : Devīnāmārcana; 4. 10a-13a : Candraśekharāṣṭottaraśatanāmāvali; 5. 14a-17b : Vṛṣabhāṣṭottaraśatanāmāvali; 6. 18a-21b : Vallīnāyakyaṣṭottaraśatanāmāvali; 7. 24a-27b : Cidambarāṣṭottaraśatanāmāvali; 8. 29a-33b : Gauryaṣṭottaraśatanāmāvali; 9. 34a-37b : Sūryāṣṭottaraśatanāmāvali; 10. 39a-42a : Dakṣiṇāmūrtyaṣṭottaraśatanāmāvali; 11. 43a-44b : Kṣetrapālastotra.

Fol. 6a contains lists of the names of deities together with their bījākṣara-s. Fol. 23a contains a fragment (8names) of Devasenāṣṭottaraśatanāmāvali. Fol. 45a gives a list of nine śakti-s.

375.1. SADYOJĀTĀRCANA

This text contains the mantra-s which are given as nāmāvali-s for worshipping Sadyojāta, one of the five faces of Śiva. Written in 2 cols.

Beginning

Fol. 1a, (col.1), 1.1. sadyojātamūrtaye namaḥ / oṃ ... citāya namaḥ / oṃ ka ... ḷābhāsāya namaḥ / oṃ tṛtīyaṃ kālarasanāya namaḥ / oṃ śaktikuṇḍalbāya namaḥ / oṃ mantrasatkarāya namaḥ / oṃ kṛ(ar)iri (krūra) bandhanāya namaḥ //

End

Fol. 5b, (col.2), 1.1. tatpuruṣa kiḻaku, aghoraṃ, teṟku, pūrvaṃ tatpuruṣa ... aghoradakṣiṇato bhavet / pañcamaṃ vāmadevakaṃ sadyojātaṃ tato a(?)ne ... eṣāṃ madhye tu īśānaṃ pañcavaktraṃ vidhīyate //

375.2. TATPURUṢĀRCANA

This text contains 25 names in praise of Tatpuruṣa, one of the five forms of Śiva. Written in 2 cols.

Beginning

Fol. 7a, (col.1), 1.1. śivāya namaḥ / citrabhedāya namaḥ / paṅkajāya namaḥ / kāmarūpikāya namaḥ / śaktirūpāya namaḥ / guṇamaṇḍalāya namaḥ //

End

Fol. 7b, (col.2), 1.1. kausalāya namaḥ / brahmāṇḍasaurabhāya namaḥ / nandanāya namaḥ / cakrakheṭanāya namaḥ / jīvaparāya namaḥ / pramadanāya namaḥ / vaijayāya namaḥ // tatpuruṣanāmam 25.

375.3. DEVĪNĀMĀRCANA

This text contains 25 names of Devī in relation to the Tatpuruṣa nāmāvali mentioned in n° 375.2. Written in 2 cols.

Beginning

Fol. 8a, (col.2), 1.1. ambikāyai namaḥ / tvaritāyai namaḥ / nāgāyai namaḥ / vajrabhāyai namaḥ / vajrayoginyai namaḥ / bhrāmyai namaḥ //

End

Fol. 9a, (col.1), 1.1. śivātmikāyai namaḥ / satyā … dāyai namaḥ / śubhāyai namaḥ / indrāyai namaḥ / viśvamātāyai namaḥ / tryambakāyai namaḥ / 25 śari …

375.4. CANDRAŚEKHARĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Candraśekhara. This is a rare work and is not mentioned in NCC. Written in 2 cols.

Beginning

Fol. 10a, (col.1), 1.1. oṃ candraśekharāya namaḥ / kalādharāya namaḥ / kāntimate namaḥ / kamanīyamūrtaye namaḥ / kāntivigrahāya namaḥ / indave namaḥ / śītakarāya namaḥ / himak(a?)rāya namaḥ / … śave namaḥ //

End

Fol. 13a, (col.2), 1.1. sarvasaubhāgyadāya namaḥ / saṅgītarañjanāya namaḥ / sakalaguṇākarāya namaḥ / kalyāṇamurtaye namaḥ / kalyāṇaguṇābhirāmāya namaḥ / bhavānī (bhavāny ?)ambāsametaśricandraśekharasvāmine namaḥ / candraśekharaaṣṭottaraśataṃ sampūrṇam // śrītanunātheśvarāya namaḥ //

375.5. VṚṢABHĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Vṛṣabha, the bull of Śiva. This is a rare text. Written in 2 cols.

Beginning

Fol. 14a, (col.1), 1.1. ukṣāya namaḥ / gopataye namaḥ / śṛṅgiṇe namaḥ / nandine namaḥ / paśupataye namaḥ / viṣāṇine namaḥ / śaṅkukarṇāya namaḥ / mahodarāya namaḥ //

End

Fol. 17b, (col.1), 1.1. viḷambitakañcukāya namaḥ / atikumbhāya namaḥ / vācātītāya namaḥ / manotītaguṇāya namaḥ / nādarūpāya namaḥ / nādāntāya namaḥ / śāśvatāya namaḥ / śivaśāsanapālakāya namaḥ / śivavṛṣabhāya namaḥ / vṛṣabhadevatai aṣṭottaraṃ sampūrṇam // śrītanunātheśvarāya namaḥ //

375.6. VALLĪNĀYAKYAṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Vallī, the spouse of Subrahmaṇya. This is different from the editions of Lifco and Kadalangudi Natesa sastri. 1930, Madras. It seems to be a rare text. Written in 2 cols.

Beginning

Fol. 18a, (col.1), 1.1. śrīvallyai namaḥ / vanavāsinyai namaḥ / mṛgakannikāyai namaḥ / mṛgaśa(ā?)vā(bā)kṣyai namaḥ / mṛgaśiśuvihārāyai namaḥ / urvaśītanayāyai namaḥ / kauśikātmajāyai namaḥ //

End

Fol. 21.b, (col.2), 1.1. tariṇyai namaḥ / tāpasārādhyāyai namaḥ / duritaharāyai namaḥ / iṣṭapradāyai namaḥ / indravanditāyai namaḥ / gajavallyai namaḥ / śubhavallyai namaḥ / mahāvallyai namaḥ / vallīnāyakiaṣṭottaraśataṃ sampūrṇam / śritanunātheśvarāya namaḥ //

375.7. CIDAMBARĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of the Lord of Chidambaram. This text seems to be rare. Written in 2 cols.

Beginning

Fol. 24a, (col.1), 1.1. oṃ kanakasabhāpataye namaḥ / rajatasabhāpataye namaḥ / svarṇasabhāpataye namaḥ / ratnasabhāpataye namaḥ / citrasabhāpataye namaḥ / maṇinūpurasabhāpataye namaḥ //

End

Fol. 27 (4)b, (col.2), 1.1. kalyāṇavigrahāya namaḥ / kāntiyuktāya namaḥ / kalyāṇarūpajanakāya namaḥ / dhvanimantraprabhāvāya namaḥ / samme(i)litasabhāpataye namaḥ / sakalāgamastutāya namaḥ / sāmastutivaibhavāya namaḥ /

sakalasāmrājyapradāya namaḥ / iti cidambara-aṣṭottaraśatam sampūrṇam // śrītanunātheśvarāya namaḥ //

375.8. GAURYAṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Gaurī. This forms part of the Śivarahasya. It is called Devyaṣṭottara in GOML. D. 8863 & 8864. This is same as n° 27.6. which is called Devyaṣṭottaraśatanāmāvali. Written in 2 cols.

Beginning

Fol. 29 (6)a, (col.a), 1.1. oṃ śivapriyāyai namaḥ / śivārādhyāyai namaḥ / śiveṣṭāyai namaḥ / śivakomalāyai namaḥ / śivokya(tsa)vāyai namaḥ / śivarasāyai namaḥ / śivadivyaśikhāmaṇyai namaḥ //

End

Fol. 33b, (col.1), 1.1. śivānandarasāpūjāyai namaḥ / śivabhāgyacandrikāyai namaḥ / śivaśaktilaḷitāyai namaḥ / śivakriḍāraṇ(s)ojjvalāyai namaḥ / śivāsaktaparānandaprakāśānandacidghanāyai namaḥ / śrīśivakāmasundaryai namaḥ / iti gauryarcanai sampūrṇam // śrītanunātheśvarāya namaḥ //

375.9. SŪRYĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Sūrya. It has some similarity to GOML. D. 9352. This is different from the printed editions of Lifco, Śāstrasanjivini Press (Madras) and Śāntikusumākara I (Grantha, Kumbakonam) pp. 181-183 and n° 162.41 & 5.11. Written in 2 cols.

Beginning

Fol. 34 (11)a, (col.1), 1.1. oṃ vai(vi)kartanāya namaḥ / vivasvate namaḥ / mārtāṇḍāya namaḥ / bhāskarāya namaḥ / ravaye namaḥ / lokaprakāśāya namaḥ / lokasākṣiṇe namaḥ //

End

Fol. 37 (14)b, (col.2), 1.1. bahukiraṇāya namaḥ / bahu(ha)kārāya namaḥ / anantasāksiṇe namaḥ / bahissākṣiṇe namaḥ / ūrdhvasākṣiṇe namaḥ / sarvasākṣiṇe namah / udayaṅkarāya namaḥ / (śiva ?)... sūryāya namaḥ / sūryanārāyaṇāya namaḥ / iti sūryamūrtyaṣṭottaraśataṃ sampūrṇam // śrītanunātheśvara-svāmisahāyam //

375.10. DAKṢIṆĀMŪRTYAṢṬOTTARAŚATANĀMĀVALI

Same as n° 363.30.
Written in 2 cols.

Beginning

Fol. 39 (1)a, (col.1), 1.1. vedāntine namaḥ / dakṣiṇāmūrtaye namaḥ / vedāṅgāya namaḥ / vedavittamāya namaḥ / śrīmūrtaye namaḥ / karuṇāmūrtaye namaḥ / sarvajñāya namaḥ / sarvalokapāya namaḥ / bhadramūrtaye namaḥ / bhaktamūrtaye namaḥ / bhavyamūrtaye namaḥ //

End

Fol. 42 (4)a, (col.1), 1.1. maunavyākhyāparāya namaḥ / śambhave namaḥ / mārasundaravigrahāya namaḥ / vyāghracarmāmbaradharāya namaḥ / sarvābhīṣṭapradāyakāya namaḥ / śrīdakṣiṇāmūrtigurave namaḥ / dakṣiṇāmūrti aṣṭottaraṃ sampūrṇaṃ // śrigurubhyo namaḥ / vikṛtināma saṃvatsaram, .kārttikai māsaṃ arcanai pustakaṃ deyvaśikhāmaṇibhaṭṭar svahastalikhitam //

375.11. KṢETRAPĀLASTOTRA

This contains the stotra in praise of Kṣetrapālabhairava.

Beginning

Fol. 43 (1)a, 1.1. śrīnāthaṃ brahmarudraṃ dinakarakiraṇaṃ candrabimbaṃ lalāṭamānandandivyapīṭhaṃbahuvidhacaritaṃ sarvamantrādhikāraṃ nādaṃ pratyakṣayogaṃ grahagaṇasahitaṃ pāvakaṃ krūraḍṛṣṭa(i)ṃ nānārudrāvatāraṃ sakalabhayaharaṃ kṣetrapālaṃ namāmi //

End

Fol. 44 (2)b, 1.1. humkāraṃ bhūtanāthaṃ caritavasumate nāgarāmeti śaile divyaṃ brahmāṇḍakhaṇḍaṃ sphuṭita kahakahaṃ (karankaṇam) muktaghorāṭṭahāsaṃ khaḍgaṃ pātālaśūlaṃ damarug(k)asahitaṃ pāśakhaṭvāṅgahastaṃ krāṃ krīṃ krūṃ maddamadda sakalabhayaharaṃ kṣetrapālannamāmi //

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